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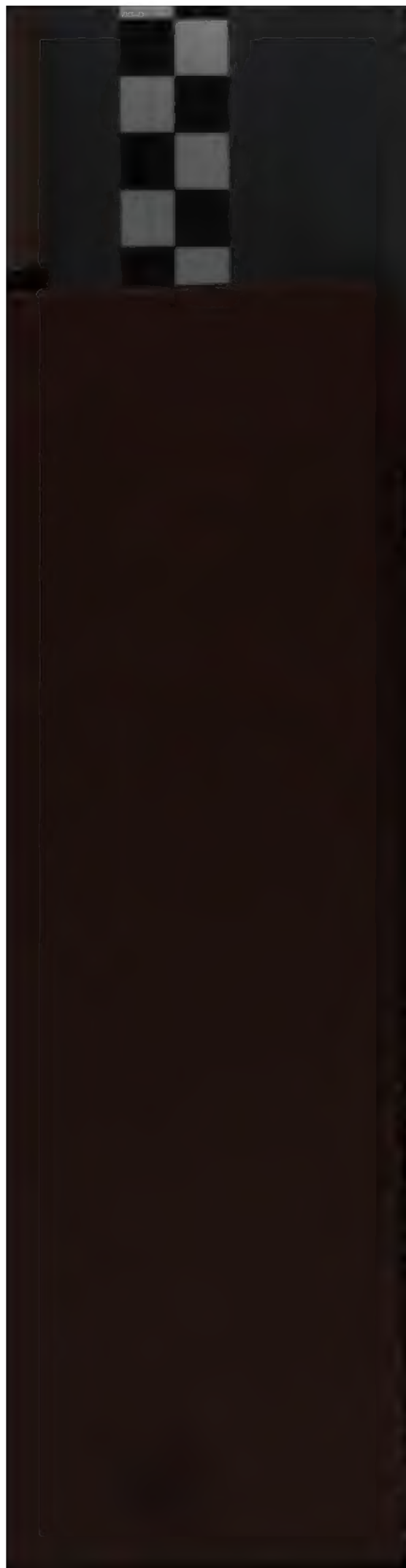
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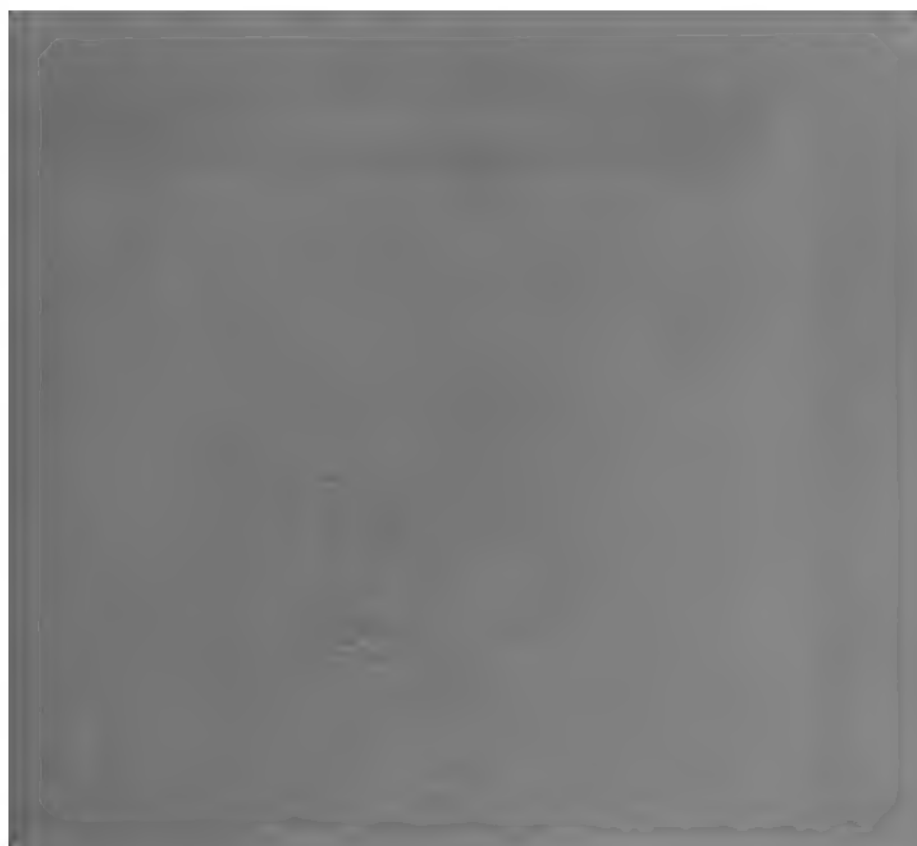


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THE  
ECLECTIC REVIEW.

M DCCC LIV.

JULY—DECEMBER.

1854

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Φιλοσοφίαν δὲ οὐ τὴν Στωικὴν λέγω, οὐδὲ τὴν Πλατωνικὴν ἢ τὴν Ἐπικου-  
ρεῖον τε καὶ Ἀριστοτελικὴν· ἀλλ' ὅσα εἴρηται παρ' ἐκάστῃ τῶν αἱρέσεων τούτων  
καλῶς, εἰκαισύνην μετὰ εὐσεβούς ἐπιστήμης ἐκδιδάσκοντα, τοῦτο σύμπαν τὸ  
ἙΚΛΕΚΤΙΚ'ΟΝ φιλοσοφίαν φημί.—CLEM. ALEX. *Strom.* L. I.—C. vii. ED. POTT.  
VEN. 1757, p. 338, L. II.

NEW SERIES.

VOL. VIII.

LONDON:

WARD AND CO., 27, PATERNOSTER ROW.

W. OLIPHANT AND SON, EDINBURGH: R. JACKSON, GLASGOW;

G. AND R. KING, ABERDEEN; AND J. ROBERTSON, DUBLIN.

1854.

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THE  
**Eclectic Review.**

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J U L Y, 1854.

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ART. I.—*For the Oracles of God.* Four Orations. *For Judgment to come.* An Argument, in Nine Parts. By the Rev. Edward Irving, M.A. 8vo. London: T. Hamilton. 1823.

WE have often asked, and have often, too, of late, the question asked us, Why have we no life of Edward Irving? Why no full or authentic record of that short, eccentric, but most brilliant and instructive career? What has become of his papers, which, we believe, were numerous—of his sermons, private letters, and journal? (if such a thing as a journal he ever kept—think of the journal of a comet!) Why have none of his surviving friends been invited to overlook these, and construct from them a life-like image of the man? Or, failing them, why has not some literary man of eminence—even although not imbued with all Irving's peculiar opinions, yet, if possessing a general and genial sympathy with him—been employed on the task? We know that many think this arises from the impression that Irving died under a cloud being felt by his admirers to be general. But does not the silence of his relatives and friends serve to deepen this impression? We have heard it hinted, on the other hand, that the real reason is connected with the peculiar views of Irving, some imagining that no man can write his life well, if not what is called an Irvingite, and that no Irvingite has the literary qualifications. These statements, however, we do not believe. Some of the Irvingites are men of very considerable talent, and why—although most of his very eminent literary friends be either



dead or have departed farther and farther from his point of view—although Chalmers be gone, De Quincey nearly shelved, Thomas Carlyle become a proclaimed Pantheist, and Thomas Erskine, of Linlathen, ceased to lay much if any stress on the personal reign, and forsaken other Irvingite peculiarities—does not some one of his own party attempt a biography of this eagle-winged man? Meanwhile, we propose to give what we know to be an honest and believe to be a true outline of his character and peculiar genius.

We have had not a few disappointments in our career, but none in one small department—that of sight-seeing and hero-hearing—equal to that which befel us in Edinburgh, in the year 1834. We were told that Edward Irving was to hold forth in Mr. Tait's chapel, Canongate, on the forenoon of a February Sabbath day. We went accordingly, and with some difficulty procured standing-room in the gallery of a small chapel in an obscure and very dirty close. It was not he! The lofty, once black, but now blanched head, did not appear over the throng, like the white plume of a chieftain over the surge of battle. Another came—(good Mr. Tait, who had left the sweet moorland solitudes of Tealing, and resigned his living to follow Irving)—and we lost the first and last opportunity we ever had of seeing and hearing the giant of pulpit oratory. In the close of that year he died in Glasgow, a weary, worn, grey-headed, and broken-hearted man of forty-two.

What a life his had been! Short, if years are the only measurement of time; but long, if time be computed by the motion of the higher stars of thoughts, feelings, and sorrows! His life, too, was a strangely blended one. It was made up of violent contrasts, contradictions, and vicissitudes. At college his career was triumphant; he carried all easily before him. Then, after he obtained license, came two great reverses—unpopularity as a preacher, and, if general report be credited, a love-disappointment. He was discouraged by these to the extent of preparing to leave his native land, and undertake the duties of a missionary to the heathen. In this case he would probably have perished early, and his fame had been confined to the corner of an obituary in a missionary magazine. Then in a moment—whether fortunate or unfortunate, how shall we decide?—Chalmers heard him preach, and got him appointed as his colleague in Glasgow. Then London rose up to welcome him, as one man, and his pulpit became a throne of power, reminding you of what Knox's was in Edinburgh in the sixteenth century. Not since that lion-hearted man of God had thundered to nobles and maids of honour, to senators and queens, had any preacher in Britain such an audience to command and such power to command it as

Irving. It was like Noah preaching to an assembly of primeval giants. There were princes of the blood, ladies high in honour and place, ministers of state, celebrated senators, orators, and philosophers, poets, critics, and distinguished members of the bar and of the church, all jostled together into one motley yet magnificent mass, less to listen and criticise than to prostrate themselves before the one heroic and victorious man; for it seemed rather a hero of chivalry than a divine who came forward Sabbath after Sabbath to uplift the buckler of faith and to wield the sword of the Spirit. The speaker was made for the audience, the man for the hour. In Glasgow he was an eagle in a cage; men saw strength, but strength imprisoned and embarrassed. In London, he found a free atmosphere, and eyes worthy of beholding his highest flight, and he *did*—‘ye stars! how he did soar.’ It was a flight prompted by enthusiasm, sustained by sympathy, accelerated by ambition, and consecrated by Christian earnestness. There might be indeed a slight or even a strong tinge of vanity mingled with his appearances, but it was not the vanity of a fribble, it was rather that of a child. It was but skin deep, and did not affect the simplicity, enthusiasm, and love of truth which were the bases of his character and of his eloquence. His auditors felt that this was no mouthing, ranting, strutting actor, but a great good man, speaking from a full intellect and a warm heart; and that if he had and knew that he had a strange and striking personal presence, and a fine deep voice thoroughly under his management, and which he wielded with all the skill of an artist, that was not his fault. These natural and acquired advantages he could not resign, he could not but be aware of, he must use, and he did consecrate. What less and what more could he have done?

We have heard him so often described by eye-witnesses, not to speak of the written pictures of the period, that we may venture on a sketch of a Sabbath, during his palmy days, in the Caledonian Chapel. You go a full hour before eleven, and find that you are not too early. Having forced your way with difficulty into the interior, you find yourself in a nest of celebrities. The chapel is small, but almost every person of note or notoriety in London has squeezed him or herself into one part or another of it. There shine the fine open glossy brow and speaking face of Canning. There you see the small shrimp-like form of Wilberforce, the dusky visage of Denman, the high Roman nose of Peel, and the stern forehead of Plunket. There Brougham sits coiled up in his critical might, his nose twitching, his chin resting on his hand, his eyes retired under the dark lids, his whole bearing denoting eager but somewhat curious and sinister expectation. Yonder you see an old venerable man with mild

placid face and long grey hair; it is Jeremy Bentham, coming, in the plenitude of his *bonhomie*, to hear his own system abused as with the tongue of thunder. Near him, note that thin spiritual-looking little old individual, with quiet philosophic countenance and large brow: it is William Godwin, the author of 'Caleb Williams.' In a seat behind him sits a yet more meagre skeleton of man, with a pale face, eager eyes, dark close-cropped hair and tremulous nervous aspect; it is the first of living critics, William Hazlitt, who had 'forgot what the inside of a church was like,' but who has been fairly dragged out of his den by the attraction of Irving's eloquence. At the door, and standing, you see a young, short, stout person, carrying his head high, with round face, large eyes, and careless schoolboy bearing: it is Macaulay, on furlough from Cambridge, where he is as yet a student, but hopes soon to be equal with the proudest in all that crowded Caledonian Chapel. And in a corner of the church, Coleridge—the mighty wizard, with more knowledge and more genius under that one white head than is to be found in the whole of that bright assembly—looks with dim nebulous eyes upon the scene, which seems to him rather a swimming vision than a solid reality. And then besides there are belted earls and feathered duchesses, and bishops not a few, and one of the Guelphic race included in a throng which has not been equalled for brilliance in London since Burke, Fox, and Sheridan stood up in Westminster Hall, as the three accusing spirits of Warren Hastings.

For nearly half an hour the audience has been fully assembled, and has maintained, on the whole, a decent gravity and composure. Eleven o'clock strikes and an official appears, bearing the Bible in his hands, and thus announcing the approach of the preacher. Ludicrous as might in other circumstances seem the disparity between the forerunner and the coming Man, his appearance is welcomed by the rustle and commotion which pass through the assembly, as if by a unanimous cheer—a rustle which is instantly succeeded by deep silence, as, slowly and majestically, Edward Irving advances, mounts—not with the quick hasty step of Chalmers, but with a measured and dignified pace, as if to some solemn music heard by his ear alone—the stairs of the pulpit, and lifting the Psalm-book, calmly confronts that splendid multitude. The expression of his bearing while he does this is very peculiar; it is not that of fear, not that of deference, still less is it that of impertinence, anger, or contempt. It is simply the look of a man who says internally, 'I am equal to this occasion and to this assembly, in the dignity and power of my own intellect and nature, and MORE than equal to it, in the might of my Master, and in the grandeur and truth of my

message.' Ere he proceeds to open the Psalm-book, mark his stature and his face! He is a son of Anak in height, and his symmetry and apparent strength are worthy of his stature. His complexion is iron grey, his hair is parted at the foretop, and hangs in sable masses down his temples, his eye has a squint, which rather adds to than detracts from the general effect, and his whole aspect is spiritual, earnest, Titanic; yea, that of a Titan among Titans—a Boanerges among the sons of thunder. He gives out the psalm—perhaps it is his favourite psalm, the twenty-ninth—and as he reads it his voice seems the echo of the 'Lord's voice upon the waters,' so deep and far-rolling are the crashes of its sound. It sinks too ever and anon into soft and solemn cadences, so that you hear in it alike the moan and the roar, and feel both the pathos and the majesty of the thunder-storm. Then he reads a portion of Scripture, selecting probably, from a fine instinctive sense of contrast, the twenty-third psalm, or some other of the sweeter of the Hebrew hymns, to give relief to the grandeurs that have past or that are at hand. Then he says, 'Let us pray,' not as a mere formal preliminary, but because he really wishes to gather up all the devotional feeling of his hearers along with his own, and to present it as a whole offering to Heaven. Then his voice, 'like a steam of rich distilled perfumes,' rises to God, and you feel as if God had blotted out the Church around and the Universe above, that that voice might obtain immediate entrance to his ear. You at least are conscious of nothing for a time save the voice and the Auditor. It is a great being conversing with God. 'Reverence and lowly prostration are most striking,' it has been said, 'when paid by a lofty intellect, and you are reminded of the *trees of the forest clapping their hands* unto God.' The prayer over, he announces his text, and enters on his theme. The sermon is upon the days of the Puritans and the Covenanters, and his blood boils as he describes the earnest spirit of their times. He fights over again the battles of Drunclog and Bothwell; he paints the dark muirlands, whither the Woman of the Church retired for a season to be nourished with blood, and you seem to be listening to that wild eloquence which pealed through the wilderness and shook the throne of Charles II. Then he turns to the contrast between that earnest period and what he thinks our light, empty, and profane era, and opens with fearless hand the vials of apocalyptic vengeance against it. He denounces our 'political expediciencies,' and Canning smiles across to Peel. He speaks of our 'godless systems of ethics and economics,' and Bentham and Godwin shrug their shoulders in unison. He attacks the poetry and the criticism of the age, inserting a fierce diatribe against the patrician Byron in the heart of an apology

for the hapless ploughman Burns; knocking Southey down into the same kennel into which he had plunged Byron; and striking next at the very heart of Cobbett; and Hazlitt bends his brow into a frown, and you see a sarcasm (to be inserted in the next 'Liberal') crossing the dusky disk of his face. Nay, waxing bolder and eyeing the peers and the peeresses, the orator denounces the 'wickedness in high places' which abounds, and his voice swells into its deepest thunder and his eye assumes its most portentous glare as he characterizes the falsehood of courtiers, the hypocrisy of statesmen, the hollowness, licentiousness, and levity of fashionable life, singling out an individual notoriety of the species, who happens to be in more immediate sight, and concentrating the 'terrors of his beak, the lightnings of his eye,' upon her till she blushes through her rouge, and every feather in her head-dress palpitates in reply to her rotten and quaking heart. It is Isaiah or Ezekiel over again, uttering their stern yet musical and poetic burdens. The language is worthy of the message it conveys, not polished, indeed, or smooth, rather rough and diffuse withal, but vehement, figurative, and bedropt with terrible or tender extracts from the Bible. The manner is as graceful as may well co-exist with deep impetuous force, and as solemn as may evade the charge of cant. The voice seems meant for an 'orator of the human race,' and fitted to fill vaster buildings than earth contains, and to plead in mightier causes and controversies than can even be conceived of in our degenerate days. It is the 'many-folded shell' of Prometheus, including in its compass 'soft and soul-like sounds,' as well as loud and victorious peals. The audience feel in contact with a Demoniac force rather than a mere orator, and retire saying that if that man be not mad he must be inspired.

That this sketch is not exaggerated we have abundant testimony. Canning repeatedly declared that Edward Irving was the most powerful orator, in or out of the pulpit, he ever heard. Hazlitt has written panegyric after panegyric upon him, annexing, indeed, not a few critical cavils and sarcasms, as drawbacks from his estimate. De Quincey called him once to us a 'very demon of power,' and uniformly in his writings speaks with wonder, not unmingled with terror, of the fierce, untamed, fire-fed energy which ran in the blood and spoke in the talk and public oratory of Edward Irving.

Yet there can be little doubt that these splendid exhibitions, while exciting general admiration in London, were not productive of commensurate good. They rather dazzled and stupified than convinced or converted. They sent men away wondering at the power of the orator, not mourning over their own evils, and striving after amendment. They served, to say the most, only

as a preface, paving the way for a volume of instruction and edification, which was never published; as an introduction, to secure the attention and gain the ear of the public, for a sermon, and an application thereof of practical power, which was never preached.

Irving, indeed, left himself no choice. He had so fiercely and unsparingly assaulted the modes of thought and styles of preaching which prevailed in the Church, that he was compelled, in consistency and self-defence, to aim at a novel and original plan of promulgating the old doctrines. By and by, intercourse with Coleridge, added to his own restless spirit of speculation, began to shake his confidence in many parts of our ancient creeds. A new system, of colossal proportions, founded, indeed, on the basis of Scripture, but ascending till its summits were lost in mist, began to rise under his Babylonian hand. He saw, too, for the first time, the mountain-ranges of prophecy lowering before him, dark and cloud-girt for the most part, but with strange gleams shining here and there upon their tops, and with pale and shadowy hands beckoning him onwards into their midst. These were to him the *Delectable Mountains*, and to gain the summit of Mount Clear became henceforth the object of his burning and life-long ambition. He toiled up these hills for many a weary hour and with many a heavy groan, but his strong faith and sanguine genius supported him; in the evening of each laborious day he fancied he saw, on the unreachd pinnacle,

‘Hope enchanted smile, and wave her golden hair;’

and each new morning found him as alert as ever, climbing the mountains towards the city. Again and again, he imagined that he had reached the far-seen and far-commanding summit, and certainly the exaltation of his language, and the fervour of his spirit, seemed sometimes those of one who was beholding a ‘little of the glory of the place;’ but, alas! the clouds were perpetually gathering again, and many maintained that the shepherds Watchful and Experience (whatever Sincere might have done), had not bid him ‘welcome to the Delectable Mountains,’ and that he had mistaken Mount Clear for Mount Error, which hangs over a steep precipice, and whence many strong men have been hurled headlong and dashed to pieces at the bottom.

It was certainly a rapid, a strange, a fearful ‘progress,’ that of our great-hearted pilgrim during the ten last years of his life. What giants he wrestled with and subdued—what defiles of fear and danger he passed—what hills of difficulty as well as of delight he surmounted—what temptations he resisted and defied—what bypaths, alas! too, at times he was led to explore! All subjects passed before him, like the animals coming to be



named of Adam, and were scanned and classified if not exhausted ; all methods of 'concluding' men into the obedience of his form of the faith were tried ;—now he 'piped' his Pan's pipe to the mighty London, that its inhabitants might dance ; now he 'mourned' to them his wild prophetic wail, that they might lament. All varieties of character he met with and sought to gain—all places he visited—all varieties of treatment and experience he encountered and tried to turn to high spiritual account. We see him now preaching among the wildernesses of Galloway, and seeming a Renwick Redivivus, and now, Samson-like, overthrowing the Church of Kirkaldy, by the mere pressure produced by his popularity. Now he is seen by Hazlitt laying his giant limbs on a bench in the lobby of the Black Bull, Edinburgh ; and now, at five in the morning, in the same city, ere the sun has climbed the back of the couchant lion of Arthur's Seat, or turned the flag floating o'er the Castle into fire, he is addressing thousands in the West Church on the glorious and dreadful advent of a Brighter Sun from Heaven. Now we see him (as our informant did) sitting at his own hospitable morning board, surrounded by a score of disciples, holding a child on his knee, a teapot in his hand, and, with head and shoulders towering over the rest, pouring out the while the strong element of his conversation. Now we watch him shaking farewell hands with Carlyle, his early friend, whom he has in vain sought to convert to his views, and saying with a sigh, 'I must go up this hill, Difficulty ; thou art in danger of reaching a certain wide field, full of dark mountains, where thou mayst stumble and fall, and rise no more.' Now he pleads his cause before the judicatories of the Church of Scotland, where he is sisted for error, but pleads it in vain ; and in the afternoon of the day on which he has been cast out from her pale, stands up with tears in his eyes and preaches the Gospel in his own native Annan to weeping crowds. Now he prevents the dawning to translate Ben Ezra into English and to prefix to it that noble apology for the Personal Advent, which a Milton's ink might have written and a martyr's blood sealed. Now he appears, after years of estrangement, before the view of his ancient ally, Carlyle, suddenly as an apparition, in one of the parks, grey-haired with anguish, pale and thin as a spectre, blasted, but blasted with celestial fire, and they renew friendly intercourse for one solemn hour and then part for ever. And now he expires in Glasgow, panting to keep some dream-made appointment in Edinburgh, whither he was bound, but saying at last, with childlike resignation, 'Living or dying, I am the Lord's.'

From his life, thus cursorily outlined, we pass to say a few words about his works, and genius, and purpose. In comparing

the divines of the seventeenth century with those of our own day, there is nothing more remarkable than this—the vastly greater amount of *good* literature produced by the former. They were not, to be sure, so much engrossed with soirées, Exeter Hall meetings, and visits, as the present race; but their pulpit preparations were far more laborious, and yet they found time for works of solid worth and colossal size. Our divines, too, are determined to print, but what flimsy productions theirs in general are, in comparison with the writings of Howe, Charnock, Barrow, and Taylor! There is more matter in ten of Charnock's massive folio pages than in all that Dr. Cumming has hitherto published. Chalmers and Irving, of course, are writers of a higher order, but even their works cannot be named beside those of our elder theologians, whether in learning, in genius, in power, in practical effect, or even in polish. In proof of our statement, we invite comparison between Chalmers' 'Astronomical Discourses' or Irving's 'Orations' and the 'Christian Life' by old John Scott; and, waiving the question as to which of the three possesses the greatest intellectual power and eloquence, we challenge superiority on behalf of the elder, even in respect of correctness, grace, and every minor merit of style. Vain to say that the works of Chalmers and Irving were written in the intervals of varied and harassing occupations. So were those of the old divines. Vain to say that in the Scottish schools and colleges at the beginning of this century little attention was paid to composition—in the schools and colleges of the seventeenth century we believe there was still less. The true reasons are to be found in the simple fact that these olden men were men of a still higher order of intellect—that, besides, they had more thoroughly trained themselves, and that a still loftier earnestness in their hearts was strengthened and inflamed by the influences of a sterner age. As Milton to Bayley and Tennyson, do Howe and Barrow stand to Chalmers and Irving.

Yet we mean not to deny that some of Irving's productions are worthy, not only of his floating reputation, but of that gift in him which was never fully developed, or at least never completely displayed. In all his writings you see a man of the present wearing the armour of the past; but it is a proof of his power that, although he wears it awkwardly, he never sinks under the load. It is not a David clad in a Goliath's arms, and overwhelmed by them, it is the shepherd-giant, Eliab, David's brother, not yet at home in a panoply which is not too large for his limbs, but for wearing which a peaceful profession and period had not prepared him. Irving, in native power, was only, we think, a little lower than the men of the Elizabethan period and of the next two reigns. He was originally of a similar order of genius, but

he had given that genius a less severe and laborious culture, and he had fallen upon an age adverse for its display. Hence, even his best writings, when compared to theirs, have a certain stiff, imitative, and convulsive air. There is nothing false in any of them, but there is something *forced* in most. You feel always how much better Irving's noble, generous thoughts would have looked had he expressed them in the language of his own day. Burke had as big a heart, a far subtler intellect, and richer imagination than Irving, and yet how few innovations, and fewer archaisms, has he ventured to introduce into his style. Hall and Foster, too, are as pure writers as they are powerful thinkers. Thus, too, felt the public, and hence the boundless popularity of the man was not transferred to his books. His two best productions are, unquestionably, his Prefaces to 'Horne on the Psalms,' and to 'Ben Ezra.' Nothing can be finer than his defence of David, and his panegyric—itsself a lyric—on his psalms in the former, and the apostolic dignity, depth, and earnestness, which distinguish the latter. Why are these, and some of his other smaller works, not reprinted?

The genius of Irving was not of the purely poetical sort, it was rather of that lofty degree of the oratorical which verges on the poetical. In other words, it was more intense than wide. His mind was deeper than that of Chalmers, but not so broad or so genial—it was in some departments more powerful, but not so practical. Many of his ideas, he rejoiced to see, as he said, 'looming through a mist.' Even the poetry that was in him was rather of the lyrical than of the epic or dramatic sort. The lyrical poet does not look abroad upon universality—he looks straight up from his lyre—some intense idea at once insulates and inflames him, and his poetry arises bright, keen, and narrow, as a tongue of fire from the altar of a sacrifice. It was so with the prose of Irving; his flights were lofty, perpendicular, and short-lived. He has left very few of those long, swelling, sustained, and victorious passages which characterize the very highest of our religious authors, nor, on the other hand, are his pages thick with sudden and memorable felicities of thought. They are chiefly valuable for those brief patches of beauty, and bursts of personal feeling and passion, which recal most forcibly to those who heard him the remarkable appearance and unequalled elocution of the man. For, emphatically, he himself was 'the Epistle.' We admit most frankly, even though the admission should have the effect of producing distrust in our own capacity of criticising one whom we never saw, that to know his genius fully it was necessary to have seen and heard him—only those who did so, are, we believe, able to appreciate the whole power that was condensed in that most marvellous 'earthen vessel,' the appearance of which, especially in his loftier moods, suggested an

energy within, and a possibility before him, which made his works, and even his public preachings, seem poor in the comparison. Let us remember, too, the age at which he was removed. He was barely forty-two, an age when nine-tenths of clever-men have not even begun to publish. And he had advanced at such a rate. It was true that latterly he fell into a singular hallucination, or, at least, a one-sidedness. A gentleman told us that, calling on him once, and complaining that his published writings were not quite worthy of his fame, Irving pointed to a mass of MS. below his study table, and said: 'Look here, sir! There are there scores of sermons incomparably superior to aught I have published. But when I wrote them, I was under the impression that I must fight God's cause with the weapons of eloquence and carnal wisdom; I have learned otherwise since, sir, and believe that the simpler and humbler I am in my language, God will prosper my sermons and writings more; according to that Scripture, "When I am weak, then am I strong."' So far he was right, but so far also he was wrong; and in a short time, had he lived, he would have come to the golden mean. No preacher can be too simple, and none too sublime. Every preacher, who is able, should, by turns, be both. No writer can be too clear, and none too profound; and every writer should seek, if he has capacity, to be both. The author of that little card to Philemon, wrote also the Epistle to the Romans. Irving might, and would, had God spared his life, have attained a mode of writing which, by turns, would have attracted infants, and overpowered philosophers—made a Mary weep and a Felix tremble—a child, like Timothy, prefer it to the instructions of his grandmother Lois, and a doubter, like Thomas, cry out, 'My Lord and my God.'

To enter into a consideration of his creed, we have not room, and it might besides involve us in controversy. In some points we deem him to have been deeply and even fearfully mistaken, and his wildest errors, of course, were most popular among the weak; but in others, if he was in error, his errors were not deadly, and he erred in good company. But whatever were or were not his mistakes, of one thing there could be no doubt. He was in earnest, and he strove to infuse his earnestness into the age. We were lately discoursing of one extraordinary man, since, alas! departed, whose wondrous powers have been neutralized through his want of concentrated purpose; but certainly this cannot be charged against Irving. His objects during his life, seem to have been two. Carlyle says, 'This man strove to be a Christian priest.' This was his first but not his only purpose. He strove, secondly, to be a Christian prophet. Believing that the end of our present cycle of Christianity was at hand, and that God was about to introduce a new and most mighty dispensation, he felt impelled

to proclaim that old things were fast passing away, and that all things were becoming new. This he did with all the energy of his nature. He smote with his hand—he stamped with his foot—he wept—he cried aloud and spared not—he rose early and sate late—he exhausted his entire energies, and gained an early grave in the proclamation of his message. The mantle of the Baptist seemed to have descended on him, and his sermons ceased to be compositions, and became cries—the cries of fierce protest, stern injunction, and fire-eyed haste.—‘Repent ye! Repent ye! The Kingdom of Heaven is at hand.’ How far his impressions on this subject were correct, is another question. But surely if Carlyle—the godless prophet of his period—the cursing Balaam of his day, demand and deserve credit for the half-insane sincerity with which he recites his lesson of despair, Irving must be much more admired for his intense earnestness, as like the wild-eyed prophet who ran around doomed Jerusalem, crying out ‘Woe, woe,’ till he sank down in death,—he spent his last breath in crying ‘Woe, woe, woe to the inhabitants of the earth, because of the trumpets which are soon to sound, and the vials of vengeance which are soon to be outpoured.’

Vain perhaps the inquiry, had he lived, what would have been his career? Many may be disposed to say ‘Bedlam.’ We think not. Irving had, indeed, his deep hallucinations, and died under them; but he was a man still in his prime, his mind retained much of its original vigour; these hallucinations were only mists, which had strangled his sun at noon, and would have passed away and left the orb brighter, and shining with a tenderer light than before. Others may say ‘Popery.’ We trow not. He had too much Scotch sagacity, whatever some of his followers may have, ever to become the bond-slave of its degrading and mind-murdering superstitions. Carlyle, we know, supposes that at the time of his death, Irving was ripe for that transfigured negation, that golden No, which he calls his creed. Here, too, we demur. That Irving admired and loved *Carlyle*, is notorious, but that a nature so enthusiastic, affectionate, sanguine, trustful, and holy, could ever have been satisfied with *Carlyleism*, is to us inconceivable. Had he even, like Samson, been seduced under cloud of night, into that city No, when his senses returned in the morning, he would have arisen in wrath, shaken himself as at other times, and carried away its gates with him in his retreat. A man like Irving would, we verily believe, rather have died trailing the car of Juggernaut than have lived trusting to the tender mercies of a system which stereotypes despair, and in banishing God out of the universe, reduces man to a hopeless puzzle and life to a miserable dream.

We venture to say that had Irving's life been spared he would have forsaken his wilder nostrums, rid himself of the silly people around him, and calmed and sobered down into one of the noblest specimens of enlightened, sanctified, humble, Christ-like humanity which our age or any other has seen. He had the elements of all this within him. His heart was as warm as his genius was powerful. If in his pulpit efforts he sometimes seemed touching upon the angel, in private life and in the undress of his mind he 'became as a little child.' A thousand stories are extant of his generosity—his liberality—his forbearance—his simplicity, as well as of his piety and zeal. But it seemed good to Eternal Providence that his career should be as short as it was chequered, brilliant, and strange. And what, although he founded no sect deserving the name, wrought no deliverance on the earth, reared no pile of literary or theological handy work—what, although he died sick of his associates, of his position, and of some of his cherished doctrines, and was emphatically 'at sea'—he had lived, on the whole, a heroic life; his errors themselves had proclaimed the nobility of his nature; he died a meek and humble disciple of Jesus Christ, and ages may elapse ere the Church shall see his like again. Of many lowly individuals, it can be truly said, as Christ said of the woman, 'she hath done what she could;' but of how few men of Irving's powers, accomplishments, and splendid fame, can it be affirmed that duty was ever dearer to him than delight—that his purpose ever towered more loftily before him than his personal desires—that he loved God better than himself—that emphatically 'he did what he could.' And the time has come when even those who most deeply differed from him in opinion and do still in many things differ, may unite with his ardent worshippers in proclaiming him a man of whom the world was not worthy.

*Note.*—We have called Irving a comet; but, unlike a comet, his tail has not been his brightest or largest portion. With a few exceptions, the present race of Irvingites are, we fear, as feeble, conceited, and superstitious a set of religionists as exists. Even their love and charity, which they parade so much, are diseased—too 'sweet to be wholesome.' Edward Irving would not *now* march through Coventry with such semi-papistic—semi-Swedenborgian hybrids. They shelter under his name; but were his name fully known it would crush them. Alas! how often do monkeys gibber and make mouths and attempt mimicries behind the back of a man!



ART. II.—*Evenings in my Tent; or, Wanderings in Balad Ejjarred.* Illustrating the Moral, Religious, Social, and Political Conditions of various Arab Tribes of the African Sahara. By the Rev. N. Davis, F.R.S.S.A. With Numerous Illustrations. In Two Volumes. London: Arthur Hall, Virtue, & Co. 1854.

WE know nothing of Mr. Davis beyond what we have gathered from these volumes. We presume that he is a clergyman of the Church of England, and that his residence in Tunis was connected with the religious ministrations of that community. However this may be, he is evidently a man of intelligence and sound judgment, who has looked beyond the sphere of his clerical vocation, and is desirous of contributing to the well-being of the people amongst whom he has labored. We have read his volumes with sincere pleasure, and, without pledging ourselves to all the opinions expressed, can have no hesitation in saying that they supply much interesting information, and are well suited to aid philanthropic effort in the civilization of Africa. Mr. Davis's residence in the neighbourhood of Tunis extended over a period of several years. 'Constant intercourse,' he remarks, 'with stragglers from the various tribes inhabiting the vast deserts of that hitherto unexplored and still mysterious continent, fostered in me a fervent desire for more information respecting it. I longed to see something of the interior of Africa, and to have ocular demonstrations of her real, moral, and physical condition.' Such an opportunity as rarely occurs was at length presented, and Mr. Davis gladly availed himself of it. Sîdy Mohammed Bey, the heir apparent to the throne of Tunis, 'a prince possessed of excellent qualities, among which extreme kindness and affability are not the least prominent,' being about to proceed into the interior on some affairs of state, Mr. Davis asked leave to accompany him, which was readily conceded. The volumes before us are principally occupied with a narrative of this journey, but before proceeding with its details, we will avail ourselves of our author's statements to furnish some information respecting Tunis itself.

Tunis is the capital of the regency bearing its name, and is situated on rising ground in full prospect of the site of ancient Carthage. It is about five miles in circumference, and is surrounded by a wall, varying in height from fifteen to nearly thirty-five feet. The population is estimated at 200,000, of whom 130,000 are Moors, 30,000 Jews, 10,000 Christians, and the

remainder Turks and Negroes. The streets are narrow, filthy, and irregular. 'When first I arrived here,' says Mr. Davis, 'I found my way from one place to another by observing one street to be more crooked than the other, and the ruins of one house greater than those of another.' There are several Moslem schools in the town, in which children are instructed in Arabic, and taught to recite portions of the Koran. 'The school is an open place like a shop; the bustle and noise in the streets do not annoy the scholars, who sit upon the ground, before a small desk, and read their lessons aloud, balancing themselves constantly. There are no girls in these schools.' -

Having been permitted to join the peaceful expedition of the heir apparent, Mr. Davis speedily prepared for the journey, and on being introduced to the Bey received the gratifying assurance that his journey should be made as agreeable as possible. 'This promise,' we are told, 'his highness fulfilled to the letter.' Three camels, a waggon drawn by five mules, and several servants, were placed at his disposal. No European traveller probably ever commenced an African journey under more favorable auspices. His table was furnished by the attendants of the Bey, and his personal safety was guaranteed by the military force which accompanied the expedition. On one occasion, we are informed, that the camp consisted of 30,000 men, 50,000 camels, and about 2000 horses and mules. It is probable that the freedom of his intercourse with the natives was somewhat interrupted by the official character of the prince's visit, and that Mr. Davis's narrative has, therefore, lost somewhat of the adventurous and stirring incidents it would otherwise have contained. This disadvantage, however, is amply compensated by the security of the writer, and the knowledge he was enabled to secure of the *arcana* of African policy. The object of Sidy Mohammed Bey in visiting the northern portion of the Great Desert was the collection of taxes and the administration of justice. The district visited is one of much historical interest, including the territory of ancient Carthage and the greater portion of the *Africa Propria* of Rome. The character of the prince, under whose protection Mr. Davis journeyed, is greatly above that of his compeers; indeed, many of the rulers of Europe might advantageously copy his example. 'He neither authorizes,' says our author, 'nor sanctions anything in the shape of cruelty and oppression. He always endeavours to administer justice, and is particularly careful to distinguish between cruelty and legal chastisement . . . He is more fond of seeing cultivated fields, well-stocked store-houses than of so many thousands of useless and starving soldiers. He prefers to listen to the blessings of his subjects rather than to their curses; and is far more anxious to



remainder Turks and Negroes. The streets are narrow, filthy, and irregular. 'When first I arrived here,' says Mr. Davis, 'I found my way from one place to another by observing one street to be more crooked than the other, and the ruins of one house greater than those of another.' There are several Moslem schools in the town, in which children are instructed in Arabic, and taught to recite portions of the Koran. 'The school is an open place like a shop; the bustle and noise in the streets do not annoy the scholars, who sit upon the ground, before a small desk, and read their lessons aloud, balancing themselves constantly. There are no girls in these schools.'

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behold a flourishing and happy population than deserted villages, abandoned fields, neglected gardens, and multitudes of wretched and miserable creatures, seeking for shelter and protection, within the boundaries of French Africa.'

The mode of legal procedure is vastly different from what prevails in Europe. The cavalcade had not proceeded far before our author met with an illustration of it, which we transcribe for the information of our readers. When it is remembered that this took place in the case of a prince so honorably distinguished, we may well congratulate ourselves on the comparative clemency of our criminal legislation:—

'Towards evening the rain ceased, so that I was able to take a stroll through the camp. Behind the large tent of the Prince I observed a number of men seated on the ground, forming a semicircle, chatting together. I directed my course towards them, in order to join in their conversation. They welcomed me very kindly, and as they did not, at first, recognise me, they gave me the *Sal-ām*, which the Moham-medans of these parts never do to either Christian or Jew. They have no objection to bid us good morning, or good evening, but not the *Sal-ām*, "peace," for, they maintain, there can exist no peace between the believer and the infidel; and however good the Christian or Jew may be, he is still an unbeliever. If, therefore, a Moslem observes a number of his coreligionists in company with those who do not receive the Koran as *the divine book*, his form of salutation is *Assalām ala man taba elhodā*—"Peace be upon him who follows the true direction."

'After a few words respecting our slow progress, the rain, and probable prospects, my attention was directed to the clatter of chains, and on closer observation, I found that my companions were all chained together. On my demanding the reason of this, several answered together *maktōb*, "it is predestinated—such is the will of God!" The jailor then approached and informed me that they were all prisoners from various parts of the country. "Here is one," pointing towards the individual with his finger, "accused of robbery; this one of an assault; that one of murder, &c. They are being taken by his Highness to the various places where the offences are said to have been committed, in order that further investigation may be made. If his Highness should be satisfied of their guilt, then he himself will either administer justice, or else he will take them back to the reigning prince, who will pass sentence upon them."

'Here were the aged and the young, the weak and decrepit, chained together with the strong and robust! They have all to perform, on foot, the same long and dreary journey, on very poor and scanty allowance, exposed to the piercing cold and burning heat. What severe chastisement before conviction! The innocent and the guilty suffering alike! I endeavoured to say a few words of consolation to these unfortunate creatures, and retired to my tent, thanking God that my lot had been cast under an administration more merciful and more just.'—Vol. i. pp. 15, 16.

The country through which the travellers passed was uncultivated and forsaken. The people were in abject poverty; and the government, constantly in need, was ever seeking to supply its wants by injustice and tyranny. 'No sympathy exists here between the ruler and the ruled. The former regards the latter as his lawful prey, whilst the subject is ever busily engaged in contriving means for his own protection; and when unable to invent such, he has recourse to his fellow-sufferers, and thus the foundation for general discontent is laid. What with taxes, tithes, and other imposts, the Arab finds it more convenient, more profitable, and more congenial to his natural idle disposition, to cease cultivating his lands, and take shelter in the neighbouring wilds during the time the camp is in the vicinity on an expedition to fill the coffers of the reigning prince's treasury. Hence we seldom come in contact with inhabitants.' A curious illustration is given of the artifices by which the tyranny of the government is met, which gives a lamentable insight into the wretched condition of the people, and the arbitrary character of their rulers. We are glad to notice that the issue was in perfect keeping with our author's sketch of Sidy Mohammed Bey:—

'We came to some Arab tents, about six in number, where, to our great surprise, a general stillness and gloom prevailed. The men and children sat on the ground with a look of melancholy, whilst the women, generally very active, rested from their occupations, and manifested their grief by floods of tears.

"What has happened, Ali, that you are all so much cast down?" asked one of our party, addressing himself to an old man.

"Such is the will of God," was the only reply.

"But what has happened, Ali?"

"Maktoob—It is so pre-ordained," answered the old man, shaking his head and clasping his hands.

"Has any one died?"

'To this he only replied with a sigh, and pointed us to the interior of his tent. But instead of participating in his grief, my friend abruptly asked him, "Where is the *sloghi* (the greyhound) of last year?"

"How can you put such a question to me when you witness my grief and distress?"

"Who then is dead?" continued my inquisitive companion.

"My wife!" replied the old Arab, pointing us again to the interior of the tent, where, apparently, she lay, covered with a kind of blanket.

"But what have you done with the lovely greyhound?"

'Old Ali now indignantly expressed his surprise that such a question should be put to him at a time when his mind was so differently occupied. He thought it manifested hard-heartedness, if not extreme cruelty.

"But are you sure that your wife is *quite* dead?"

"Do not mock me, O Moslems!"

'The interrogator then called a soldier, who happened to be near,

and gave him his horse to hold, while he himself entered the tent. On removing the blanket he found the Arab's wife, holding the pet sloghi in her arms. On being thus detected, the poor woman cried out most besecchingly, "Do not take the dog!" and the whole company, men, women, and children, most imploringly re-echoed the words, "Do not take the dog!"

'The intruder then turned to old Ali, and, with an ironical smile on his countenance, said, "You see your *dear* wife is not *quite* dead."

'Ali begged hard that the animal might not be taken from them, and the poor dog manifested great reluctance in leaving those who had such sincere attachment for him. As he was led away towards our encampment, the intelligent brute (which was certainly the finest of the kind I ever saw) was constantly turning his head towards his late home, whilst we could distinctly hear the lamentations of those who were so fond of him, at a considerable distance.'—Ib. 39-41.

When informed of what had taken place, the prince, though a great sportsman, instantly ordered the dog to be returned to Ali.

Few traces were discovered of the Christianity which formerly prevailed throughout the region, which is the more surprising as the tokens of Pagan idolatry and superstition are very numerous. Much astonishment has been expressed at this, and most travellers have accounted for it by the hatred and contempt entertained by the Saracens for the Christian name. This explanation, however, is open to serious objection, and our author adopts a simpler and more satisfactory solution. When it is remembered that there were upwards of six hundred episcopal sees in North Africa, we may well marvel at the total disappearance of the ancient faith.

'The Mohammedans,' says Mr. Davis, 'always entertained a greater hatred towards Paganism than towards Christianity, and yet remains of Pagan superstition are still to be met with in many places, whereas no traces of Christian worship can be discovered. I have traversed the country from one extreme to the other, trod upon the ruins of many a city, and never yet found anything in the shape of a cross, or any other symbol of Christianity. I have, moreover, made diligent inquiries amongst the inhabitants, but never have I come in contact with one who either knew, or even heard of the existence of any. The reason of this, I am inclined to believe, is, that the Christians of Africa were not in the habit of building churches like St. Peter's of Rome, or St. Paul's of London. Their churches must have been of the plainest and simplest description—*upper chambers*. They inherited no marble, or bronze statues from the Pagans, as the Romans did a Jupiter (the modern statue of St. Peter) and other colossal idols; and, hence, neither their places of worship, nor their mystical religious representations, could withstand the ravages of ages.'—Ib. pp. 112, 113.

The variations of climate were considerable, and greatly contributed to the discomfort of our travellers. 'The change in the



atmosphere to-day,' he says, 'was so perceptible that I was constrained to put on additional clothing. The clouds accumulated vastly, and the wind blew a hurricane. Towards evening the rain began to descend in torrents, so that men were sent to my tent to dig a trench round it, as well as a channel to lead the water off.'

'On another occasion,' he tells us, 'the heat increased to such a degree, that by the time we entered the plain Tarfawee, it surpassed in fervour and intensity all we had experienced the day before. And now commenced a general cry for water, particularly among those of the expedition who were constrained to go on foot. We passed men, whose parched tongues were hanging from their mouths, and all we could hear them say was, *Ya rabbi elma*, "O God, water!" But we could not assist them. Some of these poor miserable creatures had actually the appearance of idiots.'—Ib. p. 317.

At one period the thermometer in his tent during day and night remained almost stationary at 100 degrees; the wind was as hot as flames issuing from a furnace, and immense clouds of sand were furiously drifted along. This great heat was speedily succeeded by extreme cold. A northerly wind prevailed, and incessant rain gave a gloomy and miserable aspect to the surrounding scenery. 'My treble tent and thick blankets,' Mr. Davis tells us, 'are no protection to me. Everything is saturated and looks as if steeped in water. I had actually to sit in my tent with an umbrella over me.'

Our author was, of course, frequently brought into contact with slavery, which constitutes one of the standing scourges of Africa. In 1846, it was abolished throughout the regency of Tunis. This was effected by Ahmed Basha, as a means of propitiating the English government, whose support he was desirous of obtaining in his projected rupture with the Porte. The motives of Ahmed Basha were more than questionable, but the interests of humanity were greatly advantaged by his policy. His object was to achieve an independent sovereignty for himself, in which he was encouraged by Louis Philippe, who hoped ultimately to incorporate the regency of Tunis in the French colony, established on the African coast. Mr. Davis is especially distinct and full in his explanations of this intrigue. 'Our success,' he says, 'in bringing about the abolition of slavery in the regency of Tunis is to be entirely attributed to these manœuvres.'

We are glad to find Mr. Davis strenuously arguing on behalf of the mental capabilities of the negro. His opportunities of observation on this point were numerous, and his opinion is given without hesitation or doubt.

'During my residence,' he says, 'in this part of the world, I have had many opportunities of forming an estimate of the capabilities of



that doomed race, and I have no hesitation in bearing my testimony in its favour, in opposition to those who would place the black man upon a level with the brute, or regard him as the link which forms the connexion between the brute and man. One of the finest logicians I ever met with was a black man from Soudan, who spoke the dialect of his country, and was, besides, a most proficient scholar of that most difficult of difficult languages, the Arabic. Another I knew from Damargo, whose poetry equalled that of the Moalquaas, the seven famous poems of Mecca. I have known them, soon after their arrival from the interior, manifest great mechanical ingenuity; and many ministers of state, and officers in the army, priests and lawyers of the same race, have proved to the various Mohammedan countries that their intellect was in nothing inferior to that of the white. The love of country, the affection for kindred, the attachment to friends, the courage, perseverance, the patience, the fidelity and humanity exhibited by the poor negroes, even in their rude state, as they are forced along the dreary desert by those who have cruelly torn them from the places of their birth, and all they prized and loved, might be illustrated by a number of most interesting and authentic anecdotes.'—Ib. pp. 231, 232.

If our space permitted, we should be glad to extract the account given by our author of two negroes with whom he met in a Moorish house of distinction, but we must be content to refer to the work itself. He speaks of the climate and other physical circumstances of the country as fully accounting for the differences which are observable amongst various tribes. The Jews, with many of whom he met, and who have probably resided in Africa from the first settlement of the Phœnicians, exhibit a striking difference on the coast and in the interior. 'In the desert they certainly do not live for many centuries; and, if its influence is so clearly depicted in them, both in colour and features, is it to be wondered that it should have told to such an extent on those to whom the Sahara has been a home for thousands of years?'

Africa has now been an object of intense curiosity, not only to the learned of Europe, but also to the merchant and other classes. There has been a fearful sacrifice of human life in the attempts made to explore this vast continent. Hitherto, however, the result has been inconsiderable. European cupidity has rendered Africa a vast charnel-house, where the worst forms of human misery are visible. The Christian Church has combined with men of science and of commerce in the endeavour to lay open the interior of the continent; but the obstacles which present themselves have prevented any considerable progress being made. It is a melancholy catalogue which our author gives of the names of intrepid and noble-hearted men who have sacrificed their lives in this attempt. Ledyard died at Cairo in 1788; Harneman in Central Africa, between 1802 and

1808 ; Mungo Park was killed at Boussa in 1805 ; Burkhardt died at Cairo, in 1817 ; Ritchie at Mourzube, in 1819 ; Bowditch in 1824 ; Oudney, at Murmur, in 1824 ; Major Laing was killed near Timbuctoo, in 1826 ; Clapperton died at Siccattoo in 1827 ; and Davidson is supposed to have been murdered at Swekeya. The last European traveller who devoted himself to the work of African exploration was Mr. James Richardson, whose capability of accommodating himself to all circumstances induced sanguine expectation of success. We were personally acquainted with Mr. Richardson, and have listened on different occasions with no slight pleasure to his description of the people and scenery of the Saharan desert. 'He was actuated by pure philanthropic motives, and was supported, in all his trials, by truly Christian fortitude. The abolition of slavery, the amelioration of the condition of the various nations, and, above all, the introduction of the Gospel into Africa, were the great objects he had ever in view.'

That such a man should have fallen a victim to the inhospitable climate which he braved, may well cause us to review the measures we have hitherto adopted. Repeated failures, arising from the unsuitableness of the constitution of Europeans to the climate of Africa, or to their ignorance of the languages and habits of its people, read an admonitory lesson. So little has been effected by all the efforts hitherto made, that we cannot reasonably expect any large accession to our knowledge—much less can we look for the civilization of Africa—without an entire revolution in our plans. Mr. Davis strenuously argues for this, and we confess that his reasoning commends itself to our approval. 'The repeated disappointments,' he says, 'to which the civilized world has, in this respect, been subjected, ought, long since, to have had the effect of producing the conviction that Europeans labour under too many disadvantages to explore *effectually* the interior of Africa ; and this ought to have led us to abandon all hope of having our desire satisfied through their medium.' Native agency is that on which he would have us mainly rely.

'I am bound,' he says, 'to declare my deliberate conviction, matured after calm, careful, and impartial investigation of everything connected with this important subject, that we shall only then know what Africa really is, *when we shall be in a position to send her own sons*—who now carry merchandise into the heart of her wild desserts, who traverse, at stated periods, with comparative ease, her oceans of sand—upon missions of research. Through their instrumentality, and through that alone, shall we be enabled *effectually* to benefit Africa, and obtain the information for which the civilized world so eagerly thirsts. *Through native agency alone will the scientific, the mercantile*

*and the religious world have their respective desires amply gratified.'—*  
Ib. p. 252.

He strenuously argues on behalf of making Tunis the centre of benevolent operation. Morocco, he deems too fanatical and cruel; Algiers is disqualified as being under the dominion of France; Tripoli is subject to perpetual change from its dependence on the arbitrary appointments of the Porte; and Liberia is out of the question, on account of the little influence which the negro has with the Moors and other tribes who carry on the slave system. Tunis, on the other hand, possesses, in his judgment, many advantages. 'Its sovereign rules by right of hereditary succession; its people, compared with the neighbouring states, are not so bigoted, but are more gentle, more mild, and more truthful; and to a certain degree prepared to appreciate civilization.' At an expense of about £3000 annually, an educational establishment might be opened at Tunis for the purpose of preparing young Arabs to explore Africa. When it is remembered that by a late parliamentary return, obtained by Mr. W. Williams, M.P., it appears that in the year ending 5th January, 1853, upwards of £90,000 was paid out of the public revenue for the suppression of the slave trade, no objection to Mr. Davis's plan need be anticipated on the ground of expense. Tunis, also, it must be remembered, has taken the lead among African states in abolishing slavery, and may, therefore, be expected to co-operate the more zealously in promoting the benevolent object advocated by our author.

'In such an establishment,' says Mr. Davis, 'we might train, at least, twenty natives of Casfa, Tozar, or Nefta, who, bred in the desert, might be fitted, at the expiration of three years, to sweep those wilds, south and east and west, comparatively with perfect ease and safety. Such travellers, instructed in the use and employment of implements and instruments of an agricultural, and domestic, and scientific nature, taught the advantages to be derived from *legitimate* commerce, informed of the markets open in Europe and elsewhere, for the various articles of merchandise, forming the products of the Sahran countries—and themselves trained to appreciate the advantages and blessings of education—would not be long without profiting the hitherto neglected savages of the heart of Africa, and producing a reformation, which would speedily be perceptible in the civilized world. Here, then, is a plan feasible in every respect, which offers itself for serious consideration to every man who possesses sympathy for Africa. Schemes on behalf of this continent have been projected and tried, by which valuable lives have been wasted, vast sums of money uselessly expended, and the civilized world but slightly benefited. Here also is a field of labour for the missionary—here he can co-operate in a work most laudable—here he has the opportunity of spreading *indirectly* the blessings of the Gospel, and making the sons and daughters of Africa

long for the source of that true and genuine civilization, which not only converts the savage into a reasonable man, but which brings man into close and intimate contact with the Deity. Surely this is a work in all respects worthy of a missionary, and of missionary societies. Pious, experienced, and zealous men, not narrow-minded and illiterate, sent out by societies, based upon sound and judicious principles, may be instrumental, and that not in a slight degree, in benefiting Africa by assisting in preparing the great machinery we propose, in order to effect a moral, social, political, and commercial reformation of that vast, deeply-injured, neglected, and mysterious continent.'—*Ib.* pp. 257-259.

We shall be glad to find that Mr. Davis's views receive the attention which they merit. They are entitled to the best consideration, and are obviously enforced by the past history of African civilization. Innumerable efforts have been made by philanthropic and Christian men to benefit Africa. The wrongs inflicted on this portion of the human family have awakened special efforts, but the result has hitherto been very trifling. The natural obstacles which present themselves, constitute an insuperable barrier. Adventurous and high-minded Europeans have offered themselves, again and again, for the work of exploration, but their mission has, for the most part, terminated fatally. Here and there some slight impression has been made, a few moral oases have been formed, but the Great Desert remains a standing incentive and reproach. We have long thought that this state of things must continue until European intelligence was directed to the cultivation of native agency. This is the great requirement of the age, and we see no wiser mode of supplying it, than that which our author suggests. His views are founded on observation, they are the results of experience, and are obviously commended by the facts of the case. So long as European agency is relied on, we must calculate on frequent disappointments. A lavish expenditure is required, in order to the preparation of such an agency, and then it is found but ill suited to the work to be performed. The constitution of Europeans is unsuited to the climate of Africa. They are necessarily ignorant of the habits and languages of the people. A thousand casualties are incurred from which natives would be exempt. And even when the confidence of such has been gained, there is unavoidably wanting that sympathy from which powerful and permanent influence alone can flow. By a wise selection of native laborers, we may hope to master many of these difficulties, and to this the earliest and best attention of British philanthropy should be directed.

One thing is quite clear, Africa has receded rather than advanced in civilization. The powerful states which formerly existed on its continent are matters of history only, and their

place is now occupied by barbarous tribes, or by communities, which have availed themselves of the lessons of civilization only to strengthen the worst forms of human despotism. The intercourse of Europe with Africa has largely tended to demoralize the latter. The points of contact between the two exhibit gigantic vices, productive only of social degradation and misery. Unlike other cases, civilization advances as the interior of the country is gained. Along extended lines of the sea-coast, a vast pandemonium exists, which is perpetually fed by ruthless wars. Tribes are arrayed against tribes, in order to supply what European cupidity demands. Society is in consequence convulsed. The worst passions are rampant. The arts of peace are neglected, and man-stealing and murder are substituted for the arts which would contribute to the well-being and happiness of the people. The whole framework of society is out of joint, and nothing will avail to re-establish a salutary condition of things, but the employment of suitable and well-trained natives. If past failures lead to the employment of such means, we may hope to see a brighter day than has yet dawned on Africa. 'We shall have no difficulty,' says our author, 'in finding men, not to carry merchandise only to the heart of the desert, and bring in return its productions, but they will take with them knowledge, and disseminate it amongst those who stand so much in need of it, and furnish us with the information which we require.'

In the course of his journeyings, Mr. Davis met with a native merchant, Hamed Essagheer, whom he regarded as eminently qualified for the task of exploring the mysterious regions of Central Africa. 'Through such persons,' he says, 'and *such only*, shall we be able to explore the interior of Africa, and obtain that information which we so eagerly desire. But in order to make them such instruments, their minds must undergo a thorough change. That hatred to education and civilization which is so deeply rooted in their hearts must be eradicated.'

The cities of the desert differ in one important respect from those on the coast. Generally speaking, the streets of the latter, like those of Egypt and Syria, are exceedingly narrow, so that one camel laden with merchandise causes an obstruction. But the case is different with the former. There the streets are wide, and the reason is obvious. The immense masses of sand which are drifted about by furious winds would speedily choke up the narrow streets of Barbary towns, and the inhabitants, therefore, prefer exposing themselves to the fierce rays of the sun to the greater evil involved in such a catastrophe.

The habits of the desert are in many respects vastly different from our own. The common characteristics of the East go far to account for this; but there are special circumstances which

must be taken into account, if we would fully understand the distinction which prevails. The Mohammedan religion has uniformly been unfavorable to the development of the female character. It requires but a very partial knowledge of the Koran to see that woman is treated by the false prophet with gross injustice and contempt. Regarded as the slave rather than as the companion of man, she is deprived of all healthful stimulus to mental improvement, and is taught to place her highest estimate on those superficial and evanescent qualities which please a master rather than contribute to the permanent well-being of social life. The state of seclusion in which women live, the mere trifles in which they are permitted to employ themselves, their rapid transition from absolute power to utter neglect, all tend to enfeeble their intellects and to give precocious force to the worst passions of their nature. The prevalence of divorce adds to the evil,—a slight glance at which may well deter our would-be philosophers from rushing on the opposite extreme to our own system. The facilities afforded for divorce, and the reasons which operate respecting it, are somewhat amusingly illustrated in the following extract.

‘My first impression, on visiting several families, was such as to induce me to believe, that greater domestic happiness prevailed here than in the Mohammedan cities on the coast. The females are not kept in distinct and separate apartments, nor do they even cover their faces when in the presence of strangers, but appear perfectly free, and seem exceedingly affable. But, though free from restrictions of this kind, I soon discovered that domestic happiness was, nevertheless, marred, and that Mohammedan females had, even here, cause to groan under the corrupt legislation of the prophet of Mecca. Discord, contention, and strife, have their sway here, and that principally the result of the licentious and unnatural system of polygamy.

‘When on the coast, I had frequently occasion to see the evil resulting from this portion of Mohammed’s legislation. Families are often broken up, ties of the most sacred character are severed, and animosity and hatred may be seen prevailing where harmony and love ought to reign. The trivial causes which justify a divorce, and the facility with which the same may be procured, must be regarded as intimately connected with that baneful system. To illustrate this, I have simply to narrate an anecdote, in which I myself have played a very prominent part.

‘A servant of mine, of the name of Ali, once very pressingly applied for leave to go out for a short time. It was not my custom to inquire into the nature of his business; but, on that occasion, something unaccountable prompted me to put the question,—

“And where are you going to, Ali?”

‘Holding up a piece of paper, he very coolly answered,—

“‘To give my wife this divorce; and shall soon be back, *Arfi*, ‘my master.’”



“To give your wife a divorce! Well, you may go; but remember, if you divorce her, I, from this very moment, divorce you.”

‘Handing me the paper, Ali exclaimed, “Here, master, take it; on such conditions, I shall not divorce my wife.”’—Vol. ii. pp. 8, 9.

A man may retake his wife after having divorced her, but cannot do so a second time, unless, in the interim, she has been married to another. A divorced woman cannot be married again in less than four months and a half after total separation from her former husband. The evil is further increased by the prevalence of polygamy, of which frequent traces were met by our author. He mentions an instance, related to him by the merchant Hamed, of his having frequently seen in the Soudaan country, a father ride out with his ‘hundred and fifty children.’ The following extract respecting the mode of contracting marriage will be read with interest.

‘Marriage is usually contracted when the parties are very young. It is not an uncommon thing to see young boys of thirteen, or fourteen, married to girls of eleven or twelve, and sometimes even under that age. They are joined together on the good faith of their parents or relations; for they are not permitted to see each other before the nuptial night. Moslems consider it wrong, and even sinful, if a man has reached his twentieth year, and is not married. On the coast one can hardly form a fair estimate of the beauty of the female sex, as so few are seen; however, it is a fact that the girls of twelve have the appearance of European females of twenty; and when they reach the age of thirty, they look like European women of fifty!

‘Excessive obesity is considered the perfection of female beauty among the Mohammedans on the coast; hence a young woman, after she is betrothed, receives gold or silver shackles upon her hands and wrists, and is fed so long till these are filled up. A kind of seed called *drough*, and their national dish *coscoso*, are used for the purpose. The young lady is literally crammed, and some actually die under the spoon.

‘It has already been stated, that the parties to be married do not see each other till the nuptial night. There are, however, certain persons sent from the man, who examine the lady, and give him a faithful report of her bodily accomplishments. These are generally old women, and usually relations of the parties. If the man finds himself disappointed, he has a right to send her away, without restoring to her the portion that was promised her, or rather the price that was paid for her, as the wife is bought by the husband.

‘After the documents have been legally signed by the Kadi, it becomes the man’s business to take home his bride. There is generally a great exhibition of the articles which she brings to her husband, both of furniture and dress. These effects are placed upon horses or mules, and paraded through the streets. The bride next proceeds to the bath, accompanied by slaves and her nearest relations, with great pomp. The procession proceeds very slowly; a band of their sweet

national musicians, and many women and boys, with their loud cries of "lo-lo-lo-lo," follow them. This is always done at night. The bride is then paraded, with great pomp and ceremony, to the dwelling of the bridegroom, and brought into a separate part of the house, where she entertains her female friends, while he does the same to his companions, till the time comes for the company to break up, and for introducing the new couple to each other.

Feasts are continued for many days after the marriage. Amongst the poorest even they last seven days; but these are generally no losers by the entertainments, as it is customary for those invited to bring suitable presents, which sometimes amount to a great deal.'—*Ib.* pp. 11-13.

Various Bedouin tribes were met with by our author, of whose appearance and habits he supplies interesting information. They trace their descent back to Ishmael, seldom intermarry with other tribes, and claim the title 'Arab,' *par excellence*. Of their physical qualities and habits, the following account is given.

'These Arabs live always in tents, in those places where they can find water and pasturage for their cattle. Each tribe is considered to have an exclusive property in a district, the extent and value of which is proportional to the strength and importance of the tribe, and which is generally large, affording sufficient room for the migrations, which are indispensable among a people whose subsistence is chiefly derived, through their cattle, from the spontaneous produce of the barren regions they inhabit. The personal appearance of these desert Arabs varies slightly in the different parts they inhabit. Generally speaking, they may be described as a middle-sized, rather thin, and sharp-featured race of men, with brown complexions and black hair. The muscles of their limbs are greatly developed; their strength, alertness, and activity, are immense; but their power of abstinence, and endurance of fatigue, are still more remarkable. They can often travel for several days without tasting water, under circumstances in which it would be impossible for an European to exist. Their sight is, generally speaking, so excellent, that they can distinguish the smallest object at a considerable distance. They, like the Moors, shave their heads, leaving only a long lock on the crown, which, they believe, Mohammed will cut off for them at his re-appearance, or, as others say, by which the pseudo-prophet is to pull them up to heaven.

'Their dress consists of a shirt, a burnoose, or a kind of cloak, a head-dress, or turban, which is generally fastened with a rope of camel's hair, and sandals. The shirt is made of coarse cotton, and worn till nothing remains of it, without its ever being washed; the consequence is, that they are always troubled with the third plague of Pharaoh, the removal of which affords them some occupation during a great part of the day.

'The women's dress differs from that of the men, in that, instead of the burnoose, or cloak, they wear a kind of blue frock without sleeves,



which is fastened in a peculiar manner. They are fond of ornaments, and, in the absence of gold and silver ones, they will hang about their persons pieces of brass, bones, iron, shells, and curious stones, which they pick up in the desert. These they hang around their necks, arms, and wrists. The children go for the most part naked.

'The Bedouins encamp near some rivulet or well, where they remain until their cattle have consumed the herbage. But when, as it sometimes happens, good pasturage occurs where no water is to be had, they abstain from water for several weeks together, and drink only milk. Their cattle are also able, with the exception of horses, to dispense with water so long as they can get green and juicy herbage. The encampments vary according to the number of tents, and the form in which they are arranged differs according to circumstances, and the season of the year. When the tents are few in number, they are usually pitched in a circle; but more commonly in straight lines when numerous, particularly if the encampment is formed near a rivulet. In winter, when abundance of water and herbage renders concentration unnecessary, the camp is dispersed over the plain in groups of three or four tents, about a mile, or a mile and a half, asunder. When the tribe is together, near the only water in the vicinity, the cattle are sent out, under the care of shepherds and slaves, and are brought back every evening. But if they prolong their stay beyond a few days, the flocks and herds are sent out to a considerable distance, and are only brought back to the tents every second or third day for water.'—*Ib.* pp. 63-65.

The dangers and inconveniences encountered were numerous. Amongst the former, *sand columns* were amongst the most alarming. They were frequently seen in great numbers, and threatened immediate destruction to the encampment. Sometimes they came into collision with each other, when their contents were blended and a dense barrier was interposed between the spectator and the country on which he gazed. 'I am no lover of danger,' says Mr. Davis, 'but I must confess I had an inward desire to see this phenomenon—one of the horrors of the desert—in greater perfection.' Bruce relates a stupendous exhibition of this kind which he witnessed, when he tells us that the swiftest horse or the fastest sailing vessel would be utterly useless as a means of safety. In such circumstances, the traveller's only refuge is a devout reference of himself to the protection of God. Apart from this there can be no sense of safety, for the direction and force of the wind are the agencies on which destruction or escape is dependent.

Venomous reptiles also made their frequent appearance. In nearly all the tents some suffered most acutely from the sting of scorpions. For some time our author's tent escaped, and he obtained in consequence the venerated title of *dervish*; but on awaking one morning he discovered three scorpions on the canvas above his head, and another on the ground quite close to

his bed. These were fortunately killed, and diligent search was made for others. Finding no more, the tent was supposed to be free, but shortly afterwards, on sitting down to dinner, 'I desired,' he says, 'one of my domestics to lift up the sides of the tent, in order to have a free current of air, which he no sooner commenced to do then he suddenly screamed out in an appalling tone of distress and anguish. A scorpion had stung him on the arm, and he feared death would inevitably ensue.' The prompt application of suitable remedies prevented this catastrophe, but the arm swelled to an enormous extent, and in a few minutes burning fever ensued. In about three hours, however, the man recovered. These venomous reptiles are from five to six inches in length, and are generally of a dark colour. When they attack the head death is inevitable.

Our author's narrative is interspersed with interesting disquisitions on the antiquities of the country. He is evidently well-informed respecting its past history, and his observations are those of an intelligent and sound-minded traveller. Numerous conversations are also recorded on the subject of Mohammedanism, with some of whose professors he contracted warm friendship. The Cadi of Nefta and Sidy Saleem were of this class. The former thankfully accepted several publications of the Church Missionary Society's press at Malta, which he promised carefully to peruse. 'I will gladly employ all my influence,' he said, 'in your favour, and assist you in enlightening my countrymen.' The interview which took place on Mr. Davis's departure is full of promise, and awakens hope for the future of Africa.

'Before my amiable friend left me,' says Mr. Davis, 'his coadjutor, Sidy Saleem, joined us. He likewise came to bid me adieu, and to remind me of the present of books I had promised him. For these two men I have formed a real friendship, and they invariably supplied me with proof that it was reciprocal. The last words of the Cadi (who gives naturally vent more readily to his feeling than Sidy Saleem) I shall ever remember, as they are so characteristic of the man. "I know not what it is," he said, "Moslems and Nazarenes are not wont to harmonize: their friendship is more that of the cat and the mouse, or of the lion and the lamb; but we seem knit together, yea, one soul appears to inhabit our two bodies. I feel, O my friend, that I could do anything for you; yea, I could even die for you!"'—Ib. p. 241.

Whilst the ignorance and fanaticism of the Moslems are frequently exhibited, indubitable indications are afforded of nobler qualities. In Africa, as in Europe, men are occasionally met with who are superior to the prejudices of the vulgar, and our author seems to have been well qualified to avail himself of the opportunities which these furnished for obtaining valuable infor-

mation. He frequently digresses from the immediate subject of his narrative to historical, descriptive, and theological themes. Many anecdotes are given, and traditions which some would deem too fanciful or absurd for grave consideration, are made the media of tracing out important and interesting facts. The latter part of the work includes notices of the ruins of Carthage, and of other celebrated African cities, in which the desolation and solitude of the present are painfully contrasted with the grandeur and activities of the past. The archaeological researches of our author will be followed with interest by the classical students, and may possibly lead some adventurous explorer to lay bare the sites of renowned cities long lost to European sight. Some African Layard may yet reveal to our astonished countrymen the ruins of ancient towns once famous in story but now covered by the sands of the desert.

In closing our notice of these volumes, we can honestly commend them to our readers. Their contents are both interesting and valuable, and the style in which they are written, is at once lucid and befitting. They fully realize what the preface led us to expect, and make a valuable addition to the knowledge previously possessed of the countries to which they relate.

ART. III.—*The Museum of Science and Art*. Edited by Dionysius Lardner, D.C.L., formerly Professor of Natural Philosophy and Astronomy in University College, London. Illustrated by Engravings on Wood. Vol I. London: Walton & Maberly. 1854.

THE high rank which Dr. Lardner enjoys among the popular expositors of physical science, not merely ensures for this work a very extensive circulation, but invests it with an importance which does not belong to anonymous compilations of similar character, and perhaps equal merit. An anonymous compilation is not capable of being erected into an authority in science. Dr. Lardner is an authority, and the cheapness of this publication joined to his own just weight is calculated to establish his opinions, if not over an 'audience fit, although few,' among readers wielding the power of great numbers. The price of this neatly got up and well illustrated volume is only eighteen-pence. It is, therefore, along with similar products from the establishments of Messrs. Chambers, Cassell, Routledge, Ingram and Cooke, and other publishers, a proof that if the remaining taxes upon knowledge were abolished, no country in the world could surpass Great Britain in the manufacture of cheap books.

The merits of the style of Dr. Lardner, and the qualities of mind and peculiarities of culture to which he owes his success, are worthy of study in themselves. Dr. Whately has admirably remarked in his 'Treatise on Rhetoric' that the words of the English language convey their meaning to the mind with different degrees of velocity corresponding to the remoteness of the language from which they are derived—the Saxon. An idea expressed in words of Saxon origin is clear as light to an English mind ; in Latin derivatives it becomes less bright, and in Greek it glimmers faintly and obscurely, even before the conception of the scholar, and is absolutely dark and opaque to the unclassical reader or auditor. This fact explains why many college-bred men, as they advance in knowledge of the literatures of Greece and Rome, lose more and more their mastery of the idioms and words of the tongue of their native country and their own people. Without the corrective of prolonged, constant, and colloquial improvement in the use of English, classical learning or scientific study is a progressive training in obscurity of expression. Let any man watch his own consciousness, and he will find that in the case of every idea which he has obtained from scientific terms or Greek derivatives, he has only succeeded in assimilating it by successive and repeated translations into the most simple words of his native language. The most general experience in regard to scientific terms is that a man has to be always learning them because he is continually forgetting them. The late admirable Francis Jeffrey was an example of a man who had acquired an artificial style and language suitable only for printed books and a small circle of friends and associates in Edinburgh. His diction and pronunciation were unintelligible to the bulk of his countrymen, and offensive and ridiculous in the House of Commons. His weight in his party, his great intelligence, and the affection of his friends, could not prevent him from failing in Parliament. An amusing illustration is given by an acquaintance of the contrast between him and his friend Henry Cockburn, in the examination of a witness. The trial turned upon the intellectual competency of a testator. Jeffrey asked a witness, a plain countryman, whether the testator was 'a man of intellectual capacity?' 'an intelligent, shrewd man?' 'a man of capacity?' 'had he ordinary mental endowments?' 'What do you mean, sir?' asked the witness. 'I mean,' replied Jeffrey, testily, 'was the man of sufficient ordinary intelligence to qualify him to manage his own affairs?' 'I dinna ken,' responded the chafed and mystified witness; 'wad ye say the question owre again, sir?' Jeffrey being baffled, Cockburn took up the examination. He said, 'Ye kenned Tammas ——?' 'Ou, I kenned Tammas weel; me and him hirded together when

we were laddies (boys).’ ‘Was there onything in the cretur?’ ‘Deil a thing but what the spune (spoon) put in him.’ ‘Would you have trusted him to sell a cow for you?’ ‘A cow! I wadna lippen of (trusted) him to sell a calf.’ Mr. Francis Jeffrey was absurd enough to interrogate in Latin derivatives a man who had never learned Latin, and, in the terminology of the Scotch philosophy, a witness who had never read nor heard Reid nor Stewart. The Scotch of Cockburn and his witness is excellent. Francis Jeffrey could not, if he had devoted an article of the ‘Edinburgh Review’ to the subject, have given a more exact measurement than was presented in a few words of the capacity of the testator to manage his affairs. Learned lawyers are sufficiently aware of the impropriety of the use of technical terms which they do not understand when addressed to themselves. A medical witness, some time ago, was describing in professional jargon a wound, when Judge Alderson interrupted him, demanding, ‘Why, sir, you mean a black eye, don’t you?’ ‘Yes, my lord.’ ‘Why, then, in the name of common sense, can’t you say so?’ Often when reading the barbarous and tenebrous terminologies of different sciences and professions, we find ourselves mentally addressing the authors in the words of the learned baron, ‘You mean so and so. Then, why can’t you say so?’

The dark, ugly, discordant, and mischievous nomenclature of the sciences has apologists if not admirers. Priestcraft, of course, combats, we remark by the way, in favour of Latin Bibles and prayers, as the very best, not, indeed, for the priests, but for the people. The apologists of scientific unintelligibility say there is great convenience in adopting Greek words to express scientific ideas and name scientific objects and instruments. Everybody, for example, knows what a telescope is, because the word is appropriated and set apart to the instrument; but this would not be the case if the word were translated into Saxon, and the instrument were called a far-seer, as people would then be at a loss to say what sort of a far-seer was meant. This example is not, however, satisfactory. Suppose the instrument were called a star-seer, or a far-star-seer. Greek derivatives, made by men more or less ignorant of Greek, however much they may be patronized by academic usage, can never be made to serve the purposes of words in any degree comparable with words which partake the Saxon life’s-blood of the English language. From the diction of the boarding-schools upwards to the style of Shakespeare, there is a progress in excellence which can be estimated by the relative numbers of Saxon words and phrases in comparison with Greek and Latin derivatives and idioms.

Dr. Lardner, we have observed, generally states an important proposition three times over, in Greek, Latin, and English. He

employs the Greek and Latin derivatives in a way which rouses the attention of his readers, and, this object accomplished, he throws the idea like a ball of light into the mind in a plain Saxon form. He is generally perfectly master of the great received truths of physical science, and his power of expounding them is the proof and sign of his mastery. We confess, indeed, to great doubts of the profundity of obscure authors, obscurity in the style being generally a sign of confusion in the mind of a writer. Society wisely exacts from all men who address it great attention to style under the just penalties of neglect and depreciation, because when a man is improving the expression he is also perfecting the conception of his thoughts.

The first question discussed by Dr. Lardner is the old one—Are the planets inhabited? The telescope cannot show the inhabitants of the moon to the people of London for the same reason that it cannot show them the inhabitants of Edinburgh; their eyes are not made to see so far. Mars, the planet nearest the earth, is 50,000,000 miles away from it, and the telescope can bring it nearer, and place it within a distance of 50,000 miles. Herr Mädler, of Berlin, has seen the mountains, continents, and polar snows of Mars, with the periodic play of light and shade upon them. The sun is a vast and fierce furnace; the valleys of the moon are colder than our polar regions; the comets are floating masses of vapour; and the planetoids or asteroids are so small that our telescopes fail to show us anything certain about them. The sun, moon, comets, and asteroids we may conclude, then, are not inhabited by living organisms. But the planets, with their alternations of day and night, of heat and cold, their atmospheres, the different weights of bodies upon their surfaces, a numerous series of striking analogies with the earth seem proved to be the abodes of different forms of life. The organizations of life vary to suit a great variety of physical circumstances upon the globe, and with a reasonable allowance for modifications, there appears to be a moral certainty that they possess and exhibit vegetable and animal as well as mineral products.

Life has not always existed upon the earth. From the epoch, however, when our planet fulfilled the needful conditions of salubrity, life has been lavishly created upon it. God is life. His glorious attributes are more wonderfully displayed by the meanest form of life which exists, the confervæ of a pool, or a mushroom upon a wall, than by the grandest mineral mass in the universe which is destitute of the marvels of nutrition, respiration, circulation, and reproduction. The history of life upon the globe is displayed by the remains of plants and animals in the forms of fossils, and their numbers are immense. Our continents are the



tombs of marine existences ; and the polar regions enclose the bones of animals of the tropics. Chalks, flints, stones are formed of animal remains. Ehrenberg found the shells of *infusoria* in Tripoli to the number of three millions in the square of the thousandth part of a French metre. Upon the tops of mountains, and in the depths of mines, we find the mountains and the mines formed of animal and vegetable *débris*. There are towns upon the earth which are built of corals, madrepores, and milipores. When the paleontologist, or student of the remains of ancient life, pursues his researches into the remotest annals of the past among the strata of the crust of the earth, he finds proofs of its existence in abundance for long ages upon ages. When geographical botanists or zoologists study the distribution of plants and animals, they see life swarming amidst the heats of the tropics and abounding northwards and southwards even towards the remotest polar seas and snows. What man most positively knows is the abundance of organized life. Suns, or moons, or comets, or asteroida, in which there can be no living organisms, are things which science forces him to imagine, and by conclusive reasonings compels him to believe. But whether there be life in all the planets, or whether some of them are as yet in the state in which our own planet must have been in the long period that preceded the *protozoic*, is a question which will not be determined without considering the manner in which it has been discussed by the author of 'The Pluralities of Worlds,' reviewed in the 'Eclectic' for May, last.

With all our justly boasted progress in science, we do not as yet possess anything worthy of the name of geographical paleontology. When we know not merely the order in which the remains of ancient plants and animals are found in the strata, but also how they are distributed all round the crust of the earth, a commencement will be made in the collection of materials for the history of life upon our planet. But the botany and the zoology of the planets ! Who can guess what lessons might be learned by a herborization in Jupiter, or a course of comparative physiology upon the structure of the beings in Saturn ?

While everything which is the offspring of thought is interesting, there is something which makes the heart of a reflecting man beat quick with sympathy in the great practical problems of physical and astronomical science. Where are we ? Prior to ascertaining where we are in the universe, it is necessary to ascertain where we are upon the surface of the globe. The earth having been proved to be a globe, where are we upon the surface of the ball ? The account which Dr. Lardner gives of the solution of this question is admirably calculated to convey a knowledge of the principles upon which the discovery of the latitudes

and longitudes depends to young minds. His tract upon the subject will well repay repeated perusal in families. A very simple way for a head of a family to put the general conception of these most important calculations into childish minds is to take any round ball whatever, and solve the problems roughly by drawing lines across it and along it. The repetition of this demonstration and of the reading of several explanations of it, beginning with the most popular and simple, and ending with the most complete descriptions of the instruments, and repeated performances of the operations of determining the latitude and longitude, are necessary for fixing the general ideas on the mind. Intelligent persons of both sexes abound to whom the degrees and seconds of the longitude and latitude when they read them say nothing. To represent to themselves where a place is, they must see it upon the map, as the signs do not tell them what they were invented to tell. There is a great difference in the mental furniture of men or women of equal intelligence and capacity, which arises just from the fact that one person sees the position of any place upon the globe when reading the signs which describe it, and another learns little or nothing from them. The one can read mathematical geography and the other cannot. Yet the matter is very simple. Draw cross lines at equal distances and long lines at equal distances, and the whereabouts of the place is found by adding up and comparing the distances. The general idea of the determination of where a place is by north and south and by east and west is the key of geography. Fix this well in the youthful mind, and the whole picture of the surface of the earth will establish itself in the mind,—mountain-ranges, water-courses, cities, oceans, and islands. Without this foundation, the acquisition of a smattering of geography becomes a painful and bootless labour of verbal memory. On the contrary (after commencing with the principle of geometrical geography, and proceeding to the law of the mountain-ranges, the law of the courses of the rivers, which is determined by them, with the cities again necessarily built upon the banks of the rivers), the names and characteristics of the continents, rivers, and oceans, lakes, capes, gulfs, and isthmuses remain in the memory for life, because they are necessary to signify the things themselves to the mind, as their images are already in the mind. However, we would earnestly caution teachers and parents respecting the importance of expressing themselves in their first lessons in English, and not in such dead and foreign terms as equator, meridian, hemisphere, and zenith. When the ideas represented by these terms are already in the mind, and the young person finds the necessity of words to express well-formed conceptions, the etymology of the Greek nomenclature



may be explained, and the ideas will attach themselves to the received signs. Instruction in geography elevated into the task of injecting into the youthful mind a series of great, although simple ideas, is an excellent preparative for the study of botany, zoology, and political economy. Let us express the same proposition in other words. The picture of the earth once formed before the mind, the knowledge of the distribution of plants and animals, and of products of industry, follows easily and naturally.

British youth seem the heirs of the world. A knowledge of geography is an acquaintance with the maps of the estates they are one day to inherit and possess. Commerce is mineralogy, geology, botany, and zoology, transformed by the useful arts into buying and selling, and those who excel most in commerce and industry will have most of the use of the world. The more thoroughly geography is realized in youth, the less will the wide world be a thought of fear, and the more will it be regarded as a field for useful and peaceful enterprise. But it is superfluous to insist upon the utility of knowing the world we live in.

Dr. Lardner presents his readers with an excellent account of the facts and arguments which are at present current in the scientific circles upon the subject of meteoric stones and shooting stars; but he professes, in his treatment of the subject, to give an example of the rigorous observance of the canons of Bacon's philosophy in the investigation of nature. After a denunciation of the arrogance and vanity of the half-disciplined or self-taught aspirants to scientific rank, in comparison with 'the order of minds which have been disciplined in the severe schools of the old and long established universities, where the works of Bacon and the mathematical classics of Newton and Laplace are studied with a zeal and perseverance which do not fail to infuse their spirit into the minds of their aspiring successors,'—Dr. Lardner very properly reproves 'the disposition of the mind which induces us to rush precipitately to the formation of theories and the assumption of causes, omitting or postponing the far more important, though less ambitious duty of analyzing phenomena.' 'The public teacher should,' he observes, 'omit no proper opportunity of inculcating the true spirit of the inductive philosophy;' and he will therefore, we hope, pardon us if we in our turn try to give a lesson in it by modestly inquiring whether he has really exemplified it himself in his 'Essay on Aërolites.' Frankly confessing that we do not like his compliments to college-bred men, nor his imputations upon those who have been self-taught, we should not have noticed them if this particular paper had not seemed to us to be a somewhat notable specimen of the fault it condemns. As for the sneers of university men against self-taught men, they are very old fashioned and much out

of date. Reading once some pamphlets published in the reign of Elizabeth upon dramatic matters we were much struck with finding that this was the reproach in which the college-bred playwrights of the day embodied their spite against the successful Shakespeare. However long we may ourselves have been drilled in academic halls, this has not prevented us from seeing superiors arise who have not had the overrated advantage of university education. Dr. Lardner has himself been surpassed in the pursuits of his life by men who never were at school at Dublin or Edinburgh, Oxford or Cambridge. We college-bred men ought to submit to the fact without sneers, and with a good grace. Moreover we demur to the statement that university men are more patient, persevering, exact, and humble observers than self-educated men. On the contrary, the consciousness of their imputed disadvantages and their discipline in dealing with realities, instead of obstructing, gives the latter very often the humility necessary for the successful prosecution of scientific researches.

The 'Essay upon Aërolites,' we submit, is a specimen of hasty and precipitate generalization. What is the conclusion at which the Doctor arrives? And what are the grounds upon which it is based? He says—

'From all that has been stated, it may be considered then as demonstrated with the highest degree of probability, if not with moral certainty, that the phenomena called shooting stars, fire balls, and meteoric stones are identical; that these latter bodies belong not to the earth, but are masses of matter moving like the planets in the celestial spaces, subject to the gravitating attraction of the sun; that the earth encounters them occasionally, either striking directly upon them, or approaching so close to them that they are drawn by the terrestrial attraction, first within the atmosphere, and afterwards to the surface; that the shooting stars, which rush athwart the skies without falling on the earth, are the same class of bodies which do not either directly strike the earth, or come so close to it as to be drawn to its surface by its attraction.'

How is this shown with the highest degree of probability? which, by the way, is the same thing as moral certainty.

Dr. Lardner says,—'It is supposed that these bodies become visible only after they enter the atmosphere,' the heat they develop by suddenly compressing it rendering them luminous. Supposition, however, is not the highest, but is the lowest degree of probability.

What are the facts which prove that shooting stars are aërolites? Capocci shows that in the interval between 1809 and 1839, twelve falls of aërolites took place between the 27th and 29th November, besides others on the 13th November, 10th August, and 17th July. 'On the whole, the following appear to be the dates at which

recurrence of these meteors may be looked for :—22-25th April, 17th July, 10th August, 12-14th November, 27-29th November, and 6-12th December. From all this it must be inferred that those parts of its annual orbit through which the earth passes at these dates severally are intersected by the orbits of those groups of bodies, which, when passing near the earth, present the appearance of shooting stars or *aërolites*.’

There have been coincidences between falls of meteoric stones and the appearance of shooting stars. Nobody has ever seen a star shoot and a stone fall at the same time. Dr. Lardner says, —‘Of the thousands of shooting stars which have been observed, there is no authenticated instance of any one having actually reached the earth.’ Shooting stars are seen going in all directions, and not in any orbit. Just after stating the difficulties attending the hypothesis he supports, Dr. Lardner says the presumption in favour of it is chiefly founded on their periodical appearance, especially on the nights of the 12th and 13th of November. Have these nights ever been equally signalized by falls of *aërolites*? ‘Remarkable falls of *aërolites* were observed at Barbotan, in the department of the Landes, in France, on the 24th July, 1790; at Sienna, in Italy, on the 16th June, 1794; at Weston, in Connecticut, United States, on the 14th December, 1807; and at Juvenas, in the department of Ardèche, in France, on the 15th June, 1821.’ Meteoric stones, when recently fallen, have always a temperature more or less elevated, and they exhibit a strong black, and apparently burnt surface, and their constituents are generally iron, nickel, cobalt, manganese, chromium, copper, arsenic, tin, potash, soda, sulphur, phosphorus, and carbon. The largest meteoric masses found upon the surface of the earth are those of Bahia and Utumpa, in Brazil. These are seven feet in diameter. The meteoric stone of *Ægos Potamos* has been described as being of the size of two millstones, and equal in weight to a full wagon-load. ‘According to a popular tradition in Mongol, there is in a plain near the sources of the Yellow River, in Western China, a fragment of black rock, forty feet high, which fell from heaven.’ There is for all the world to see it an *aërolite* in the mineralogical museum at the Jardin des Plantes, every particular respecting which has been carefully authenticated by the Academy of Sciences. It is as large as a hat-box.

June seems to be the month in which *aërolites* have fallen most frequently, and the middle of November is the period favoured by the displays of shooting stars. There does not appear to be even a coincidence of time in favour of the rash and precipitate hypothesis adopted by Dr. Lardner to exemplify the Baconian method, and the severe reasoning taught in the old universities

Most certainly if showers of aërolites were coincident with the displays of the shooting stars upon the 13th and 14th of November, the inhabitants of the earth would be exposed to the most pitiless pelting the world has ever heard of, and instead of being an occurrence of which no record exists, it would remain in human traditions, if it had ever happened, as a catastrophe only a little less terrible than the Deluge. It is certainly true that old writers have sometimes described the heavens as 'raining fire.' The expression is, no doubt, a metaphoric one, and does not mean that stones like the one at Paris fell upon the earth like rain. Shooting stars seemed at Boston, in the United States, in 1833, about half as numerous as flakes of snow in a dense snow storm.

The shooting stars are not always true to their time tables. Dr. Lardner relates that an unusually small number of shooting stars were seen on the night between the 12th and 13th August, 1837. The night was too bright. Stars of the second magnitude were not visible. The visibility of the meteoric appearances is, it is declared, dependent upon the state of the atmosphere,—a circumstance which seems destructive of the whole argument, such as it is, of those who confound aërolites and shooting stars. The intersection of orbits is then a rash guess without a particle of evidence in support of it. The coincidence of the falls of stones and shooting stars does not exist, but if it did, it would only be a coincidence with mere visibility.

The paper of Dr. Lardner upon the subject before us is a brilliant composition. It contains splendid descriptions of the displays of fireworks in the skies. Moreover, it relieves scientific men from two embarrassments. When asked what aërolites are, or what falling stars are, they have hitherto been forced to say, 'We do not know.' Killing two difficulties with one stone, Dr. Lardner says shooting stars are aërolites, and aërolites are shooting stars. All the while, he says, he is demonstrating how severe reasoning is taught in the old universities.

As the public teacher ought to lose no occasion of giving lessons in correct reasoning, Dr. Lardner will allow that it is our duty to remind his numerous readers of the logical principles which he has notably forgotten. The great leading doctrines of Aristotle and Bacon can be indicated in a few plain words. Aristotle advised his disciples to be much upon their guard against the fallacies or deceits of words, and he taught them methods for detecting them. Bacon insisted upon the necessity of avoiding the influences of our prejudices, circumstances and interests, as idols which would mislead those who searched for truth; and he advised the student to test well his facts to ascertain their real values as proofs. Logic is the science and art of how to prove a thing.

Aristotle having taught the necessity of taking precautions against the deceitfulness of language, what has Dr. Lardner done to show his obedience to his august master? Nothing at all. His use of terms in this essay is loose and erroneous. He uses the Greek word, which means air-stone, and he writes it *aërolite*, although it is a compound of *ἀήρ*, *ἔπος*, air, and *λίθος*, a stone, and ought to be *aerolithe*. The Doctor says the air-stones are fallen stones, and he writes about meteoric stones. Now, the stones, we submit, have not been proved to be meteoric; they are not stars, and he has no more established the propriety of the terms he uses than did the ancients who called the stones moon-stones and sun-stones. He applies the term fire-balls to luminous appearances which are not yet proved to be balls of fire. Loyal obedience to Aristotle would have led Dr. Lardner to avoid sanctioning the use of any terms which he had not strictly defined and carefully established.

Bacon teaches students to look well to their facts. Stones are found in different parts of the world of peculiar appearance and different sizes, which have been, it is said, seen to fall from the sky. They consist chiefly of flint and iron. Perfectly satisfactory evidence respecting their descent from the skies, consisting of sufficiently intelligent testimony, would be the first object of the researches of a true Baconian. These researches would almost be occupation enough for a whole life. The modest inquirer would have to go all round the world, asking questions about air-stones, and to search the plains near the source of the Yellow River, in China, to find the celebrated large one. All his pains would only amount to the collection of materials; and probably, when many labourers like him had formed a museum of *aërolithes*, and after arrangements had been made for their better observation when they explode and fall, a man might arise competent to discover their origin.

For the present the true philosopher had best content himself with saying there exist stones which have fallen from the skies, and in the skies there are extraordinary erratic and luminous appearances all through the year, and chiefly in August and November. Were we, like our neighbours, to imagine a hypothesis, we should be disposed to ask,—May not the sky have its Wills-o'-the-wisp as the earth has?

Dr. Lardner is severe upon the moon. His essays upon 'Weather Prognostics' and 'Lunar Influences' are devoted to prove, 'that of all the various influences popularly supposed to be exerted on the surface of the earth by the moon, few have any foundation in fact.' The discussion is curious as a sign of the length to which the reaction against the old astrology has been pushed by modern philosophers. When Kepler, honest man, had

to eke out his livelihood by casting nativities, he was himself not quite sure but there might be something true in astrology. A widow, after a bothering courtship, rejected his addresses, and he records that perhaps his stars had a hand in it. The fact that the tides are in most places mainly governed by the moon, has however preserved to—

‘—— the thrice-crowned queen of night,’—

not merely in popular but in scientific opinion a considerable share of the celestial influences no longer accorded to her companions in the starry firmament. The time of high water on most coasts has a relation to the time of the moon's transit across the meridian of the place; and this fact is ascribed to the influence of the attraction of the moonlight upon the surface of the ocean. Distinguished meteorologists of our own day ascribe to the moon considerable effects upon the weather. It would, indeed, be extraordinary if the moon were to control the mass of waters which encircles and covers three-fourths of the globe, without exercising any influence over the vapourous ocean, about thirty miles in depth, which surrounds it. Dr. Lardner, however, will hear of nothing of the kind. In his pages, poor Luna is a discrowned queen.

Rohault has proved that the moon does not affect the marrow in the bones of animals. Sanctorious was wrong in thinking a healthy man gains two pounds weight at the beginning of every lunar month. Babies do not come more frequently in the decline than in the increase of the moon. If the law calls unsoundness of mind lunacy, it is only because the law is a receptacle for antiquated absurdities. Dr. Olbers, the discoverer of Pallas and Vesta, was not able, during a long medical practice, to trace any connexion between the phenomena of disease and the phases of the moon. Rohault did not find that oysters were larger during the decline of the moon. What Pliny may say notwithstanding, it does not matter a rush whether or not grapes be dried by night, at new moon, or by day at full moon; whether or not beans be sown at full moon, or lentils at new moon; or whether or not fruit trees, which are to be early, should be planted, pruned, and grafted, and flowers, which are to be double, and cabbages and lettuces, which are to grow fast, should be sown in one phase of the moon rather than another. Indeed, Dr. Lardner, not satisfied with discrowning ‘the thrice-crowned queen,’ most elaborately breaks up her sceptre into fragments of the smallest possible dimensions.

Anxious to find the smallest pieces of lunar influence to smash them, the Doctor does not let alone even the proverb with which the mothers of the south of France dissuade their daughters from nocturnal promenades—



‘Que lou sol y la sereine  
Fan veni la gent mouraine.’

Vallisnieri has recorded that, when recovering from an illness, he suffered a cold shivering during an eclipse of the sun. Upon which fact it may suffice to observe that an eclipse is a thing which affects the nerves of most persons. ‘Lunar eclipses never happened without making Bacon faint, and he never recovered his senses until the moon had recovered her light.’ Arago has remarked upon these cases that, prior to admitting them as proofs of lunar influence, ‘it would be necessary to establish the fact that feebleness and pusillanimity of character are never connected with high qualities of mind.’ With respect to the case of Vallisnieri, we confess we see in it nothing but a curious phenomenon of illness, and perceive neither feebleness nor pusillanimity. As for the extraordinary story about Bacon, there is not any testimony in proof of it worthy of credit. It rests upon the collection of gossip made by Aubrey, thirty or forty years after the death of Bacon, and Aubrey was not merely a collector to whom every bit of twaddle was acceptable, but one to whom a marvellous story was none the worse for being incredible.

Discussion is always useful, and it will be well if the subject of lunar influences receives from scientific observers an amount and kind of attention it has not yet obtained. There is a strong probability in favour of an old and general opinion. Depend upon it, there is nearly always something in it. When considering popular opinions, the true philosopher will never forget the popular forms and uses of language. Literalness will never do. Dr. Lardner seems to us to take up the popular opinion, as if it were in a scientific form, just for the pleasure of pulling it to pieces. Influences coincident with the phases of the moon would in loose popular speech come to be ascribed to the satellite herself. Shakspeare, in ‘A Midsummer Night’s Dream,’ makes Theseus blame the old moon for delaying his nuptials:—

‘How slow  
This old moon wanes! She lingers my desires  
Like to a step-dame or a dowager,  
Long withering out a young man’s revenue.’

Hippolyta replies:—

‘Four nights will quickly dream away the time,  
And then the moon, like to a silver bow  
New bent in heaven, shall behold the night  
Of our solemnities.’

Dr. Lardner, if he had joined in the conversation of the lovers, would have taken them by the literal sense of their words, and, having proved to Theseus that the moon had not interfered to

retard his marriage, would have offered to prove to Hippolyta that the want of optical apparatus would prevent the luminary from witnessing the happy ceremony.

The proper way to treat popular opinions is to search for the truth most probably contained in them. Grand airs and big words do not show scientific superiority. The opinion prevails among persons interested in the timber trade that wood ought not to be cut down during the increase of the moon. Wood, they say, is only likely to be of a durable quality if cut during the decrease of the moon. Acted upon in England and enforced by legislation in France, the notion prevails among practical men in the forests of Germany and among the woods of Brazil. Those who hold the opinion say wood cut during the increase of the moon rots very soon. They explain the cause by speaking about the ascensional force of the sap and the attacks of worms. Such is the lesson taught by experience to Signor Francisco Pinto, in the province of Espirito Santa, Brazil; while the German superintendent of forests, Herr Sauer, learns from his experience that wood felled in the first or second quarter is spongy, difficult to season, liable to crack, and exposed to worms; while wood cut in the third or fourth quarter, when the sap ascends with less force, is closer and more durable. Dr. Lardner exclaims, 'Can there be imagined in the whole range of natural science a physical relation more extraordinary and unaccountable than this supposed correspondence between the movement of the sap and the phases of the moon? Assuredly theory affords not the slightest countenance to such a supposition.' It may be observed that the countenance of theory is of no consequence, if fact be favourable. There is a physical relation between the phases of the moon and the tides of the sea. Why should there not be between these phases and the sap of trees?

M. Duhamel du Monceau felled a great many trees to test the popular opinion, and found, he thought, a slight difference in quality in favour of timber felled between the new and full moon. M. de Chauvalon reversed the usage of the American cultivators, and planted, at Martinique, plants with edible roots during the increase and plants with edible fruits during the decrease of the moon, and he could not detect any differences in the qualities of the products. As the account stands,—we have the experiments of two experimenters against the experience of two practical men who have universal opinion or prejudice upon their side. Montanari explains the presumed fact by saying the increasing moon prolongs the circulation of the sap by the warmth of its light. Dr. Lardner states, after Arago, that the extreme change of temperature which the lunar light can produce amounts only to the thousandth part of a degree of



the thermometer ! Of a moonlight night the leaves of the trees where their cambium or nutritive fluid or blood is elaborated, have all a silvery gleam. Surely Montanari, Sauer, and Pinto, and practical and universal opinion, are not far wrong in thinking such a moonlight night as is described in the 'Merchant of Venice' influential upon vegetation—

‘—— such a night as this,  
When the sweet wind did gently kiss the trees,  
And they did make no noise.’

And when every delighted observer is disposed to exclaim—

‘How sweet the moonlight sleeps upon this bank !’

Botanical science teaches us that the nutritive fluid of plants is chiefly elaborated in the leaves, and descends in the vessels in the interior of the bark, and thence spreading and exuding deposits as it goes the substances necessary for sustentation and growth. What can be more probable than that there are influences of lunar, as there are in a much greater degree influences of solar light, upon vegetation. The leaves glisten to the moonbeam and the sunbeam, and their production of the nutritive fluid may be greater under the new and full than under the old and waning moon.

It is wrong to compare the finest scientific instruments in sensitiveness with those of nature and life. However, the efforts of the lunar light upon the temperature may be measured, and although by the most exquisitely delicate instruments, there will always be an abyss between them and the organs of living organisms.

Those who maintain the evil effects of the increasing moon, mention that they find from experience that wood felled subject to them is spongy and liable to worms. This is or is not a fact, and the observers who state it must be prepared to prove it, or their gainsayers can follow them in their observations and show them how they have been mistaken.

Phenomena of insect life are involved in the question. The arrangement of nature is that every plant is infected by internal and external parasites. There is one plant which is attacked by no less than fifty different species of insects. Beetles, moths, butterflies, insects without wings, with wings, and with both wings and shields—all attack plants, sometimes as larvæ, but generally as mothers depositing their eggs; and their habits must be studied by the patient philosopher who desires to avoid rash hypotheses, prior to casting a doubt upon the conclusions of popular observation and practical experience.

In fact, as Dr. Lardner and others have stated the subject, it is much too vague for satisfactory consideration. The specific

plants of which the practical men speak ought to be selected, the phenomena of the circulation of their sap ascertained by lunar and solar light or in darkness, and the habits of their insect parasites with those of the spiders and birds who prey upon them in their turn, most accurately noted. The lights of botany, entomology, and physiology ought to be, in short, brought in aid of those of physics, and when this is done, the deepest student will be the slowest to contradict the popular opinion, which is, when rightly interpreted, the *vox Dei*.

The red moon of the beginning of May is an instance of the substantial fact which there is in a popular observation wrongly expressed. Gardeners and agronomes say the red moon blights the young shoots of plants. The light of this moon reddens and kills them as if by frost. The physical philosophers, replying by an experiment, find that a concentration of lunar rays, which if it were of solar rays would melt gold, only raises the thermometer a thousandth part of a degree. But the evil to the plants is real. Dr. Lardner explains it by saying that of a clear night the plants lose temperature by radiation without receiving it back again by reflection. Popular observers who blame the moon for what is done by a clear sky are not far wrong. The explanation, notwithstanding, is not a good one. It proves too much. By accepting it, we should be bound to admit that clear nights blighted plants. A better explanation is to be found in the fact that north-east winds generally prevail at this season. A lowering of the temperature may generally be expected about the 8th or 9th of May. The French call the saints who patronize these days *les Saints Glacés*, or the Icy Saints. There is such a regularity in this abasement of temperature that French meteorologists say, if the temperature is below a certain degree upon the 9th, we may be certain it will descend still lower and freeze upon the night of the 12th of May, or before the 19th. The power of vegetation augments with the temperature. Plants are less capable of enduring changes of temperature than animals, and animals than men. Man can endure variations to the extent of 103 degrees, while the utmost limits of the endurance of plants ranges between a maximum and minimum of fifty degrees. The effects of the changes of temperature at the time of the red moon are so well known to the gardeners who have the care of the orange trees of the Tuileries, that they never expose them to it by taking them out of the hothouses prior to the 12th of May.

Modern philosophers, in their attacks upon the wisdom of our ancestors, will not now-a-days even allow them to have been weatherwise. Dr. Lardner gives in his essay upon 'Weather Prognostics' the result of a variety of experiments which have

been made of late years to prove that our forefathers—and in deed the vast majority of ourselves—have been quite wrong in ascribing to the changes of the weather a correspondence with the changes of the moon. As a mere matter of fact, the correspondence, he says, does not exist. The popular opinions on this subject in every country in Europe may be expressed somewhat as follows:—You may wager six to one that some days before or after the new or the full moon there will be a change in the weather; that the full moon is more likely to be succeeded by serene than dull weather; that it will rain more at the new moon than in the other quarters; and that at the time of the new or full moon and near the equinoxes the weather will be very changeable.

Against these ancient observations it is argued theoretically that if the moon acts upon the atmosphere she will produce atmospheric tides. We should have air tides and high air just as we have high water twice a day. As at new and full moon we have spring tides, and at the quarters neap tides, we ought to have similar changes in the air—spring air tides and neap air tides. M. Arago made barometric observations in reference to the lunar phases for twelve years, and found that the lunar attraction upon the barometer could not have exceeded 1-600th of an inch.

These reasonings and observations are very easily disposed of. Just as the air ocean is placed in circumstances which contrast with those of the water ocean, it is to be expected that there will be a corresponding difference or contrast in the influence of the lunar phases. If the lunar influence exists, the reasonable supposition would be that it will not be in a form like the ocean tides, as there are no geological formations in the skies.

But how stands the matter of fact? Why, we find Dr. Lardner quoting the observations of Toaldo, at Padua, which were continued for forty-five years, and which confirm the popular opinions, and dismissing them with the remark that from the way he made them, he might have proved anything he liked by them. Professor Pilgrim, by twenty-five years' observations, found that the new and full moon at perigee produced the greatest number of changes. But Dr. Lardner shuffles and quibbles about what is meant by changes. Now we submit men who pretend to correct others must show that the latter are wrong according to their own way of expressing themselves.

The observations of Herr Schübler and M. Flaugergués do not deal with the popular maxims; they refer to the quantity of rain, and the days upon which it fell.

Dr. Lardner's paper upon 'Weather Prognostics' is, in fact, a singular bundle of contradictions. He says (page 77), 'It cannot

be denied that there is a certain relation between the barometric column and the lunar phases.' At pages 79, 80, the following notable deliverances occur:—'From all that has been stated, it follows, then, that the popular notions concerning the influence of the lunar phases on the weather have no foundation in theory, and no correspondence with observed facts. That the moon by her gravitation exerts an attraction on our atmosphere cannot be doubted. . . . The point, and the only point of importance is, whether regarded as a mere *matter of fact* any such correspondence between the changes of the moon and those of the weather exists as is popularly supposed? And a short examination of the accorderd facts proves that IT DOES NOT.' Dr. Lardner says *yes* in small type, and *NO* in capitals; and this is the substance of his essay. Meanwhile, the truth seems to be, that the popular opinion has something in it which modern philosophers have not as yet fairly stated, or tested, or ascertained.

We have presumed throughout our notice of this volume that almost all our general readers had read it. Scientific men will find in it valuable and recent scientific observations made upon the Continent which may have escaped their notice among the masses of things they have to read. As for the general reader and intelligent youth, there is scarcely a paper among the eight which is not worth the price of the whole volume. The popular, amusing, and easy style; the extensive knowledge and great powers of luminous exposition of the author will, undoubtedly, enable him to realize the purpose of the publishers of the series, which is to supply 'persons whose occupations forbid systematic study' with a convenient collection of 'the flowers and fruits of the garden of knowledge.'

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ART. IV.—*The West Indies before and since Slave Emancipation.*

Comprising the Windward and Leeward Islands' Military Command; founded on Notes and Observations collected during a Three Years' Residence. By John Davy, M.D., F.R.S., &c. Inspector General of Army Hospitals. London: W. & F. G. Cash. 8vo. pp. 551. 1854.

THIS is the very best book ever published upon the West Indies—a merit, however, the less remarkable in comparison with its predecessors, inasmuch as, Dr. Davy justly observes, our West India colonists have been singularly wanting in literary talents; and the rule is general, that when the civilized inhabitants of a country are unintellectual, the reports of strangers rarely do it

justice. Besides the intrinsic value of Dr. Davy's work, it also appears at a most critical moment in colonial history. The universal conviction, that the government of the colonies by the Colonial Office is a failure, discreditable and costly to us at home—disastrous and hateful to the colonists abroad—must lead to a new combination of supreme authority, and to a better division of administrative powers. Self-government is an excellent colonial principle. Its complete success in the case of Canada has been triumphantly proved. At the banquet given the other day to the Earl of Elgin, as a tribute for his share in securing that success, seven\* secretaries of state for the colonies joined at this banquet to eulogize an untried system, which, in depriving them of power, has at least given us momentary peace. But self-government alone will not guide our colonial affairs prosperously; and it remains for such works as Dr. Davy's to open the way to the development of that system, by showing how the British empire may be legitimately and safely enlarged; for no delusion was ever more gross than that which now prevails in Downing-street, that the limitation of our colonial possessions is *possible*. To abandon region after region, as these confessedly incapable ministers actually began in South Africa, will very soon be found pregnant with ills worse than even Caffre wars. It is surely poor penitence for past sins that thus begins with misconduct in new forms. On this occasion, Lord John Russell, incomparably the least incapable of these 'seven wise men,' mentioned with much truth, although in far too imaginative a vein, and too despondingly, the 'three epochs of colonial government. There was,' he remarked, 'the period when the colonists from this country were like the children of a Highland cottage, allowed to stray where they liked, with little protection or shelter, taking the advantage of the first breeze, and at the same time the risk of falling down the crag, or being lost in the mist that surrounded them. Then arrived a period when, by petty commercial restrictions and by insignificant financial projects, it was attempted to derive those advantages from the colonies, which could only be obtained from their trade and their freedom. It had been said by a statesman, who was a wit as well, that the "American war was caused by a secretary of state, who bethought him after a lapse of many years to open his despatches." Even the fatal reverses of the American war

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\* The names of these seven repentants deserve a record. They are—Lord Glenelg, Mr. Gladstone, Earl Grey, Sir John Pakington, Lord Montague, the Duke of Newcastle, and Lord John Russell; and backed by their respective under secretaries, they exhibit as extraordinary a mass of abused talents as ever misruled a great nation.

did not open the eyes of our government, and the same system was continued for many years. There was no greater instance of it than Canada. But, happily, the time of legislative interference with the colonies, he trusted, was likewise past; and, with regard to Canada, at all events they were now trying the system of allowing people quite capable of discerning their own interests to govern themselves without obstruction. That system was so new that it required no ordinary abilities, judgment, and temper to carry it successfully into effect. Such, then, was the proper field for merits like those belonging to the Earl of Elgin. It had been his duty to act the part of a constitutional king over a province which had greatly prospered and increased under his care, the population of which had risen from little more than 1,000,000 to 2,000,000, the revenues of which had increased from £400,000 to £1,200,000 per annum, and the exports and imports of which showed year by year the evidences of growing trade and improving industry. He was himself one of those who had continually agreed with the Governor-General in the policy he had pursued; and, whatever might be the fate of that magnificent province—whether it wished to remain connected with us in loyalty to the same sovereign, *or whether other views actuated the majority of the population*—he hoped that the friendly feelings which had hitherto subsisted between them and the people of the United Kingdom would continue and always be maintained.’

Certainly a friendly separation is better than a colonial rebellion. Adam Smith taught that good lesson in his day. But the statesman is still wanting who can devise the means of a more intimate union between all the colonies and these islands without thus contemplating complacently even a voluntary severance. If the conditions of such continued union are complex, the spectacle presented by the North American republic, every year becoming more extensive, without increasing weakness or disproportionate cost, justifies the belief that a like result is not impossible in the government of the British empire, heterogeneous as its elements may be.

Dr. Davy has examined the West Indian colonies in this spirit. His survey of them is limited to the Windward and Leeward Islands, exclusively of Jamaica, the Bahamas, and Bermuda, the larger portion of the work being devoted to Barbadoes, Trinidad, Guiana, Antigua, and the Towns. The rest treats of St. Vincent, Grenada, Tobago, St. Lucia, Montserrat, St. Kitt’s, Nevis, and Dominica.

The author’s conclusion justifies negro emancipation, and is favourable to the steady improvement of the condition of the inhabitants of the islands, if our efforts shall be generally as well



directed as those of considerable numbers of them, in Barbadoes, for example, have been. His description of the improvement in that colony is too positive and too clear to be doubted of, marvellous as the results will be thought by many who have taken a desponding view of the fortunes of the West Indies :—

‘There is a growing disposition to view agriculture more in the light of a science, and to consider the making of sugar more as a chemical process to be directed by science. There is an increasing demand for skilled labour, and a firmer confidence in the advantages of implemental husbandry, and a stronger conviction of the necessity of extending education to the labouring class. The advantages resulting from agricultural societies are becoming more appreciated ; in brief, throughout the community there appears to be an advance, and that founded not on what is specious and may be deceptive, but on what we are sure is sound and should be enduring—viz., greater enlightenment, greater exertion, greater economy.

‘Particular instances are not wanting, which may be adduced in confirmation.

‘I shall mention a few, that came to my knowledge. By a change in the system of culture, the adoption of that improved system in use as already mentioned in the Leeward district, estates which for nine years previously averaged a produce not exceeding 37 hogsheads, in 1848 yielded 207 hogsheads.

‘Even by a more careful culture, a better tillage, better weeding, without any change of system the produce has been greatly increased. On one estate, the proprietor by adopting this method obtained from 50 acres, 180 hogsheads of sugar, 112 more than he had previously procured from 100 acres cultivated with less care, the yield from them not exceeding 68 hogsheads. There was no marked difference in the seasons.

‘A planter who has distinguished himself by advocating the use of the plough and other efficient implements, and has set the example on his own property, has stated that by substituting the plough for the hoe, work, which with the former cost 30 dollars, with the latter was reduced to seven, and was as well done ; land so tilled had yielded him four hogsheads of sugar.

‘On a property on which sugar has been made by the vacuum pan, under careful and skilled management, there has been a gain of 25 per cent. The ordinary proportion of juice obtained from the canes is about 50 per cent., by improvements in the mill, the quantity has been increased to 60 without injury to the megass as fuel ; and where steam power has been used, even to 70.

‘The scope for improvement, of which these are a few examples, seems almost to be unlimited, increasing always with the advance of knowledge, and making progress always if there be energy and industry ready to bring that knowledge into action ; and very recently we have had proof corroborative that this influence is not imaginary or overstrained, in the great and increasing produce of sugar that has been obtained season after season.

‘ Let us imagine Barbadoes an example in point and the improvements commenced carried further; science and skill brought to the aid of industry as much as possible; an educated peasantry, an enlightened proprietary; no means wasted, no resources neglected! then, we apprehend, more than existing difficulties would be got over; her condition would be more secure and prosperous than at any former period; and what is more, she would be able to compete with, and prove the superiority of free over slave labour, and thereby afford a demonstration of a great truth—viz., that what is right in principle is right in practice. Even at present, indeed, it is a question whether the superiority is not already on her side. Before I left the West Indies, I heard in conversation an opinion expressed to this effect by intelligent planters, and I have now before me calculations in proof of it, and these made before the rate of field labour was materially reduced. The price of land would seem also to lead to the same conclusion. Up to 1846, when their returns were estimated at from ten to thirty per cent., estates sold for as much in most instances as before emancipation, and sometimes even at a higher rate; that is when the slaves on the property were included in the purchase,—an occurrence this, which formerly would have been pronounced impossible. That the capital required and invested in time of slavery was greater, cannot be questioned, nor that the risks then were greater; risks of every kind, even of life as well as of property; and this moreover we are sure of, that were slavery now to be offered as a boon to the planters, it would be rejected as a curse.’—pp. 144-148.

His valuable table of the increase of sugar raised throughout the world in 1828 and 1850 confirms this opinion. In 1828, it was 441,300 tons, in 1850, 1,243,000 tons. In 1828, the slave-produced sugar was 419,300 tons, the free-produced only 22,000 tons. In 1850, the free-produced amounted to 700,000 tons, and the slave-produced to 543,500 tons only. (p. 31.)

Dr. Davy demonstrates how all the requirements of culture and improvement can be provided out of the internal resources of the West Indian populations, without having recourse to the precarious and expensive supplies of Coolies, or Chinese, or African, or white immigration. The objections to such immigration are most powerfully stated. In all classes, the disproportion of the sexes destroys all hope of an ordinarily good social condition among these people. The excess of males in the English, Scotch, Irish, Dutch, and American immigrant population is sixty-five per cent. over the females. In the Coolie population it is fifty-eight per cent. Among the native born of the islands, the females are slightly more numerous than the males.

Then although the Coolie and African immigrants are extraordinarily healthy, both have been exposed to great oppressions, and their history is asserted on the highest authority



to be, 'almost without exception, little less painful than that of the slave trade—the one, as it has been commonly conducted, being as much a mercenary transaction as the other, having in view merely one object, the profit of the planters—not the general good of society,—not the promotion of a well-organized community, united by commerce and worthy interests.'

Lord Harris, the distinguished governor of Trinidad,—the worthy son of a worthy sire—the Indian general,—has denounced the neglect of the home government in regard to the certain results of emancipation if left, along with so much of our colonial administration, to the 'chapter of accidents'—and Dr. Davy recommends that his lordship's 'words of wisdom' should be inscribed on the portals of the colonial office in letters of gold. Nor is it too late to make the reproach tell :—'One of the many errors,' says his lordship, 'committed since emancipation, is the little attention paid to any legislation having for its end the formation of society on true, sound, and lasting principles. That such an object could be obtained at once was not to be expected ; but, undoubtedly, had proper measures been adopted, much greater progress might have been made. As the question at present stands, a race has been freed, but a society has not been formed. Liberty has been given to a heterogeneous mass of individuals, who can only comprehend licence ; a share in the rights and privileges and duties of civilized society has been granted to them—they are only capable of enjoying its vices.'

These words were written in 1848, and addressed to the British minister. In 1850 the writer of them passed an ordinance in the colony of Trinidad, in order to introduce a special reform of the evil, so far as concerned the Coolies. The attempt promised much, but strange to say, the Secretary of State, Earl Grey, refused to legalize the ordinance, which was, therefore, 'withdrawn, with the worst result—leading to the breaking of engagements, insecurity of labour, to vagrancy, to loss on the part of the planters, and to disease, misery, and starvation, in a large number of instances, on the part of the labourers.' (p. 310.)

The want of better legislation is shown by Dr. Davy in other respects. The labourers hold their cottages upon the most precarious tenure, being liable to be expelled at a day's notice. The planters are on their part insecure of the labourer's services from day to day. Land is usually apportioned to the labourers in lieu of, or part payment of wages—a sort of *truck* abuse of property. Hence the master is unsafe, and the men are discontented. With reason, therefore, our author asks,—why better laws should not regulate these matters?—and secure just dealings between the two classes?

The marked superiority of the black labourer's condition where

he has a freehold in the soil, is very striking. Speaking of the Antigua labourers, Dr. Davy says :

‘Of their improved state, as regards their material wants, the evidences are of a very satisfactory kind. Three fourths of the labourers, we are informed, have cottages of their own, generally near the estates on which they work, forming villages or hamlets, of which there are as many as 87, all built since emancipation, and each possessing a small freehold, the land attached seldom exceeding half an acre, oftener under that. They are described as having a pride in the erection and adornment of these cottages, in the possession of property of their own, in striving to raise themselves in the ranks of social intercourse, and in promoting the advancement and welfare of their children. Sir Robert Horsford, reporting on their condition in 1845, remarks, speaking of the labourer,—“The calabash or gourd in which he was accustomed to carry his provisions to the field have in all cases been replaced by the neat covered tin saucepan; his cottage, in addition to articles of furniture far beyond his condition of life, is now supplied with plates, dishes, knives and forks, drinking glasses, and all the many domestic appliances which were wholly unappreciated in his days of bondage.” He adds, “a coat of superfine cloth, a black hat of the best description, waistcoat and trowsers in good keeping, gloves, and an umbrella, or light walking cane, are all indispensable on Sundays or holidays; and the female portion of this class of society are not behind their sisters of the superior ranks in throwing into shade the extravagance of the male, and walk forth on these occasions of festivity, in all the costly garniture of the latest fashions.”

‘Further we are informed, and it is more to their credit, and marks a different feeling from these little excesses in dress, that many friendly societies are established amongst them, with which 12,588 persons are connected; and also that they are beginning to avail themselves of a Savings Bank lately instituted. Their attention to the education of their children is not so satisfactory, nor so clearly increasing.’—pp. 390-392.

Dr. Davy reports severely upon the general absence of proper means of education for the poor in the West Indies, and of intellectual advancement in the richer classes—on the deficiency of public libraries—and the consequent inferiority of the public press and public tastes. What may be effected by suitable instruction with the negro children is well shown in the account of the Codrington College Estate School in Barbadoes. The results of a wise reform by the simple means of sending out a capable master from England, ought to stimulate us to multiply such results by properly increasing the supply of such means of success.

‘When I visited that school,’ says Dr. Davy, ‘in October, 1848, the number of attending children was 250. I have rarely witnessed a busier or more pleasing scene of intelligent activity. Every room, even that intended for a kitchen, was crowded; where the smaller

children were congregated,—their black heads, and lustrous eyes, most conspicuous—I was reminded of a swarm of bees, they were so close together. Young as these children were, from four to five years of age, they were learning the letters of the alphabet. The elder children were instructed in reading and writing: the second class of boys, whilst I was present, read a chapter in the New Testament, and were questioned during the lesson as to the meaning of words, and regarding the names of places and persons; their attention was kept on the alert, and an interest evidently excited. The first class of girls were employed at the time in writing, and their writing was generally good. All these children were of the coloured race, and labourers. Those whose parents were employed on the college estate, were taught gratuitously; others, and they were the majority, were not so favoured, their parents had to make a small payment for them. Large as this school then was, only a few months before—viz., the preceding Christmas, I was assured, the average attendance did not exceed forty, and these the estate children. The vast increase was owing to one individual, the Principal of the college; to the improved method of teaching he introduced; to his vigilant superintendence to secure its being carried into effect; and to the cheering and exciting influence on young minds of a mind such as his, taking an interest in their welfare and progress.’ —pp. 96, 97.

To instruction in letters, the new Principal added industrial training: the boys made the roads and their own skittle ground. He had been accustomed to such mixed institutions at home, and in his opinion the coloured boys were of quicker capacities than our own in England. Most earnest is Dr. Davy’s appeal in favour of the increase of educational establishments to turn their capacities to account, and to stay the ruin now threatening the West Indies for want of care.

A very decided opinion, founded on strong grounds, is here given in favour of the intellectual capacity of the negro race and its disposition to industrious habits. The proofs adduced by Dr. Davy in favour of the docility of the negroes and their aptness for learning are very strong, and aggravate our reproach for neglecting them. ‘The deficiency of education,’ he says, ‘in the West Indies, is not limited to the labouring classes. It extends through all society.’

An interesting anecdote is related of the conduct of master and men at a time of distress.

‘A proprietor in Barbadoes, who, by the liberality and justice of his dealings with his labourers, had gained their confidence and good will, in the midst of his difficulties, continued for a time to pay them at the old rate of wages. When he found he could do this no longer, he called them together, stated his case, and how he was compelled to make a reduction in their daily pay, or to cease to employ them. He was proprietor of three estates, one of which he had recently become possessed of. Except those employed on this estate, who were not

well acquainted with him, all the labourers assented to his terms; the others declining them struck work—a conduct that called forth the good feeling of the former, who, unsolicited, offered to keep the third estate in cultivation by extra labour, and on any pay he could afford. This gentleman had become what he was from a humble beginning by his industry and skill. He had so gained the hearts of his labourers by habitually paying them daily, and with exactness attainable only by this method, according to the portion of the day that each was employed. Much of the work on his estates, such as weeding, cutting the cane, and making the sugar, was paid for by the job, creating a common interest.’—p. 143.

The men of colour or of mixed origin who have become members of the legislative assemblies in Barbadoes, are mentioned as eloquent and able speakers. The negroes, too, find in Dr. Davy a powerful and zealous eulogist, who refutes the surprising mistakes of Bishop Wilberforce on this head.

‘As labourers,’ he insists, ‘both women and men are allowed to be efficient, and with ordinary motives to exertion, such as fair wages, justly and regularly paid, and liberal treatment, not wanting in industry. It is a mistake often committed to suppose that the African is by nature idle and indolent, less inclined to work than the European. It is a mistake I perceive even fallen into by some of the friends of the race. Thus a son of their distinguished advocate, Mr. Wilberforce, the present Bishop of Oxford, speaks of them as “a people who naturally hated labour, and who would sink into absolute indolence from the want of the proper stimulants to mental exertion.” He makes this remark, comparing them with “our peasants at home who love labour for the sake of labour.” This, I have no hesitation in remarking, is a mistake founded on ignorance. What I have witnessed convinces me of it. The vigorous, quick walk of the negro going to his work; the untiring zest and exertions made by negro lads on a holiday at cricket, not in the shade, but fully exposed to the sun; the extra labour of the negro when cultivating his own plot of ground in propitious, showery weather, often commencing before dawn, by moonlight, and recurring to it after the day’s work;—the amount of work they willingly undertake;—in India or Ceylon each riding or carriage horse is attended by at least two persons, a groom, called in the latter a horse keeper, and a grass cutter;—in Barbadoes one man will, with the aid of a stable boy, or sometimes without any aid, take charge of three horses, act also as coachman, and make himself otherwise useful: these are circumstances which have fully convinced me that he neither hates labour, nor is naturally indolent when he has a motive to exertion. Other circumstances might be adduced in corroboration, such as,—to mention one or two,—the willingness with which he undertakes task work, and the satisfaction that, when so engaged, he commonly gives; the industry and perseverance he displays in reclaiming ground, an acre or two, or less, which he may have purchased in fee, and from a waste, bit by bit changing its character to that of fertility, very much after the manner of the Maltese peasant, breaking up rocks, collecting soil, forming, in

brief, little "campi artificiali," and out-doing even the Maltese peasant in one respect—viz., in turning to account each small portion as soon as reclaimed by cropping it at once. He who has witnessed, as I have, this indefatigable and provident industry, will be disposed probably to over-rate rather than under-rate the activity of the negro, and his love of, or rather I would say his non-aversion to labour, for I believe comparatively few even of our English peasants truly "love labour for the sake of labour." In the best of them labour is an acquired habit, and habit, according to the old adage, is second nature, and so too with the negro.'—pp. 88-92.

The West Indies have had their worthies. One of them was Josiah Steel, a relative of Sir Richard, and in his youth a reporter of the Spectator's famous tale of the unprincipled white man, Inkle, and his victim the poor Indian girl, Yarico. Mr. Steel was one of the precursors of our modern philanthropists. At a very advanced age he came to Barbadoes to reside on his estates, where his humane reforms in favour of the negroes tended greatly to his own profit. An anecdote is told of his soon getting an insight into the appropriation of the good things by his agent. The finest sheep and other animals of all sorts, to the very poultry, which were shown to him by a negro attendant, and which he desired should be reserved for the table, instead of being sent to market, could not be had. They were all the agent's private stock! Mr. Steel was as zealous in advocating the improvement of the young white inhabitants as in advancing the condition of the negroes. Before going out he was Vice-President of the Society of Arts, in London, and soon formed a similar society on the island, 'which was suppressed, says Dr. Davy, 'by unworthy jealousies.' He was one of the West India proprietors deserving a record, who wished in the last century to prepare the slaves for emancipation by improving their minds and their condition in servitude.

Dr. Davy's very powerful vindication of the African, as presented to us in the West Indies, after going through the trials of slavery, includes the independent Haitians (p. 89). The facts which he adduces are irresistible, and his conclusion from these facts, modestly as it is stated, must stimulate many to undertake more complete inquiries into the case. 'Surely,' he says, 'such statements (*of the advancement of Haiti*) well deserve attention, especially of those who think that the African race are incompetent to self-government, or to taking a part in such government—an opinion widely prevalent, and even amongst the friends of the race, owing, I cannot but think, to want of accurate information.' (p. 90.)

The Charity Trust Commissioners will here find work pointed out for them. General Codrington left a large estate for a

college in Barbadoes, for purposes 'too long neglected,' says Dr. Davy. By the terms of the founder's will, the professors and scholars of his college were to 'be obliged to study and practise physic and chirurgery, as well as divinity, that by the apparent usefulness of the former to all men, they might both endear themselves to the people, and have the better opportunity of doing good to men's souls, whilst taking care of their bodies.'

In addition to this hint, Dr. Davy offers a suggestion respecting the sanitary value of a voyage to the West Indies for invalids, which the conveniences of steam navigation now render available to many:—

'Were men,' says he, 'educated at this college, as so intended, expressly as missionaries, and *especially Africans*, and instructed in medicine, as well as divinity, how efficient they might prove in promoting civilization in Africa, and in introducing Christianity there. Further, it may not be amiss to remark, that this college from its salubrious situation, and the mild tropical climate it enjoys, is deserving the attention of the students at our universities, such as may be threatened with pulmonary consumption, or are labouring under any chronic ailment of the air passages, so common in the northern regions. The voyage itself will be beneficial, especially in the cooler months—our winter ones; and the course of reading need not be interrupted.'—p. 523.

Whichever way the subject of appointments to the public service is considered, the reform on that head, promised with due solemnity in the Queen's Speech, deserves the most serious attention. Dr. Davy has honestly rebuked the Colonial Office for its mismanagement of the West Indies in many capital points, but in none has he more properly done so than in denouncing 'the little encouragement given by it to merit,' which he holds to be one of the causes of the low intellectual condition of the richer white inhabitants of the West India colonies. The following passage should be stereotyped as a heading to every newspaper published in those colonies for the next ten years:—

'There appears to be here a deficiency of faith in the powers of science, and in the energies of mind directed to useful and improving purposes, and consequently a lukewarmness in all scientific matters,—and in high thoughts and aspirations, without which no people, no society has made distinguished progress. The climate bears the blame, but not, I think, justly, considering what has already been accomplished; and how in the East Indies, under stronger motives, so much more has been effected. Other causes are probably more concerned, such as *mainly the little encouragement given by the Home government* to merit, the little or no aid afforded by government to any liberal institutions in our colonies;—its total neglect of science there, and more than that, its absolute discouragement by fiscal exactions of the



introduction of practical science,—for example, as applied to the improvement of the quality of sugar in the manufacturing process. Under these circumstances, is it surprising that the libraries should consist chiefly—not of scientific works that strengthen the mind, but of works of light and elegant literature, not indeed uninteresting, but more entertaining? Is it surprising that an attempt by private individuals to found a school of practical chemistry should have failed, or that the only periodical with any pretensions to practical science, ‘The Agricultural Reporter,’ is continued with difficulty, though the subscription to it is only one dollar a year, and although it is the only publication of the kind in the West Indies?’—p. 76, 77.

Even the dreaded diseases of the West Indies may be lessened, and often avoided by sanitary precautions; upon which head Dr. Davy speaks with a decision becoming his profession and the many opportunities he has had of forming a correct judgment. On other important points his work will become a text book, and tend to realize his wish, that our colonies may prosper for their own and the general advantage. Where nature is so bountiful, it is sad indeed that her work should be marred by official neglect or erroneous legislation.

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ART. V.—*History of Europe from the Fall of Napoleon in 1815 to the Accession of Louis Napoleon in 1852.* By Sir Archibald Alison, Bart. 8vo. Vols. II. and III. Edinburgh: Blackwood.

SIR ARCHIBALD ALISON cannot be charged with keeping us waiting for the volumes he has announced. Whatever faults are attributed to him, he certainly deserves the praise due to diligent conscientious labour to redeem the pledges he has given. It is about two years since he announced his intention to continue the *History of Europe* from the year 1815 to the present time. Very shortly afterwards, the first volume appeared, and now we have before us the second and the third, which are portly octavos of above seven hundred pages each. From the rapidity with which the latter volumes have passed through the press, the third having been published within six months of the second, it might be expected that there would be many proofs of haste in the composition; and a very cursory perusal suffices to discover faults arising from this cause, which, we hope, will be revised and corrected in future editions.

On the whole, however, we like these volumes much better than we did the first—partly because the materials at the disposal of the historian are of greater interest, especially when viewed in the light of present events; and partly because we have more of narrative, and less of oracular teaching and prophe-

syng. Doubtless to those who sympathize with the author's political views, the opening chapter was as a pleasant banquet served up of viands that are becoming extinct, and the taste of which called up the remembrance of many a bygone feast. At the very time when Lord Derby was declaring that the establishment of free trade was a *fait accompli*, and that he was willing to adopt a policy in accordance with it, it must have afforded some consolation to the staunch protectionists and Tories of the old school, to have an assurance from the historian of Europe, that, by the Reform Bill and the abolition of the Corn Laws England's sun was rapidly declining, and her glory would soon be fading amidst the departing memories of the past. We are liberal enough to be able to say, *chacun à son goût*, and we would not deny to the portly, rosy-cheeked, broad-acred adherents of a buried system the luxury of condoling over their wine, on their being the forlorn inhabitants of a country in which there is nothing worth living for, and which is on the way to ruin.

Still we may be allowed to say, that what so pleased them was not exactly to our taste; and we are happy, in these volumes, to meet with Sir Archibald on his proper field—that of history. It is true that his narrative is pretty liberally interspersed with political reflections, most of which appear to us not of the wisest character, and which, being uttered over changes which indicate that the world is forsaking his views, have a mournful, funereal tone. Yet having read and re-read his former work, and having paid some attention to so much as he has published of this, we have become used to his manner, and are patient under it. We did once wish that our guide had a more cheerful voice and a less antiquated attire. But we are reconciled to his peculiarities now. They can do us no harm: so we listen respectfully to his information, and are thankful for it.

Deeming it impossible, within our limits, to review the whole of these volumes, which trace the annals of England, France, Spain, Sardinia, Naples, Greece, Italy, Poland, Turkey, and Russia during eventful years, we propose to notice briefly—availing ourselves of the guidance of our author—two of the countries on which he dwells at length: one of which is interesting from its past glories and present degradation—the other from the threatening attitude in which it is now arrayed against the civilization and liberties of Europe.

The seventh chapter of the work—the first of the second volume—embraces the history of Spain from the peace of 1814 to the year 1820; and in subsequent chapters the affairs of that nation are brought down to 1823. When we began its perusal we felt inclined to thank the author for reminding us that there is still such a kingdom as Spain. Yet the reminder awakened



melancholy reflections. We thought of that brilliant court whose splendours dazzled Europe at the close of the fifteenth century, when Ferdinand and his queen sat upon the throne, swaying their sceptre over a realm in which the last enemies had been conquered, and receiving the homage of one greater than themselves, who bore the first fruits of tribute from a newly-discovered world. We remembered that their successor, Charles V., was at the head of an empire, which one well qualified to judge has said was greater than Napoleon's, even when he was at the summit of his fortunes. And now, how fallen is Spain among the nations! Amidst the conferences and diplomatic schemes which have been going on for months, with the object of ranging the other powers on one side or the other, in that contest which is of European interest and consequence, her name has not been mentioned: she has not been asked to join either party. The government, which is at the head of the descendants of a people once greatest in the old world, and wielding proprietorship over the new, is made of no account. Spain is not, indeed, quite sunk into oblivion. The journals furnish scraps of intelligence from its capital. The 'Times' has its 'own correspondent' there; but his letters appear infrequently, and we question if they are read with much interest, excepting by men who avoided the folly of throwing their money into the sea by the almost equal folly of lending it on the faith of Spanish bonds.

For years Spain was one great battle-field, torn and wasted by the struggles of 300,000 strangers. True, there were witnessed the most glorious victories, and those most effectual in bringing the contest to a conclusion. Yet every triumph was bought not only with the blood of the soldier, but also with the want and misery of the people. No kingdom hailed with more delight the termination of the strife, nor anticipated with more loyal enthusiasm the restoration of the sovereign. Previously to this event, however, even in 1812, the Cortes at Cadiz—the only form of national government during the absence and captivity of the king—had drawn up a constitution to which the government was to be conformed.

We do not wonder that this constitution is not after the mind of Sir Archibald. Indeed there are many things in it to which we should take exception. Still, the strongest objections urged against it by our author would apply to the practical working of our own constitution. It established '*universal suffrage*.' We have not universal suffrage, certainly; but to say nothing of the fact that a very large portion of the community are looking for a change in this direction—the repeal of the Corn Laws shows that in the most momentous matters the legislation of Queen, Lords, and Commons, is in obedience to the will of those classes

to which the franchise is denied. 'The king had a *veto* only twice on any legislative measure; if proposed to him a third time by the legislature he was constrained to pass the measure, whatever it was!' If the parliament of Great Britain were to carry a bill in which the country felt great interest, for the third time, to our Queen, it would scarcely be prudent, perhaps not safe, for her ministers to withhold her sanction. 'Finally, to aid him in the government of the kingdom, he was empowered to appoint a privy council of forty members, but only out of a list of one hundred and twenty furnished by the Cortes.' Why, in comparison with our practice, such a rule was favourable to royalty. If our sovereign were to retain a ministry after it had lost the confidence of parliament, she might ere long find herself without supplies; and the ministers consenting to be in such a position would run great risk of impeachment.

But whatever the faults or excellencies of the constitution, on entering Spain, the king knew of a proclamation in which the Cortes required him to swear to it as a condition of his restoration, and for a time he tacitly accepted that condition. But he had not been long in Spain—he had not even reached his capital—when he gave evidence of another mind. He passed through a people intoxicated with joy at his return and the termination of the weary war. They had been so long without a king that when he appeared among them he was almost worshipped, as if a divinity had descended in their midst. Petitions and addresses—most of them, we suspect, concocted by the priests—were presented to him from the villages and towns through which he passed, beseeching him to disannul all the proceedings of the Cortes, and to resume the unfettered functions of royalty. A wise king would have distrusted this abject enthusiasm: a good king would not have taken advantage of it. It recalls a period in our own history: a period of which our author reminds us. 'The joy,' he says, 'was universal; it resembled that of the English when they awoke from the tyranny of the Long Parliament and Cromwell, to the bright morning of the Restoration.' Bright morning, indeed! If we remember rightly, Mr. Macaulay has given a juster and more felicitous description of the event about which our forefathers went well nigh mad. It was an exchange of the reign of the saints for the reign of the harlots.

Ferdinand willingly yielded to the flattering pressure before time had weakened its force or diminished its warmth. At Valencia he published a decree, annulling all the acts of the Cortes, declaring that he refused to accept the constitution, and pronouncing all persons traitors, and punishable with death, who should in any way seek to establish it. The decree contained

the following sentences, which Sir Archibald has put in italics :—  
 ‘ I detest, I abhor despotism. . . . I will treat with the deputies of Spain and the Indies in a Cortes legally assembled. . . . No time shall be lost in taking the proper measures for the assembling of the Cortes.’ (pp. 32, 33.)

For an account of the manner in which he realized the hopes suggested by these words, we turn to the work itself :—

‘ The king had pledged his royal word that he would without delay assemble the Cortes, convoked according to the ancient laws and customs of the country, and with their aid commence the formation of laws and the reformation of abuses which might secure the happiness of his subjects in both hemispheres. It was a matter of little difficulty in Spain, whatever it might be elsewhere, to effect such a reformation ; for its ancient constitutions contained all the elements of real freedom, and its inhabitants could tread the path of improvement in the securest of all ways, without deviating into that of innovation.

‘ But Ferdinand did not do this, and thence have arisen boundless calamities to his country, lasting opprobrium to himself. He resumed the sceptre of his ancestors, and reigned as an absolute monarch ; but he forgot all the promises so solemnly made to reign with the aid of a Cortes assembled according to the ancient laws and customs of the realm. He fell immediately under the direction of a *camarilla*, composed of priests and nobles, who incessantly represented to him that there could in Spain be no constitutional government, and that the only way to secure either the stability of the throne or the welfare of the kingdom was to restore everything to the condition in which it was before the Revolution. He was not slow in following their advice. Disregarding a patriotic and moderate address from the University of Salamanca, in which he was prayed to follow up the gracious intentions professed in the declaration from Valencia, of convoking a Cortes, and establishing with their concurrence the laws which were to govern the kingdom, he re-established by a decree from Madrid *the Inquisition*, and as a natural consequence recalled the Pope’s nuncio, who had left the country on its abolition by the Cortes.’—Vol. ii. pp. 35, 36.

The author condemns the conduct of the king, but in terms which we think far too mild. Falsehood and perfidy do not lose their baseness because they characterize the dealings of a prince with his subjects. On the contrary, this is precisely the case in which the historian should expose their deformity, and use the strongest terms in denouncing them.

The conduct of Ferdinand from the very first merited such exposure and censure. When, on entering the kingdom, he received a decree from the Cortes, forbidding him to act as king without accepting the constitution, he was at liberty at once to refuse their dictation, and having so done, to throw himself on the good feeling of the nation. But instead of this, he came into the kingdom without rejecting the terms

imposed—was among his subjects for months tacitly acquiescing in those terms; he availed himself of the loyal excitement occasioned by his return, and then he threw off the mask and said he would assume his crown without any conditions whatever. Such a line of conduct, if pursued in private life, would have closed decent circles against him, and stamped him as a man whom it was not safe to trust. But when, in addition, having joined to the act by which he disowned the authority of the Cortes, a solemn declaration that he hated despotism, and that he would take measures to assemble the legal representatives of the nation, he afterwards falsified that declaration by reigning as absolute sovereign, refusing to call together the national deputies, re-imposing the leaden yoke of the Inquisition, and re-establishing the very worst parts of the old system of government unrelieved by its better elements—we feel that *infamous* is the only adjective fit to qualify his conduct. And we could unmoved have heard pronounced over him the divine sentence which the messenger of Him who is above all kings once spoke in the ears of trembling royalty, in interpretation of the fiery characters traced upon the wall, ‘Thou art weighed in the balances, and art found wanting. God hath numbered thy kingdom, and finished it.’

Dreary days followed to Spain. The king reigned despotically; but his success had this alloy, that he reigned over one of the most distracted and miserable nations of the earth. Notwithstanding the adulations with which the people had welcomed him, it was soon seen that they had not meant to give him unlimited power. Discontent spread through all ranks and classes at the non-assembling of the Cortes. But this only led to more tyrannical and violent measures on the part of the court. Arrests were made in such numbers that all the prisons were full, and among the captives were men of the most distinguished name, and the most fervent patriotism. The old woes of Spain then returned in more aggravated form. The guerilla bands, which had contributed so much towards freeing their country from foreign oppression, again infested the roads, but turned their arms against the agents and adherents of the restored government. Still more stern and cruel grew the proceedings of the king. Fresh prisoners were thrown into the overcrowded dungeons; and room was made for the new comers by putting the former occupants to death. A reign of terror was established—only a Bourbon prince, instead of Robespierre, was at its head.

A better idea of the measures enforced cannot be given than that which is suggested by the terms of a proclamation of the governor of Andalusia, which threatened every person who should

be found either speaking or acting against Ferdinand VII. with death, within three days, by the sentence of a court-martial. These proceedings, instead of destroying the spirit of insurrection, only drove it into concealment, and therefore gave it a more concentrated character. Secret societies, embracing all ranks and classes, were organized. Conspiracies were formed; revolts ensued; some of them led by men whose names will be famous as long as the peninsular campaigns shall move the interest of the human heart. Still the blinded government went on its evil way. Infatuation, like that which possessed the last of the Stuarts, seemed to have seized on the king. He thought to tyrannize over the future as well as the present. In the midst of universal disaffection a decree was issued re-establishing the order of the Jesuits, restoring their possessions, and entrusting to their direction the whole education of the country.

Up to 1820, this state of things continued—or rather was getting worse. The country grew more impoverished. The treasury exhibited a continually increasing void. The proceedings of the court became more arbitrary and cruel. On the other hand, the materials of revolution were accumulating. A single spark emitted outside the walls of Cadiz sufficed to produce a national explosion. During the year 1819, a large force had been assembled there, destined for the insurrectionary war in South-America. But so general was the detestation of the government, that disloyalty prevailed in the army, and while the soldiers waited the period of embarkation, a conspiracy was formed among them, the object of which was to set up the constitution of 1812. It was headed by Riego, a man who had fought for his king and country against the French, and afterwards had spent years of captivity for his fidelity to the same cause. At first, the rising was successful, nearly all the soldiers joining the standard of insurrection, and Riego, with Quiroga, found themselves at the head of ten thousand men. But thirteen thousand under the command of General Freyre, were sent by the government to check the revolt.

Riego separated from Quiroga, in order to obtain recruits—failed in his mission—saw his ranks rapidly diminishing, and, at length, weary and starving, with only three hundred followers, he had to take refuge in the mountains. But, meanwhile, the news of the insurrection had spread throughout Spain, and everywhere awakened a corresponding movement. The pillar of the constitution was set up in all the towns—and in a little less than a month from the time when Riego left the Isle of Leon to seek additions to his scanty force—the field of strife presented on the one side, a nation—on the other, one man. Ferdinand, in his distress, was very compliant. He published his resolution to

convene the Cortes, and to do anything which the good and wishes of his people demanded. The next day there appeared a proclamation of his determination to swear to the constitution promulgated in 1812.

On the meeting of the Cortes, he took the oath, which was administered to him by the Archbishop of Seville; and declared that his government should be in accordance with it. And yet, in truth, he who had shown himself a tyrant when he was able to be tyrannical, and who gave a smiling consent to a constitution which limited his power, was but the same man, unchanged, save that he had put on another dress from the wardrobe of dissimulation, with which he was too familiar. He was soon found plotting against the constitution to which he had solemnly sworn. Once he thought that he might overturn it. On his own authority, he appointed a captain-general of Castile, so as to have the military at his disposal. This purpose was baffled by the constitutional general refusing to cede his place on an illegal warrant. Convicted of conspiracy against the government which he had adopted, he whined out a protest, that he had no idea of doing anything illegal—he would do whatever was demanded of him. And on being saluted with the indignation of the populace of Madrid for his duplicity, ‘overcome with terror,’ says the historian, ‘and almost stupefied with emotion, the king with feeble steps and haggard looks, returned to the palace, and immediately shut himself up in his apartment.’

Great obloquy has been cast on the Cortes, because that afterwards they did not treat him with sufficient generosity and confidence. To this charge it is enough to say, that they had to do with a man whom they could not trust. His past conduct had proved this, and he was continually proving it; but the crowning demonstration was given when his power returned to him again. He secretly encouraged the royalist faction—composed, according to our author, of priests, monks, curés, peasants, hidalgos, and smugglers, against that government of which he had voluntarily assumed to be the head. He connived at the designs of foreign powers to coerce the will of his own subjects. Sir Archibald says that nine-tenths of the people were with him, arguing simply from the signs of rejoicing which greeted the second restoration of Ferdinand to an absolute throne. We doubt the truth of this statement, from the fact that the friends of the constitution, when the country was left to itself, were everywhere triumphant; and it was their being so which led to foreign interference to bring about another issue.

It is well known by what means the constitution was overturned. The Holy Alliance, formed on the occasion of the liberation of Europe, and ostensibly proclaimed as the guardian



of the weal of nations, appeared in its true character as the reserve of kings against the wishes of their outraged subjects. The blow which had fallen on arbitrary power in Spain, vibrated to Sardinia, Naples, and Sicily, in each of which the example of the Peninsula was followed. At the same time these events had communicated an impulse to popular opinions throughout Europe. Alarm was excited in the bosoms of despotic sovereigns; in dismay they took counsel together, to find the means to resist the waters which threatened to submerge their thrones—to drive them back, and confine them to the old channels. Such was the aim that brought together the congress of Verona. At its head was the Emperor of Russia, and he was surrounded by the representatives of Austria, Prussia, France, and England. The topic of chief interest discussed by this high council was the new outbreak of democratic principles. It was resolved, that the evil should be checked by arms; and that rulers who could not maintain themselves in the good opinion of their subjects, should by force recover unlimited power. We are glad that England had no part in this determination; but that the Duke of Wellington was instructed to say, 'that to such interference his Majesty will not be a party.'

Notwithstanding this protest, an armed crusade was organized against the spread of liberal principles, and to put down the liberal institutions already set up. The principal powers engaged themselves to employ the resources of their several governments for these ends. In one of these objects they were too successful. The constitutional governments of Italy were soon put down by the intervention of foreign armies. Then came the turn of Spain. A strange instrument was chosen for her punishment: *France*, which had long held Ferdinand in captivity, against whose power Spaniards had been called to engage in sanguinary struggles through dreary years on behalf of royalty, and whose patient endurance had restored, or given security to, the sovereigns of Europe. France was, by those sovereigns, sent on a crusade against its old foes, and that crusade was sanctioned by the king, for whom they had borne the desolation of their country, and had poured out their blood.

The strife was of short duration. The Duke of Angoulême led ninety thousand men into Spain,—a force which the distracted, impoverished, betrayed government of the Cortes was unable to resist. The constitution fell, and Ferdinand was again restored to an unshackled throne. The character of the man who thus by power, not his own, found a nation at his feet, soon exhibited itself in its true colours. False, despotic, cruel, he illustrated the saying which Napoleon uttered of his race,—'He had learnt nothing—nothing forgotten.' Before leaving Cadiz



to return to his capital, he published a 'proclamation, in which he promised a general amnesty, and everything the constitutionalists wished.' The value of such an assurance from him will be seen by the following extract:—

'Trained by long misfortunes, not less than the precepts of his confessors, to perfect habits of dissimulation, Ferdinand, even when rowing across the bay, kept up the mask of generosity. He conversed with Caldez and Alava, who accompanied him, down to the last moments, of the gratitude which he felt to them, of the need in which he stood of experienced and popular ministers to guide him in his new reign; he invited them to trust to his magnanimity—to land with him and quit for ever a city where their kindness to him would be imputed to them as a crime. They distrusted, however, the sincerity of the monarch, and as soon as the royal family landed pushed off from the shore. "Miserable wretches!" exclaimed the King, "they do well to withdraw from their fate."'"—Vol. ii. p. 703.

The foregoing indicates the king's intention towards those opposed to him. Another passage, which our space forbids us to quote, describes a tragedy, which shows how those intentions would have been carried out. Riego, who had once been a captive in the service of his sovereign, who had suffered much on behalf of his country's freedom, and had shared its triumphs, headed a portion of the troops on the side of the Cortes. Exhausted and wounded, he was taken prisoner. Ferdinand had returned to Madrid, having pledged himself to an absolute and unconditional amnesty. But no sooner was his government established, than his vengeance began to look out for victims. Riego was the first. A form of trial was gone through, and then his conviction followed as a matter of course. His sentence was *death*, and was executed in a manner which awakens indignant horror.

We have dwelt at some length on the character of Ferdinand, because, though our author does not defend, but censure it, yet the censure is so expressed as to make his conduct appear rather a misfortune than a crime. We think it right to show such conduct in all its deformity, and to call it by its proper name. If we have any compassion, it is for those whose errors and faults Sir Archibald is foremost to point out and condemn. Though we mourn over the fact, we can easily comprehend *how* a multitude of men, just escaped from long servitude, rioting in the possession of new gained liberty and power, mutually exciting each other, and often stimulated by external fears, should fall into sad excesses. But when we see a man humble and acquiescent in adversity, cruel and revengeful in prosperity, a liar in both, using the blood of his friends to attain to power, and then pouring it out to gratify a malignant tyranny, we feel that

pity is out of place for *him*. Our hearts are cold at the sorrows of one who was the incarnation of deceit and crime. Many causes may be assigned for the decline of Spain among the nations, but not the least of those causes is her not having on her throne, after the wounds inflicted by years of bloodshed, a better king than Ferdinand VII.

The serious and critical state of European affairs at the present time, which have ranged French warriors side by side with Englishmen, prepared to fight on behalf of the once hated and dreaded Turks, and which have caused French and English ships of war to form united fleets in the Baltic and the Black Sea, will probably render the eighth chapter of this work one of the most interesting to the greater number of readers. Its subject is Russia, and it follows the one devoted to Spain, of whose condition, during the years embraced by our author, we have, assisted by his guidance, drawn a sketch. The annals of the world do not afford a more startling contrast than that furnished in contemplating the course of these two states. Russia's position was scarcely defined on the map of the world when Spain was advancing towards the zenith of its glory. In 1461, the Muscovite territory was only a twentieth part of that which now acknowledges the sway of the Czar Nicholas.

The progress of Russia during the period in which the successors of Charles V. and the great Ferdinand have been called to reign over a constantly decaying and contracting empire, may well startle the beholder, and not unreasonably awaken alarm in neighbouring states. It has gradually advanced in territory, consideration, and influence. No matter what sovereign ruled, or however obnoxious he might be to his subjects, the empire has continually grown. Alike under the two Ivans of the ancient dynasty, and during the disordered years which intervened before the accession of the house of Romanoff, under each successor of that line—by the stern eccentric character, but bright genius of Peter—by the profligate, yet gifted, Catherine—by the chivalrous Alexander—by the skilful, politic, Nicholas—Russia has been continually spreading, absorbing nationalities on every side, until it has swelled to a form so mighty that its shadow throws the darkening dread of universal conquest over the hearts of men.

The account given in the second volume of the latter years of Alexander's life, and the accession of his brother, is especially interesting at the present time. Alexander was certainly one of the noblest of Russian princes. Yet the picture of his character and of his reign is fairest when seen in the distance. When nearly viewed, blemishes appear, and there are evidences that much which dazzled the world was but a hollow show. He acquired the throne under circumstances which might well throw

a shadow on his future path; for he ascended it over the murdered body of his father. If he had no personal share in the crime, he obtained the chief advantage of it; nay, he became in some sort an accomplice after the fact. He durst not punish the assassins by whose dark deed he reached the sceptre, but was obliged to pardon and honour them.

Never was mortal invested with greater glory than that which surrounded the head of Alexander at the close of the war and the fall of Napoleon. His noble form and bearing fascinated the eyes and hearts of myriads of gazers in Paris, in London, and in Vienna. Millions more, who saw him not, were filled with admiration of the august leader of the kings and armies that had defeated the conqueror of Europe. And many paid a tribute of deeper respect to the man who had saved his country and opened liberty to the nations, by surrendering the palace of his sires and the capital of his dominions to the flames. Having 'exhausted glory' he returned to St. Petersburg, filled with dreams, little more than dreams, of benefits which he would confer on his dominions. And certainly, during his reign, some sore evils were meliorated, and his life displayed many acts of personal generosity. But still his was the generosity of a despot. The good he did was not conceded as a right due to his subjects, but conferred as a gift from him for which they were to be duly thankful. He held out to the Poles the hope of the restoration of their nationality; and while presiding at their Diet, after expatiating on the advantages of a constitutional régime, declared that he hoped to see it extended to all his dominions. But when the Diet proceeded to use its constitutional rights in a manner which did not comport with his sovereign pleasure, he dismissed it in an arrogant speech full of passionate indignation. We have said that he was one of the worthiest of the rulers of Russia, and to this praise, such as it is, we think him entitled; but it is not paying him much honour. He is lauded chiefly for the qualities of amiableness and humanity. Yet Siberia, under his reign, no less than under those of his predecessors, witnessed the degrading sufferings of noble spirits who in small things had thwarted the imperial will. His regard for freedom and nationalities is illustrated in his being the soul of the congress which led to the destruction by foreign armies of the institutions of Sicily, Naples, Sardinia, and Spain. To our author, the chief beauty of Alexander seems to have been his religiousness. In looking for evidences of this characteristic we stumble on such things as *Te Deums*, attention to church festivals, the use of sacred names and invocations in public documents, and in private ejaculations, signs which in our view are not overwhelming proofs in any case, and which are

completely set aside in this, by the fact, that his piety could not keep him from the sin of habitual adultery, which broke the heart of a virtuous and affectionate wife.

His reign had a clouded termination. Mortified by finding that while he had been combating the spirit of revolution abroad, it had been spreading among his own subjects, and threatened danger to the autocracy of the state; distressed on account of an awful flood at St. Petersburg which destroyed numbers of the inhabitants, swept away property to the amount of millions, and nearly removed every vestige of the gigantic product of the genius and energy of Peter the Great; torn with jealous pangs, because the woman for whom he had forsaken his wedded consort, had yielded herself to a more favoured lover; and plunged into grief by the death of his darling daughter, the fruit of his illicit connexion; superstition came to the aid of conscience, filling him with the dread that for his sins he had become a mark for the vengeance of heaven.

He then sought to be reconciled to the empress, in the vain hope of repairing the wrong he had done to her, and of averting the evils which seemed to hang over him. During years of separation he had been the object of her undying affection. She accepted his overtures, forgot the injuries he had inflicted, and in pledge thereof mingled her tears with those he shed over the grave of a daughter of whom she was not the mother. But the wrong done, though forgiven, could not be repaired, nor its consequences arrested. The secret sorrows of her heart had gradually wasted her frame, and the physicians gave the ominous recommendation that another climate should be tried. The emperor and empress accordingly removed to Taganrog, on the shores of the sea of Azov. There they passed several weeks, resuming the affectionate intercourse of years long gone by. Strange re-union! He had brought back to his bride the wreck of a life which he had vowed should be all devoted to her. She brought back to him a heart so crushed that it needed but a little while for the last fibres to give way. Yet she was not the first to be summoned hence. Suddenly, the emperor was seized with an alarming illness, from which he rallied for awhile, but only to have a fatal relapse. His dying hours were embittered by tidings of a conspiracy which was working in the army. His disease soon proved to be malignant typhus. When it was suggested to him that he should attend to the last duties of a Christian, he said,—‘Ah! has it come to that?’ Yes, to that it had come. ‘Your majesty has not a moment to lose.’ The dire malady which finds its prey among the wretches that dwell amidst the filth and darkness of the narrow, crowded courts, in overgrown cities, made spoil of him whom millions revered and

obeyed as Lord. The faithful princess who had borne with his long desertion, and whose presence had thrown the beams of setting sunlight on his closing days, did not tarry long behind him. Too weak to accompany his remains to St. Petersburg, that she might be present at his obsequies, she followed soon afterwards with the desire to look upon his tomb, and near it to die. This was not permitted. With difficulty she reached a little town on her way to the metropolis, and there her patient spirit passed away. Such was the end of that couple, whose appearance thirty years before, a Russian poet thus describes:—‘He, beautiful as Hope; She, ravishing as felicity.’ *Sic transit gloria mundi.*

The death of Alexander led to the accession of Nicholas, who, for nearly thirty years, has worn the Russian crown, and who now, after a long period of successful rule at home, and of diplomacy abroad, appears to have placed himself in a position which will test his qualities, and the power which has been attributed to his empire. His ascending the throne was an unexpected event, and was followed by another which had all but deposed him—and would perhaps have saved Europe from the evils with which it is now menaced. According to the usual order of succession, his elder brother should have taken the place of the late Emperor. When intelligence of the death of the latter reached St. Petersburg—the first thing done was to open a packet which he had left in the hands of the president of the council of the empire. It was sealed with the imperial arms, and endorsed—‘Not to be opened till immediately after my death, before proceeding to any other act.’ It was found to contain ‘a solemn renunciation of Constantine’s right of succession, which had been accepted by the Emperor by as solemn a writing, and a recognition of Nicholas as heir to the throne.’ We cannot pause to relate the circumstances which led to this change, nor dwell on the delay in the institution of Nicholas, which our author describes as ‘a contest . . . between the two brothers, each endeavouring to devolve the empire on the other. A contest of generosity between the two brothers of Alexander, unexampled in history, and which resembles rather the fabled magnanimity with which the poets extricate the difficulties of a drama on the opera stage than anything which occurs in real life.’

Without running into the vice of uncharitableness, we may suggest that it was not purely a contest of generosity. The erratic character of Constantine will sufficiently account for his choosing to dwell in Poland with the fascinating beauty he had espoused in a left-handed marriage, rather than assume the onerous cares which are associated with imperial honours in Russia. None of the acts of Nicholas show him to be a man

disliking power, or shrinking from the burdens which it entails. If fraternal affection partly led to his coyness in accepting a throne devolving on him by the will of his brothers—it is probable that he was influenced not less by that cautious policy with which his ambition was invested. He knew the state of the empire, and he also knew that it was of vital consequence that his succession should not be disputed. A mere secret engagement between his brothers, one of whom—and that one, he who had made the sacrifice, was under the fiery passion of love—was at best but a doubtful title—and probably, to avoid finding a rival in his brother—he hesitated to assume the crown, until the secret renunciation had been openly and repeatedly acknowledged and proclaimed.

Events shortly afterwards showed the prudence of his conduct. After the formal renunciation of Constantine—his name assumed without his consent was almost sufficient to hurl the new Emperor from his seat: from which it may be inferred that if the Grand Duke had sought to regain his relinquished title, or if there had not been clear proof that he had relinquished it, and was steadfast in his refusal to take it back, Nicholas would have shared the fate of a usurper, and his reign, and perhaps his life, have been brought to a speedy end. It was only after a bloody contest that he was seated on the throne. The account of that contest, though full of painful details, is almost refreshing to us, as showing that, even in Russia, the instincts and aspirations of our common humanity exist—that its iron-bound people are susceptible to the love of liberty, and had only to be brought into contact with free institutions, in order to admire their beauty and to covet possession of them. The irruption of 160,000 men into the less despotic states of Europe in the final struggle with Napoleon had made multitudes of the Czar's subjects familiar with the democratic ideas which were nourished in Germany, and which had a practical development in England.

Enamoured of constitutional principles, they returned to live beneath the stern autocracy of their own land. For the diffusion of those principles they enrolled themselves in secret societies, and so successful was the propaganda, that at the time of Alexander's death the revolutionary spirit had seized on the nobles and the intellectual classes, prevailed in the army, and everything was ripening for an insurrection. The manner in which Nicholas ascended the throne presented too favourable an opportunity to be neglected. It gave the liberals a name as a rallying cry. They professed to espouse the cause of Constantine, giving out that Nicholas had defrauded him of his crown, and even confined him in a prison. It was no idle conspiracy—but brought forth a dreadful strife.



On the 26th of December, 1826, three thousand of the best soldiers in the Czar's army were drawn out in open revolt in one of the squares of St. Petersburg, while numbers were on the way to join them. Several of the officers of the Emperor were killed or wounded. Nothing but the calm intrepidity and skilful arrangement of Nicholas prevented that day being the last of his reign. Having, with his queen, invoked a blessing on his undertaking, he committed his eldest boy to the charge of a regiment of guards. Then putting himself at the head of some troops on which he could rely, he advanced towards the insurgents. He first attempted to pacify them, and for this purpose he sent the veteran Milaradowitch, one of the heroes in the great war, to speak to them. But he was answered by the bullet of a pistol, which mortally wounded him. Then the archbishop and the clergy were brought forward, bearing the cross and the sacred ensign; they were met by the rolling of drums and shouts of derision. But time had been gained, and the Czar was in a position to employ sterner arguments. His troops were ordered to act. Charge after charge was made, but the square could not be broken. A murderous fire of musketry from the closed ranks received the rushing cavalry. Night came on, and the rebels were still unsubdued.

Meanwhile, Nicholas had been drawing together his artillery. On a sudden, the cavalry fell back, and many guns pointed on the dense mass of mutineers. At the first volley, frightful gaps were made in their ranks. But still so firm and steady was the resistance, that it was not till those guns had belched forth their fires ten times that the reduced square broke, and the survivors fled.

The astute policy by which the present emperor met the delicate and unwonted circumstances which led to his succession, and his brave, able demeanour, when his throne was surrounded with the tumult of insurrection, show that it is no ordinary man who disposes of the great power of Russia, and with whom we are now at war. He was young at the time of the events to which we have referred, and it is probable that the years which have passed over him since, have increased his capacities without greatly diminishing his energy. He has now had a long and toilsome reign. With a despot's glory and power, he has a despot's responsibility. Accustomed to ceaseless labour, he traverses the immense distances which separate different parts of his dominions, that he may personally witness what is going on, and consign to severe punishment unfaithful officials. He finds enough to do. It is said that experience has forced on him the conviction that he is the only honest man in Russia. There are those who question the Czar's probity out of Russia. With



all the cares and activities entailed on him within the empire, he has never ceased to look abroad—availing himself of every opportunity to augment his influence, and extend his realm. In peace, by the formation of family alliances, and by wily diplomacy; in war, by bringing the immense resources of his dominions to bear on neighbouring states where they were weak, and without allies. He has been faithful to the Russian aims as they have been handed down by Peter the Great. The third volume of this work furnishes abundant evidence of what are the aims of Russia, and of the manner in which her government seeks to accomplish them.

The fourteenth chapter relates the history of the Greek revolution, traces those brave protracted struggles in which the descendants of a heroic race and the inhabitants of classic lands opposed themselves to their savage and fanatical oppressors. It was a contest, which, while it continued, stirred up European interest and sympathy; the friends of freedom everywhere prayed for success to those who were fighting an unequal battle for Hellenic independence. We read the record of those struggles with deep but painful interest. Never was war carried on more cruelly. Victories were turned into butcheries; defeat meant utter destruction.

Notwithstanding that all the good effects expected have not followed the Greek revolution, it was an event, the success of which deserved, and still deserves, the congratulations of the friends of progress. The people emancipated are little worthy of the ancestry of which they boast. At present they are exhibiting base ingratitude towards the nations to which they owe their freedom. Yet, when the tyrannies of the Mussulman rule are remembered, the tyrannies of a few over a multitude to which they were alien in religion and in blood, it will be acknowledged that the intervening powers acted for the interests of nations and of humanity, and that the victory of Navarino established a good cause. Perhaps the reason why the struggle was not brought to a more speedy conclusion, and why it has not produced more beneficial consequences, is to be found in the conduct of Russia. She evidently, but indirectly, encouraged in its infancy the spirit of insurrection among the Greeks, and it was this encouragement that led them to proceed so far as to involve them in a war, which raged for six years, and which ere it closed, reduced the population by one half. But in the early course of the struggle, the congress of Verona was summoned. For Russia to have aided a revolution in Greece, while combating revolution elsewhere, would have seemed no slight inconsistency; and, moreover, it would have led the other powers to watch that one did not secure some special advantage from it.

Alexander therefore disowned the fruits of his own doing, and left the Greeks to bear alone the contest, which, but for him, they had not provoked. Still that contest served the purpose of Russia, by consuming the resources of Turkey, and rendering it less capable of contending with its gigantic neighbour in any ulterior operations.

From 1820 to 1826, the sanguinary struggle went on—the Greeks still unsubdued, yet not having effected their deliverance. So gloomy were their prospects in the latter year, that the representatives of the nation consigned their country to the protection of Great Britain. The British government accepted the charge, and entered into negotiations for bringing the contest to a close. France cordially joined in the alliance. And then it did not suit Russia to be left out. Alexander, who had refused to aid the Hellenic insurrection, was no more, and Nicholas was at liberty directly to promote the interests which the late Emperor had indirectly served. A treaty was entered into by England, France, and Russia, in which they declared their intention to recognise the independence of Greece. They were not slow in giving effect to their contract. A British squadron of four ships of the line with a French squadron of equal strength were soon at the scene of action. The Czar, desiring doubtless to have the lion's share of the advantage from the anticipated victory, despatched eight ships of the line. But the other powers refusing to allow this preponderance, he was obliged to send half his force back again. The war was brought to a speedy end by the destruction of the Turkish fleet in the bay of Navarino. The weight of the struggle fell on the British ships; their loss being seventy-five killed and one hundred and ninety-seven wounded. The French had forty-three killed, and one hundred and seventeen wounded. The Russian loss is unknown, a certain sign, as Sir Archibald says, that it was not great. But if Russia contributed least to the victory, she reaped the most from it. Her old enemy was weakened by the loss of its Greek subjects. The new state, though called independent, was constituted so small and feeble as to need and be inclined to lean on a protector; and where was it so likely to look for protection as to that power which, united to it in religion, was the foe of its former oppressors?

We need scarcely recommend to the notice of our readers the fifteenth chapter of this history, so deeply interesting at the present time from its describing the war between Russia and Turkey in the years 1828 and 1829. The '*sick man*' was in a very low way, and the eagles were in haste to pounce on the still living carcase. Just bereft of a large piece of its dominions—the strength of the rest exhausted by years of unsuccessful efforts to avert the separation—Turkey was almost reduced to a

state of utter defencelessness. Her condition was rendered still worse by the Sultan breaking up and destroying the old force of janissaries, without having organized to any extent a new army. Such was the moment chosen for the Russian invasion. One hundred and fifty thousand men passed into the Principalities. In the beginning of May, 1828, this large force was on the Danube, on ground not far from that occupied by the Russians at the same time this year. But the position of the Czar then was very different from what it is now. He had to deal with Turkey alone, and his fleets had the command of the Black Sea. Yet the success of this campaign was but little in accordance with the advantages which Russia possessed, and the large force at its disposal. Winter approached, and the eagles had made but little progress. They could not retain the ground they had gained, but were obliged to recross the Danube, their only trophies on the southern side being two fortresses, and the army was reduced to one-half of what it was six months before. But the Czar has many children, and can be prodigal of them in repairing his wasted ranks. In the following spring 150,000 Russians were again on the banks of the Danube. The campaign of 1829 had a different result from the preceding one, for it brought the Muscovite standards to Adrianople. We have taken up so much space already that we cannot review in detail the operations which led to this success.

In this chapter Sir Archibald speaks in more hopeful tones of the contest now going on than we had been led to expect from his remarks at the conclusion of the eighth chapter, where he says, 'Russia will evidently conquer Turkey, and plant her eagles on the dome of St. Sophia.' We can forgive the inconsistency. It somewhat diminishes his credit as an oracle, but it improves our estimate of him as a man. We are glad that the feeling of patriotism and confidence in his country prevail over his admiration of the mighty Colossus of the North; and that his faith in destiny is not so strong as his trust in that God who is the defender of right, the protector of the weak, and who hath declared He will break in pieces the oppressor.

We take our *congé* of Sir Archibald Alison with kindly feelings, however much we may differ from his conclusions, or find fault with his style. To employ an expression we have used before, we have freely availed ourselves of the information he conveys, and thank him for it, and hope our readers will turn for themselves to the volumes which we have endeavoured to bring under their notice.

- ART. VI.—*Examination of Mr. Maurice's Theological Essays.*** By Robert S. Candlish, D.D. pp. 483. London: Nisbet. 1854.
- 2. *First Lines of Christian Theology.*** In the Form of a Syllabus. Prepared for the Use of the Students in the Old College, Homerton. With Subsequent Additions and Elucidations. By John Pye Smith, D.D., LL.D., F.R.S., F.G.S., late Divinity Tutor in that Institution. Edited from the Author's Manuscripts. With Additional Notes and References, and Copious Indexes, by William Farrer, LL.B., Secretary and Librarian of New College, London. pp. xix.—744. London: Jackson & Walford. 1854.
- 3. *The Schools of Doubt and the School of Faith.*** By Count Agénor de Gasparin. Translated by Robert B. Watson, B.A. pp. 395. London: Hamilton, Adams, & Co. Edinburgh: Constable & Co. 1854.

DR. CANDLISH'S volume strikes us as a remarkably seasonable publication, well fitted for stirring up our countrymen to 'consider very seriously in what direction the tide of English theology appears in certain quarters to be running;' while Dr. Pye Smith's 'Syllabus' comes out opportunely as exhibiting the gradually formed and frequently revised outlines of a method of study by the most learned, cautious, and devout theologian of our times. The former contains a searching analysis of Mr. Maurice's Essays; the latter exhibits a mode of dealing with the same topics by a mind of a different order from that of the late professor in King's College—more comprehensive in its views, more erudite, more calm, and enriched with the advantages of a life-long experience. We value Dr. Candlish's 'Examination' highly, as a fair uncovering of the opinions taught by Mr. Maurice, tracing them to their origin, explaining their meaning, unravelling their fallacies, and exposing their tendency to undermine both the teachings of the sacred writers and the conviction in men's minds of the speciality of their mission, and of the authority by which they spoke and wrote. The 'Introductory Lecture,' delivered before the Young Men's Christian Association, at Exeter Hall, in February last, is designed to give 'some idea of the contents of this book, and of their bearing upon questions which are most deeply interesting to men individually and to society—questions involving the present power and ultimate issue of the Gospel of Christ.' Then a 'preliminary chapter' is devoted to the preface to the second edition of the Essays, and the plan of the proposed examination, which examination is divided into eleven chapters, with the following titles:—Chapter I.

The Source of Theology;—in the Nature of God, which is Love, and the Necessity of Man, which is Sin. Essay 1, On Charity; Essay 2, On Sin. Chapter II. The Grounds or original Elements of Theology as a Remedial System. Essay 3, On the Evil Spirit; Essay 4, On the Sense of Righteousness in Men, and their Discovery of a Redeemer. Chapter III. The Redeemer Provided—the Person and Work of the Redeemer—His Person. Essay 5, On the Son of God; Essay 6, The Incarnation. Chapter IV. The Remedy Provided—the Person and Work of the Redeemer—His Work. Essay 7, On the Atonement. Chapter V. The Remedy Provided—the Person and Work of the Redeemer—His Work. Essay 8, The Resurrection of the Son of God from Death, the Grave, and Hell. Chapter VI. The Remedy Applied. Essay 9, On Justification by Faith; Essay 10, On Regeneration. Chapter VII. The Exaltation of the Redeemer to the Office of Ruler and Judge. Essay 11, On the Ascension of Christ; Essay 12, On the Judgment Day. Chapter VIII. The Subjection of the Church to Divine Guidance. Essay 13, On Inspiration; Essay 14, On the Personality and Teaching of the Holy Spirit; Essay 15, On the Unity of the Church. Chapter IX. The Doctrine of the Trinity. Essay 16, On the Trinity in Unity. Chapter X. The Future State. Concluding Essay, Eternal Life and Eternal Death. Chapter XI. Concluding Observations.

The nature of Dr. Candlish's undertaking forbids the extensive illustration of his performance by extracts. Little inferior to Mr. Maurice, in beauty of thought and elegance of expression, he leaves on our minds the conviction that he thinks more clearly, more consecutively, more profoundly, more comprehensively, more harmoniously, and with greater force. He has proved that Mr. Maurice denies, in any fair sense of the terms, the doctrines of the fall of man—of the atonement—of redemption—of justification—of regeneration—of a general resurrection—of a final judgment—and of everlasting life and everlasting death; employing the language of Scripture to clothe opinions of a totally different character. These opinions are sifted, not without hearty admiration of the author's ingenuity, and candid concessions gracefully made, but with the sharp eye of the disciplined logician and the practical skill of the experienced theologian. After epitomizing the essayist's notions respecting the atonement of Christ, he makes some observations which we give at length because they relate to the great characteristic truth of the Gospel, and because they sweep away entirely the misconceptions of evangelical doctrine into which Mr. Maurice was initiated at the beginning of his studies, and from which he has never made his escape.

‘There is nothing new in these objections against the doctrine of a

vicarious or expiatory sacrifice. They have been urged by Unitarians, and fully answered, times without number. The novelty is to find them in a defence of the doctrine of the Atonement. And the surpassing wonder is to see an English theologian, at this hour, so thoroughly ignorant of what really is the doctrine of "Archbishop Magee" and those who hold in substance his views,—and at the same time so dogmatic in claiming for himself the authority of the Bible and the creeds, without once glancing at the texts, or at the Articles which directly bear upon the question at issue. (p. 148.) Let the case be fairly stated for the defenders of the current evangelical belief. We do not hold that Christ in any sense changed the will of the Father. We do not hold that the Atonement moved the Father to love the world, but that the Father so loved the world as to provide the Atonement. We do not admit the substitution of Christ in the room of the guilty to be artificial. We believe it to be real and actual. We believe it to be the gracious appointment of the sovereign will of God. And we believe that because Christ is the actual representative of men, he is on that very account qualified to be their substitute. We do not put Christ's endurance of inconceivable sufferings as our substitute, instead of his entering into our actual miseries and bearing our griefs. We believe both. We believe in the sympathy of Christ with us, as well as in the substitution of Christ for us: and we believe the sympathy to be all the more tender and true on account of the substitution. We do not believe that he rescued men out of the hand of God, by paying a penalty to him: but as little do we believe that he rescued them out of the power of an enemy by yielding to his power. We believe that he did not yield to the enemy's power, but triumphed over it. He yielded to death, not because the enemy had any power over him, but because the Father gave him the cup to drink. We do not put "penalty for sin" instead of "sin" in the passage about the Lamb of God taking away the sin of the world. But we ask what persons accustomed to the sacrificial language and ideas of the Old Testament would understand by that phrase? And we ask what that other passage means, "Christ hath redeemed us from the curse of the law, being made a curse for us?" We do not suppose that Christ has destroyed the connexion between sin and death. We hold that he has ratified and confirmed it more emphatically than if all sinners had perished. The Holy One, taking the responsibility,—the guilt,—of our sin upon himself, accepted the wages of sin, which is death. We do not say that the law must execute itself. The Lawgiver must execute his own law; and it is for him to judge if in any instance a substitute may stand for the guilty. We do not represent God as satisfied by the punishment of sin. We speak, indeed, of the justice of God, or his holy law, being satisfied,—its claims being met,—its violated majesty being vindicated,—when sin is punished. But this is a very different thing from representing God as feeling a personal satisfaction in punishing a sin; which is clearly what the author means to ascribe to us. We hold strongly, that God can be satisfied only when he beholds his own image in man, as he did at first, and in Christ Jesus does again. We believe, finally, that the death of Christ is a sacrifice, both



because it is the entire surrender of the whole spirit and body to God, and also because this surrender implied that "he bore our sins in his own person on the cross." We believe that it is not a sacrifice of man to God, but a sacrifice for man;—the sacrifice, the vicarious and expiatory suffering of the representative of man, the substitute for man—the man Christ Jesus, who gave himself a ransom for all,—who gave his life a ransom for the many.

'It moves one's deepest sorrow to see a man like this author trying to gain his case by mere abuse of the opposite counsel. Let it be granted that in popular statements of the doctrine of the Atonement unguarded expressions may be found. Surely one so learned and so charitable ought to know that he is fighting against a wooden Soldan,—a mere man of straw; and that he is offensively caricaturing a belief, which to the very many poor afflicted ones is the very life of their souls. Is he not aware that the true and only idea he has to deal with is the idea of substitution? Let him expunge that idea,—not loose declamation about it,—not ignorant perversions of it,—but the idea itself,—out of the Bible, out of the creeds. Let him expunge it out of the great conscience of mankind. Then his cause is won.—pp. 228-231.

It is, in our apprehension, a great mistake, and one of which we have perceived the traces in various directions, to regard Mr. Maurice's theological notions as the breaking forth of living light on the stagnant darkness of the doctrines which prevail in evangelical churches, and reviews like that which Dr. Candlish has given of them as mere protests from the slaves of creeds. There is a freshness in Mr. Maurice's manner, and there is a refinement, too, in his language which cannot but fascinate the inexperienced, to say nothing of the natural sympathy of the ingenuous and the buoyant with his bold treatment of the deepest questions ever touched by the intellect of man. It may be that, as in times past, such a writer must wield a strong influence over a small class in the nascent condition of their mental development; but of these two things we are well persuaded—the influence is as inimical to intellectual freedom as the most abject adherence to established belief; and a larger acquaintance with the moral wants of man, with the settled principles of divine government, and with the authoritative teaching of God's word, will bring with it the old fashioned experience in such matters—that truth is older than error, and will live longer. We believe that Dr. Candlish is on the side of ancient truth, and that Mr. Maurice has made an unsuccessful attempt to reconcile opposing parties in theology by a species of eclecticism which one of the parties repudiates as the bondage of orthodox forms, and the other as the thinly-veiled licentiousness of the heretical spirit, and which no new party will find to contain enough of either ethical consistency, of theological truth, or of practical power to constitute a bond of lasting union.



There are several considerations which must be present to the reader's mind in order to his forming a just estimate of the important posthumous work of Dr. Smith. It is not a work originally intended for the press, but a large scheme which the students for whose use it was prepared were to fill up for themselves with the help of the authors to whom they were referred. It is not a continuous work, but a combination of one larger one with several smaller. It does not profess to contain the working out of any single truth, or of the harmony of several truths in a system; it is rather the indication of the lines of thought along which theologians have been accustomed to advance, with brief hints of the principal topics, arguments, and authorities. It contains more definitions than discussions, multitudes of topics rather than elaborate arguments, and is characterized by a large acquaintance with books, controversies, and scholastic metaphysics. As a book of the kind—keeping in view the purpose for which it was drawn up—and admitting the method common to the older schools of theological teaching, it is highly to be commended; and even to those who do not intend to make the same use of it as the author required in his pupils, or to those who believe that there are other and better methods of teaching theology, it is a valuable auxiliary and a most useful compendium of bibliographical information, guiding the student to the authors who have most fully investigated the numberless matters introduced. To a great extent, the chapters follow the same formal, almost mathematical, plan as the well-known 'Lectures' of Dr. Doddridge, but with the additions derived from a wider compass of reading, especially of continental writers. The introduction consists of 'observations and advices addressed to a student entering upon his theological studies,' to which the editor has appended, with laudable industry, brief notices of the Latin works of foreign divines since the Reformation, which the author styles 'perhaps the very best theological writings that ever the world beheld, next to the sacred fountains themselves.' The body of the work is divided into six books: On the Nature and Foundations of Christian Theology—On the Deity, His Existence, Essence, Scriptural Appellations, Attributes—the Trinity—On the Operations of the Divine Will and Power, Decrees, Creation, Government—On the Apostasy and Ruin of Man—On the Redeeming Love of God—On the Constitution, Discipline, and Ordinances of the Christian Church, its ultimate extent in the present world; and the Consummation of the Divine Dispensations towards the race of mankind.

In describing the work as, according to its accurate title, 'First

Lines of Christian Theology,' we do not wish the reader to conclude that none of the topics are copiously discussed. Though in a condensed manner, the primary commonplaces—*communies loci*—of theology are treated at considerable length, and with an interesting fulness of illustration. We refer, for examples, to portions of each of the six books. In several instances besides, the reader is referred to Dr. Smith's work on 'The Scripture Testimony to the Messiah,' 'Scripture and Geology,' and smaller distinct treatises, for the elucidation of special doctrines; so that, brief and summary as the reasonings and conclusions are, the volume is replete with arguments on behalf of what the author held to be the truth in cases which have been most eagerly disputed. Thus we find *complete* arguments, both *à priori* and *à posteriori*, for the Being of God, and a full *refutation*, as well as history of every phase of Pantheism. Again, in Book II. (pp. 166-168), we find the following detailed argument on the duty of Prayer.

'Some have made, from the universality, infallibility, and unchangeableness of the Divine will, an objection to the duty of prayer.\*

'*Reply.*—1. If any conceive that the efficacy of prayer consists in the producing of alterations in the perceptions, the will, or the intentions of God, we maintain that such a conception is entirely erroneous and unscriptural, and that any passages seeming to carry that sense (*e.g.*, Ps. lv. 1, 2, 17—Is. lxii. 6, 7—Jer. xviii. 8, 10—Luke xviii. 1, 7) are to be understood as spoken in the condescension of ἀνθρώπων ὑπὲρ θεῶν.

'2. A great part of the utility and efficacy of prayer consists in its influence upon the mind of the subject. *Sincere* prayer implies *faith* in the real existence of invisible, spiritual, and eternal things—a *conviction* of their importance and necessity—a *preference* of spiritual blessings to all the possessions and pleasures of sense and time, an increasing *perception* of the nature, extent, and proper applications of revealed truth, a sense of our entire *dependence* upon God, the feeling of *humiliation* and *submission* before Him, an *accordance* and *delight* in his Will, esteeming its fulfilment the best and happiest course of things. Prayer *counteracts* every form of carelessness, lukewarmness, levity, dissipation of mind, frivolity of action, undue setting of our affections on worldly objects, vain and foolish talking: states of mind which *reason* demonstrates to be unsuitable to such a creature as man is, intellectual, fallen, hastening to eternity. Where the sentiments

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\* *E.g.* Rousseau and Voltaire, noticed in 'Le Sémenceur,' 1835, p. 86, where, and at p. 100, are some excellent observations on this topic. [Dr. Smith has likewise given a reference here to that portion of his 'Lectures on Christian Ethics' which treats of the duty of prayer. The two trains of thought, however, are so similar, that an extract from the unpublished MS. would add very little, if at all, to the force of the venerable author's formal reply to the objection combated in the text. One or two of the most striking passages, however, will be found below.—Ed.]

and feelings before described have place, the elements of solid happiness exist, the greatest designs and benefits of prayer are attained.\*

‘3. Prayer (including adoration and praise) is the only means of our holding, in the present state, any *communication* with the Blessed Author and Sustainer of our being.

‘4. Prayer has a powerful effect upon the *conscience*, making it more tender, more repugnant to sin, more afraid of temptation, more careful against the occasions of temptation, and universally more susceptible of holy feelings and active principles to all good.

‘5. The right feelings and the explicit acts of prayer form a part of the *irrefragable series* of causes and effects, means and results, which are in fact the unfolding of the eternal purpose of Jehovah.

‘6. God has commanded us to pray.†

‘This is perfectly sufficient for the satisfaction of every rational creature that feels aright with respect to the infinitely excellent perfections of the Supreme Being.

‘7. Prayer is obviously a *proper* act, suitable to the condition of rational, dependent, and accountable beings, expressive of homage, duty, and love to the Blessed God. It is, therefore, a matter of moral obligation; a plainly natural and rational duty. To make objections against it because of our inability to reconcile it with the immutability of the Divine Will and the sovereign efficacy of the Divine Omnipotence, would be admitting a principle fatal to every duty; a principle upon which we might renounce all obligation, all use of means, all cultivation of the mental faculties, all modes of intellectual and moral education, all the most endearing and beneficial bonds of rational society.

‘8. God has made many promises and gracious assurances that He will confer benefits as the “answers” to sincere prayer.‡

‘The idea of an *answer* is an act done in consideration of, and in a proper correspondence with, some other act which had previously taken place, and without which the second act could not take place. This all-important fact is continually urged by the Great Being to whom prayer is made as a motive and encouragement to this duty. He, and He alone, knows with unerring accuracy his own nature and perfections, his will, power, and purposes, the mode in which He governs the universe, all the relations of creatures, and all the connexions of events: and He sees the futility of our short-sighted and presumptuous objections. He has told his will with the most perfect plainness of command and promise. Obedience, faith, and gratitude are our undeniable

\* ‘The case may be compared to that of a person on board of a vessel pulling diligently and constantly at a rope moored to a pier: he *seems* to be drawing the pier to himself, but in fact he draws himself to the pier.’—Lectures on Christian Ethics, MS., p. 497.

† Job xxii. 26, 27; xxxiii. 26—Matt. vi. 6, 9; vii. 7, 11—Phil. iv. 6—Eph. vi. 18—1 Thess. v. 17.—‘It is not *man’s* question. We have not authority to determine it. God exists: the Being of infinite knowledge, wisdom, holiness, justice, power. He alone has the *right* to say *how* he ought to be honoured.’—Christian Ethics, *ubi supra*.

‡ Ps. xxvii. 8; l. 15; cxlv. 18, 19—Is. xlv. 19; lv. 6; lxv. 24—Jer. xxix. 12; xxxiii. 3—Ezek. xxxvi. 37.—Ethics, *ubi supra*.

duty: but He has not made it any part of our business to reconcile what ignorant creatures deem incompatibilities between his purposes on the one hand and his precepts and promises on the other.'—pp. 166-169.

Similar dissertations will be found on more recondite questions, such as the Perfections of God—the Holy Trinity—the Operations of the Divine Will—the Operations of Divine Power in the Creation—the Legislative Operation of the Divine Authority—the Origin of Sin, and all the theological questions relating to sin—*Eternal Punishment*—on every one of the main points in what is called the Calvinian system, and also the subtle range of ecclesiastical questions, where the history of human opinions is ably condensed, and the arguments on all sides of the respective controversies are well nigh exhausted.

To ministers of the Gospel, and to students preparing for the ministry, this volume is the completest and safest guide in theological study to be found, so far as we know, in any language, combining as it does in so remarkable a degree, a comprehensive scheme, a logical arrangement, fair reasoning, a true perception of distinctions, a wise adjustment of related truths; and pervaded, as it is, throughout with the strongest signs of a devout, reverent, earnest, and pre-eminently holy temper of mind. It were difficult to say which is most prominent—the grasp of the intellect—the minuteness, extent, and variety of the learning—the vigorous and consistent reasoning—the meekness and gentleness of the spirit—the warmth of the devotion—the chaste modesty of the style—or the suggestive and stimulating vitality of soul which distinguishes this great work from most of the theological courses with which it admits of being compared. As the fruit of mental labour, revised at short intervals, during a period of fifty years, by one of the most exact, scrupulous, independent, candid, and richly furnished theologians of modern times, we have examined it with most careful interest; and our general conclusion is, that there are but few questions which we do not find determined as satisfactorily as seems to be competent to the human intelligence in our present state. Speculations imported from Germany, or woven by native ingenuity out of the fancies of our own countrymen, and rendered attractive by genius, eloquence, and poetry, are here exhibited in an early stage of their manifestation among men, dissected with a master's skill, and proved to be as incapable of being upheld by sound reasoning as they are utterly incompatible with the decisions of the Infinite Mind, revealed to chosen men, and recorded by writers who proved their truthfulness in claiming the authority of divine inspiration for what they have communicated to the world as oracles from God.

We cannot but congratulate the reader on the manner in which this volume has been published by its punctiliously accurate and laboriously diligent editor. We do not think that three years have been too much to spend in such an occupation. In this day of rapid composition, it is refreshing to study a book which occupied the lifetime of a most patient and indefatigable student, and to which so large a portion of time has been so assiduously and so successfully devoted in its preparation for the press. It is altogether worthy both of the Master, and of one who will not be offended at our calling him the Disciple.

We trust that we shall not lie under the charge of sectarianism when we advert, not without satisfaction, to the fact that this noble compendium of theological teachings is the production of an English protestant dissenter, whose learning has been heartily appreciated in the principal universities of Europe and America, whose scientific attainments have been acknowledged by the most eminent masters in many departments, and whose consistent catholic piety has won the love and admiration of the best men in all religious parties. This work will show that however loosely, vaguely, or unintelligently the great truths which have the deepest roots, the widest scope, and the most intimate connexion with the highest objects of our immortal existence, may be held elsewhere, this is the kind of teaching which forms the views and maintains the principles of the mass of protestant dissenters, who conscientiously refuse to recognise any authority in religion but that of Him who is the Father of their spirits. Far as we are from saying that every theological professor among us is endowed with the same mental attributes in the same degree with the late Homerton divine, we claim for them the same principles, and—with such individual varieties of method and minor judgments as bespeak the individuality of free minds—a substantial agreement in the main features of their detailed theology. Such men, and those whom they guide in their theological investigations, are not likely to be either caught with novelties or enslaved by antiquity; they calmly hold on their way, seeking truth in a humble spirit of devotion, and teaching it boldly, plainly, and conscientiously. Their secret, often sorrowful, contests with error for the maintenance of the truth *in their own minds*, cannot be known to any but themselves and God. Their labours are probably never appreciated—while in operation—even by those who benefit most largely by them. But the time generally comes, though sometimes late, when they see others reap in sunshine what they have sown in obscurity and in tears.

COUNT AGÉNOR DE GASPARIN is not a professed theologian, but the son of a French noble, who found, in troublous

times, a home in Switzerland. Living amid the conflicts of the Protestant church of Geneva, between popery on the one hand and rationalism on the other, he belongs to the school of Vinet, Merle D'Aubigné, and Gaussen. He has naturally sought a firm resting-place for the soul of man; and he has found it, where the first Christians found it, where the reformers found it—where alone it can be found—in the divine authority of Holy Scripture. For the purpose of establishing in men's minds the fact of this authority, and evincing the necessity of acknowledging it as the foundation and standard of religious truth, he arraigns popery on the one hand, and rationalism on the other, as 'Schools of Doubt,' while the 'School of Faith' he describes as resting on the divine and therefore infallible authority of the canonical Scriptures.

Of the 'Schools of Scepticism,' he regards the Roman as 'the better organized, and the more dangerous;' for under the mask of authority she uproots belief, leaving nothing in its place. In proof of this assertion, he appeals to her corruption of the Bible by inserting uncanonical books; to her placing the traditions of the church on the same level with the Bible; her refusing to the people the right of interpreting the Bible; and her taking of the Bible from the people. In conducting these appeals the writer displays considerable knowledge, judgment, and skill. His mode of treating the questions so boldly started differs very materially from that in which they are most commonly handled by the opponents of popery. Clear in his statements, sound in his arguments, serious in his tone, he proves his mastery of the entire controversy. Having logically demolished the several and contradictory defences of popery, which from time to time have been set up by her cleverest advocates, he thus addresses the reader:—

'I appeal now to the reader, who, in opening this book, was perhaps surprised, and even scandalized to find applied to popery a term utterly opposed to his pre-conceived ideas. Popery a School of Doubt! It could only be a distorted mind, on the watch for extravagant ideas, that could imagine such a thing; unless, indeed, it be one of those excesses of controversy that are dictated by mere passion.

'Now, I can truly say, it is with perfect calmness if not coldness, and after carefully weighing my words—it is, moreover, with a heart full of sincere affection for all Roman Catholics, and with a special respect for some of them, that I have given utterance to a conviction which is already of old date with me.

'It is evident whether or not it is well founded; for what school of scepticism is comparable to the Romish church in extent, in pretension, or in the lie it receives from facts. An infallible church which at every point contradicts the infallible Bible! an infallible church, which does not know where resides its own infallibility! Less than this is amply sufficient to overthrow the whole building whenever men's



understandings are aroused, and light is cast on history and on the Bible. It is vain to speak of institutions which rely only on falsehood and blind credulity, and exist solely on condition that the whole world shuts its eyes! Men's eyes cannot always remain closed; the day of awakening comes at last—a fearful day, indeed, when a man sees at length that he has been mistaken, nay, deceived, and that his whole faith came but from his ignorance! What hatred does he then learn for his faith itself! How does he plunge headlong into the worship of matter, making the whole religion of his life a mere formality, a social duty, a thing that can satisfy only the weak minds of women or children, a mere police measure, necessary for the prosperity of the country and the security of property. . . .

‘Look then closely into the state of society in those Roman Catholic countries where the light of the present day has penetrated, that light against which neither military nor police avail, and you will find there nothing but pure scepticism. I say scepticism, and not infidelity; for infidelity is at least a solution of the question, and some small proof energy. There are measures which may be taken against infidelity; a mind that is capable of denying may be capable of affirming; but what hope have you with a mere sceptic? His very principle is to take no side; he defers, he suspends his judgment; he takes, or fancies he takes the measures which are necessary; he is resigned to the mere twilight, and ends by loving it, for the full brightness of day would terrify him.

‘There is a kind of scepticism which is salutary; a scepticism which is active and energetic; a scepticism through which one passes in coming to faith—and this is so true that it is difficult to believe if one has never doubted; but such is not the scepticism produced by the irremediable overthrow of an old superstition which a man would still fain preserve, but cannot in his heart accept. Such scepticism is inert, and fatal to the life of the soul.

‘These words describe the condition of the nations which cling to popery, and they show how these all belong to the School of Scepticism. A blind credulity, a religion at second-hand, has run its course. At length, then, even the most cowardly and besotted of men are set at liberty, whether they will or no. The most ignorant now know too much to continue as they were; they have now but a choice of three alternatives—to abandon themselves to thorough infidelity, which is the choice of some, especially at certain periods, though theirs is the exceptional case—or to lull themselves asleep in scepticism, and outward observances, which is the fashion of the majority, and the characteristic of all times—or, finally, to forsake Rome, and betake themselves to the Gospel, which is the sole resource of every spirit that feels its need of Faith.’—pp. 76-79.

M. Gasparin is not less able to grapple with rationalists than with Romanists. Whether it be the mystic, the vulgar, or the new, each of these forms of rationalism is analysed and refuted with sharp and luminous force. We strongly commend this part of the work to as many as desire to know the workings of rationalism among the Protestants of France and Switzerland, and,



though to a less extent, among the churches of Great Britain and the United States, especially through the writings of the learned and ingenious 'Neander, who, by his piety, his learning, his moderation, and the services he has rendered against Strauss and the Hegelians, deserves much praise, and wins much confidence.'

In opposition to both these 'Schools of Doubt,' the author places the 'School of Faith,' whose fundamental position is—the infallible authority of the divinely-inspired Scriptures; affirming the compatibility of the divine certainty of the canon with the existence of various readings, with the imperfection of translations, and with human errors in arranging various portions of the revelation in one book. In his views of *Inspiration*; the author agrees with M. Gaussen, whose 'Theopneustia' was reviewed at some length in a former number of the 'Eclectic.' The inspiration for which he contends secures the infallibility and authority of the Sacred Writings; he distinguishes it from ordinary inspiration, from visions, and revelation; he shows that it is not incompatible with the varieties of temperament, style of thought, idiosyncrasies of language, abridgments, and the use of equivalent terms, among the several writers, nor with the absence of a doctrinal system of teaching in the Bible. As to the *mode* of inspiration, the author speaks of it as 'one point (which) we must consent not to know.' With regard to the *proof* of the inspiration of Scripture, the author's treatment is original. He takes up the usual arguments in succession, 'the argument *a priori*, or, *proof from necessity*;—the mystic argument, or, *proof from feeling*; the so-called Scriptural argument, or *proof drawn from the prophecies and miracles*; and also *proof from the gifts of the Holy Ghost conferred on the Apostles*; the internal argument, or, *acknowledged superiority of Scripture, and also acknowledged infallibility of Scripture*; external argument, or, *testimony of the Church* and of the writers of the first centuries.' These, he shows, by very elaborate examination, to be insufficient, and inaccessible to the larger part of mankind.

'But we may take courage, for there is one divine proof within the reach of all. We need not shut our eyes in order to receive the Bible; and the testimony on which we receive it is of a kind which leaves not the smallest room for the slightest doubt. When Jesus himself has told us what is the absolute certainty of the canon, and what the absolute infallibility of the text, we may then gladly return to the necessary proofs, insufficient and dangerous by themselves, but admirable and precious, when they come in the train of the one real proof. When all have received that which is necessary, there are many who may go in search of that which is superabundant, and who may even share it with their less learned brethren. Then it will be delightful to show that this Bible, which is received on the testimony of God, is in accord-

ance with the most earnest demands of the human heart; that it is confirmed by the miracles and fulfilled prophecies, and that it has the witness of the fruits it bears, of its immense superiority over every other book, and of the solution of its apparent contradictions. Then it will be well for us to study the arguments for it, both external and internal, to show that the authenticity of each book is written in indelible characters on its own pages; that the attacks of biblical criticism are met and repulsed by unquestionable facts; and that all the doubts recorded in history are easily reconcilable with the divine truth of the canon.

‘To go to God instead of going to man, such is, then, the great principle on which I insist, such is the foundation of the School of Faith.’—p. 230.

Assuming, of course, the historical truth of the Gospels, this is satisfactory. We take the authority of Christ as our reason for believing the divine authority of the Old Testament, believing that He was infallible, that he did not accommodate himself to the prejudices of the Jews, and that he uniformly appealed to Scripture as a whole, and in its leading divisions, as a divine authority. All the arguments which are urged against the divine authority of the New Testament are of at least equal force against the Old, which Jesus and his apostles appealed to as ‘the Word of God,’ so that they who reject the one are only consistent in equally rejecting the other. Having settled the basis on which the ‘School of Faith’ is built, M. Gasparin represents the reformation as a return to the School of Faith. Speaking of the Reformers in this light, he says:—

‘We do not need to swear by every word of the reformers, or to attribute to them an infallibility enjoyed by no mere man, and by no church at any period whatever; nay, which even the prophets and apostles were far from possessing. The eminent and pious men who represented, and in some sort personified, the awakening of the sixteenth century, possessed, in common with all other Christians, the Bible, and the help of the Holy Ghost. Like other Christians, too, they were liable to error, and in fact have actually erred to some extent. Indeed they could not but err, since they were men, and since, moreover, they had been Roman Catholics, which no man can have been without long feeling the effects of it. They had spent years in the school of doubt; they had long been ignorant of the one true authority; they had scarcely known more than the name of the divine revelation; its traditional interpretations, and the pretended dangers of its use had been long inoculated in them; they had taken part in the sudden overthrow of the usurping authority, and had seen the plain contradiction existing between the commandments of the Church and the commandments of God. To have gone through all this, as they did, was to experience the most tremendous moral revolution to which the human soul can be subjected. In these circumstances, it is a matter of profoundest astonishment to see how the reformers were kept from that weakness on the one hand, which shrinks from duty, and from that

equally great weakness on the other hand, which runs into extremes from the violence of the reaction. It is no wonder that they stumbled to some extent, and swayed sometimes to one side, sometimes to the other. Now, it was their old popish prejudices against the Bible, and in favour of substituted formularies and confessions, which drew them aside. Again, it was their indignation against popery which made them suspicious of the very idea of authority, and hurried them into an excess of spiritualism. Yet, in every case, on whichever side they fell, there was a failure in the completeness of their faith in Scripture.'—pp. 322, 323.

Notwithstanding these imperfections of the reformers, nothing is easier than to show that the great result of their labours was to restore the ancient belief in the authority of Scripture, and in the grand truth of justification by faith. We do not follow M. Gasparin in his view of faith, nor does his translator; but on the interesting and varied topics discussed throughout the volume, we know not of a more intelligent and charming writer.

The grand theological controversies of ages seem to be all verging towards the simple question: Is there anything beyond the human to guide us in religion—any revelation—any divine book containing the revelation—any certainty—any authority? On one side or other of the answer to this question—on the affirmative or the negative—every one must rank. Virtually, the Romanist is placed, along with the rationalist, on the same side with the avowed disbeliever; and on the affirmative side are all who practically acknowledge the Bible as the Word of God, the one authority for the truth revealed to man. As we read the 'signs of the times,' we are inclined to say, 'it will be fair weather.' True it is that men's belief in the divine authority of Scripture has been disturbed; but the disturbance has led to a more earnest investigation of the proper grounds of that belief, and a more rational, personal, and deeply-rooted conviction, that those grounds are indestructible. Only let this conviction spread—as it will, if fairly dealt with—and we have no difficulty in auguring happily for Christendom. The perpetually shifting theories of men for explaining what the Bible is, and accounting for its influence in modern civilization, are gradually coming to a point where, we believe, all who care for truth, virtue, and human welfare, will abandon every school of doubt for the old and everlasting school of Faith.

**ART. VII.**—*Studien über Russland, &c.* [Studies on Russia in her Agricultural Relations.] By the Baron Haxthausen. Three Vols. Berlin : 1847—1853.

**2.** *Etudes sur les Forces Productives de la Russie.* [Studies on the Productive Forces of Russia.] Par le Chevalier Tegoborski. Paris : 1851.

**3.** *Du Développement des Idées Révolutionnaires en Russie.* [On the Development of Revolutionary Ideas in Russia.] Par A. Iscander (pseudonyme of Alexander Herzen). Paris : 1851.

**THE** first remarkable feature in Russian literature is the absence of allusion to the life of the peasant. Were all Russian authors young ladies or fops writing fashionable novels, we should deem this silence natural; with men, however, who do not write for the mere indulgence of vanity, but with a serious purpose, and whose work is intended to convey deep thoughts, and the results to which a chequered life has led, such an omission is characteristic. It may be perhaps said that we attach far too great importance to works of imagination (for Russian literature does not go beyond these), by finding something significant in the *omissions* of novels. But whosoever is acquainted with the censorship of the Russian empire, and remembers that no political books, not even eulogies on the government, are allowed to be printed in Moscow or St. Petersburg, except at the special command of the emperor, will easily conceive that all the political and social problems of the nation find their refuge in poetry and other works of fiction. We happen to know Hungarian exiles who have felt the iron yoke of censorship, and have related to us how they had to struggle with the stupidity and the malice of the censors, who often found fault with a tale without any political aim, and cancelled the catastrophe of a novel, because they thought it contained an allusion to some events in the reigning house. In like manner they did not allow any one to recal to mind the name of Prince Rákóczy, the rebel of the eighteenth century; yet Vörösmarty's beautiful elegy on the tomb of the exiled chief, obtained the 'imprimatur' when he gave it the title of 'A Slave's Complaint on the Tomb of Pompey the Great.' They have told us how, between 1823 and 1836, a few allusions, conveying some political thoughts in verse or in prose, thrilled through the heart of the educated classes like an electric spark. They knew by heart some stanzas of the poet and statesman Kölcsey, which went from mouth to mouth as an important secret, never communicated but under a solemn promise not to put them on

paper, nor to tell them to any person who might betray them. They knew personally some of those unfortunate Hungarians, who, in 1794, were sentenced to death, and kept in prison for six years, only for having read a revolutionary manuscript—the Hungarian translation of Gérard's 'Catéchisme de la Révolution.' Under such a state of things, every word and every omission in a popular author becomes significant; the reader and the author are in a kind of political freemasonry. Novels, history, and lyrical poetry are read with an attention unknown in a free country; every allusion is understood, and the art of 'reading between the lines,' of guessing what the author has thought but not ventured to say, of understanding what the censor has struck out, is developed in a way which would astonish an Englishman. Herzen describes this condition in a masterly style:—

'We must confess,' he says, 'censorship aids us powerfully to develop the style and to master the expression of thoughts. Irritated by the obstacle which is in our way, we endeavour, and nearly always succeed, to overcome it. The periphrasis to which we resort bears the vestiges of the emotion of the struggle, and becomes more passionate than the plain statement would have been. Those who understand a half-told secret are always impressed the more strongly under its transparent veil. The repressed word concentrates more meaning; it is more pungent. The best way of convincing is to speak so that the thought may be distinct, yet that the reader may have to state it in plain language for himself. The public, being aware how cautious the writer is forced to be, reads with attention; a secret link is established between reader and writer: the one conceals what he means in writing, the other what he guesses in reading. Censorship is, therefore, a spider's-web which catches the small flies, whilst the big ones break through it. Personalities and special allusions are repressed by the censor; but energetic thought and real poetry passes with contempt through the ordeal.'—p. 102.

In a country where censorship is carried to such a degree as in Russia, it is impossible that any political or even economical question should be maturely and freely discussed. Allusions, half-told words, and foreign books smuggled into the country, make a deep impression and excite the educated classes, but do not enlighten them sufficiently. The wildest theories are broached in such countries, and the most absurd systems easily find followers. The few authors who have the courage to struggle with the censor know that they are really the leaders of the nation, since whatever is written in favour of the government is always received with distrust by the public. Opposition is popular, but must clothe its political ideas in the garment of fiction.

It is a characteristic feature of Russian literature that it rarely mentions the condition of the lower classes. Novels and poetry

are almost exclusively aristocratic, giving us pictures of the life of the higher classes. The Russian 'Gil Blas' of Bulgarin, and Gogol's novels, are the only exception to this rule. The first tries to show everything in the most advantageous light; it is an apology for serfdom. The latter speaks especially of his country, Little Russia, where the freedom of the peasant is not yet entirely destroyed, and where the traditions of former liberty are yet alive. The peasantry in Russia is not only a different class from the aristocracy, we might even say, it is a different nationality, though both are of the same race and of the same language. The Russian peasant wears his beard, and his costume differs from the European coat; the educated classes are shaved and clothe themselves in that ugly, unpicturesque French style which represents European progress all over the world. The peasant cannot read or write; he is a serf, and as such, his oppressors think it just as dangerous to have him instructed as the planters of the southern states of America dread every ray of light which reaches their slaves. The Russian serf commonly hates his master, and yet more the government official, and he transfers his hatred to all those who wear the same costume as his master and the government officer. The higher classes, or we might rather say the shaven classes, look with a feeling of pity and contempt on their enslaved fellow-countrymen; even the better and more liberal among them see that the mass of the people is not only ignorant but that it has an aversion to knowledge. Even the most revolutionary nobleman soon perceives that the chasm between himself and his serf cannot be filled up; that the poor peasant is too stupid to understand that there are distrusts common to them both. A movement in favour of liberty would scarcely enlist the mass of the nation; for it distrusts the lords, and a lord to the Russian peasant is whoever shaves and wears a dress-coat. The degraded condition of the peasant is a safeguard to the Czar against the possible discontent of the educated classes; a word from him, in case of an insurrection, would suffice to re-enact all the horrors which were perpetrated in Austrian Poland in 1846, at the instigation of Prince Metternich. The landed gentry, ready to throw off the Austrian yoke, promised, at that time, emancipation, and a freehold to their serfs. M. Braeundel, the government official, on the other hand, paid one pound for every dead rebel, women and children included, and ten shillings for every live one; and the peasants, thus let loose, hunted their masters to death. Serfdom has brutalized the Russian peasants, but it has likewise degraded the masters. The great majority dread liberty even for themselves, since it must lead to the emancipation of the serfs, who, in the first outburst, might believe that freedom means



the destruction of the castle and the massacre of the lord. And these fears are not altogether without foundation ; even now, according to statistical accounts, about sixty landed proprietors, are slain on an average every year by the infuriated peasantry in Russia. The serfdom of the agricultural labourers is the chain by which the educated classes are muzzled. The absolutism of the Czar is based upon the slavery of the majority of the nation.

But even in Russia the observation is proved by history, that liberty is more ancient than serfdom ; that the nation was originally free, and despotism and slavery were innovations, introduced at a late period. It is true, that with the Slavonic populations the idea of a free state is less strong than with the Teutonic and Celtic races. The account of the old chronicler, Nestor, is, in this respect, most characteristic. According to him, the Russians sent a deputation to Sweden with the message that their country is a fine country, full of the good things on earth, but that the people want one thing to be happy : a ruler, since they do not know how to govern themselves. And as they have heard that the Northmen are the born kings of earth, they invite them to come to Russia, and to take the command. It was in this way that the Waraeg brothers, Rurik, Sineus, and Truvor went over to Novgorod and Kiew with their followers, and became the founders, in the ninth century, both of the dynasty which lasted up to the seventeenth century and of that host of princes whom we meet at every step in Russia. But though despotism seems, in this way, to be of old standing, yet the power of the Waraegs was not unlimited. Whilst the Mongol oppression, from the thirteenth to the sixteenth century, broke the power of the czars, Novgorod and Pskow and several other cities flourished under a republican form of government. But even when Ivan the Terrible destroyed the republics, and surpassed in cruelty even the Neros and Commoduses of old, the Russian peasant was not a serf ; political liberty was drowned in the blood of the rich republican merchants of Novgorod and Pskow, who, relying on their wealth, did not provide sufficiently for their own defence, and did not believe that the Czar could willingly destroy the immense commerce of those cities which helped to enrich him. Still serfdom was not yet a political institution of Russia. That dreadful state cannot be traced higher up than to the seventeenth century. It was not by force that the great majority of Russians were enslaved ; little by little the encroachments of the land-owners and the extension of their police powers resulted in universal serfdom. Whilst the Czar was encroaching upon the privileges of the nobility and of the cities, the landed gentry extended its power over the peasant. It is true that there have been always serfs in Russia ; but they were few, either prisoners



of war, slaves bought from the Mongols or Tartars, or free Russians, who had sold themselves voluntarily to their landlord, in order to be protected against some other lord, whom they might have offended. But those persons had nothing in common with the peasants. They did not live on the lands of the community: they belonged to the retinue of the lord. Besides them, the aristocracy had in those days many more retainers, hired and regularly paid; in fact, a kind of army, to fight the feuds of the lords, and especially the wars of the Czar. But it was a great burden to maintain so many men; the lords often discharged them when peace prevailed longer than usual, and there was no occasion to make use of them; just as the English millowner discharges his workmen when the demand for cotton goods slackens. The poor lock-outs of those days became robbers, or went over to some foreign prince, or offered their services to the republican Kossacks of the Don, who lived as freebooters. Czar Boris, in order to protect these retainers, and to prevent them from becoming dangerous to the state, ordered that all those who, for a certain time, hired themselves to lords, were to become his serfs; that is to say, that they could not be discharged by him at any time, or under any circumstances, nor could they leave him; the lord had to provide for their subsistence. Thousands of freemen became in this way serfs, and their number was a hundredfold increased by another law of the same Czar, who had always the most benevolent intentions. Land in Russia is of no very great value; labour is. Rich people, therefore, always tried to allure the peasants of their poorer neighbours to settle on their estates; yet they did not pay wages, but recompensed their labour by grants of land. The rich, possessing fertile soil, in this way grew daily richer, whilst the gentry on poorer soils could not find labourers to till the ground. Boris ordered, therefore, that no peasant should be allowed to leave his village. Thus, losing the liberty of migrating whither he pleased, the peasant became a serf attached to the soil. The czars oppressing the nobles, allowed them in turn to do the same with the peasants; and the lord, for the loss of his political rights, got the privilege of flogging his dependents. As soon as the Czar became the absolute master of Russia, the landed proprietor was the czar of the peasant. The aristocracy lost freedom, but gained wealth; henceforth, the labour, life, and honour of the peasant were at the absolute command of the landed gentry. And yet some traces of liberty have maintained themselves, even in the condition of the degraded Russian serf. He has lost his individual freedom; he is a marketable commodity of his master; yet he has some rights as member of the village. Individually, the peasantry have been enslaved; but the liberal communal system has sur-

vived all the encroachments of czarish despotism, and of aristocratic oppression. When the Czar had handed them over to the mercy of their masters, he did not give up the rights of the state on the peasants. They remained what they had been, *taxpayers*. And this is the great difference between the serf and the slave. The slave is altogether the property of his owner, in no connexion whatever with the state; his duties and his claims attach him to his master; the state has no direct interest in his welfare. The serf, on the other hand, is bound to the state by two obligations,—he must pay a direct tax, and is liable to become a soldier. The state, therefore, has an interest in the welfare of the peasant, and must protect him in so far against his master that he may be able to pay taxes, and be ready to comply with a summons to military service.

The serf, bound to the state by his duty of paying taxes, cannot be deprived of all rights of property; but the slave cannot hold any property whatever, except by the free will of the master. On the contrary, the serf may even acquire wealth; he becomes in that way more valuable to the state, which therefore up to a certain degree protects him against his landlord. This interest of the state in the condition of the peasant will explain the fact, that in spite of serfage, every village in Russia, without any exception, has its own territory, distinct from the property of the landlord, and not under his control. It is a *common*, in the real sense of the word, the common and equal property of all the adult able-bodied male inhabitants of the village, equally subdivided between them. No individual has the right to buy or to sell any portion originally allotted to him: he gets his share for his lifetime; when he dies, it returns to the common stock. Every villager on attaining age, has a portion of the *common* as a life property, and he does not lose it even if he emigrates for a certain period; nothing can deprive him of his portion but the unanimous vote of the villagers, or the voluntary resignation of his rights; yet when he emigrates, he cannot dispose of his house or of his immoveables; he must leave them to the village. Not even the landlord, the supreme proprietor of the territory, can deprive a man of his share in the *common*, or appropriate it to his own use. He may flog the man, he may force him to labour, he may sell him away, but he cannot encroach upon the territory of the villagers, which is given to the servile community to subsist upon, and to pay the government tax. This tax is a *capitation tax*; every head in the empire pays the same amount.\* But it is not levied individually

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\* There are of course, likewise, other taxes in Russia; the greatest source of income is the tax upon spirits, since the Russians are, next to the English, the greatest drunkards in the world.

by the state. The village is answerable for the whole amount, and the villagers therefore make an assessment among themselves in open meeting, where every adult male member of the community has a vote. They elect an alderman every year, who takes the chair at their meetings, and maintains order in the village; he is the first police magistrate. This communal system is the only germ of liberty yet left in Russia; and, though the peasants are illiterate, Czar Nicholas became frightened even by this last tradition of self-government. Formerly the great majority of the peasants had no landlord whatever, and belonged to the crown, as they were settled on the estates of the government. But during the last century the different czars and czarines lavished these estates in presents to their favourites in the most extravagant way; still the crown estates are even now enormous. Upon these, the Czar Nicholas, in 1838, tried to subvert the old communal administration. He put them under the direct control of government officials. He abolished the alderman and the general meeting, equalized the territory of the imperial villages according to their population, and introduced a forced organization of agriculture. The peasants were to be directed, even in their labour for themselves, by government officials; they were to be forced to become wealthy according to the theoretical system of the Czar. The peasants, averse to the survey of their commons and to the interference of government officials with their agriculture and economy, rebelled in the governments of Kazan, Viatka, and Tamboff. The army was sent against them, and the new economical order has been introduced by the artillery, after a promiscuous massacre of thousands of deluded ignorant peasants. The emperor was of opinion, that the communal system, which gives only a life-interest to every peasant in his land, cannot favour improvements; he therefore decided to destroy it, and to have the labour and production of the peasant organized. In fact, he is an imperial socialist, and makes his experiments on a grand scale, upon millions of his subjects: he does not allow them to be discussed, and he carries them by force.

The admirers of the Czar, however—and where is the country where one could not find such men?—often assure us that it is not the emperor, but the nobility, that holds the peasant in fetters; that the Russian government wishes the emancipation of the serfs, and that it had shown its good will towards that class by the ukase of April the 2nd, 1842, by which the nobility was *invited* to give some rights to the peasants. But this ukase, so vague and obscure, remained a dead letter, not so much on account of the opposition of those landlords, who deemed the right of property attacked by it, as on account of the discussion

excited by this invitation. The question of emancipation involves so many other problems of national economy, which all began to be talked over—in a country where political discussion is altogether forbidden—so many and so extravagant schemes were sent to the minister of the public domain, Kisseleff, and the minister of the interior, Perovski, that the government became frightened lest the question of emancipation might arouse all the nation from its political torpor, and lead to open opposition. It soon became evident that there is no other alternative left than either to suppress altogether any discussion on subjects of politics and national economy, or to allow the measures of the government to be criticized, and the public acts of the Czar brought before the tribunal of public opinion. Nicholas immediately felt that he had made a serious mistake, and the ukase remained without any result.

The institution of serfage is the corner-stone of Russian despotism. The Czar cannot touch it without shaking the foundations of his own power. He might willingly allow some ray of liberty to enter into a particular corner of the dark prison, only that he cannot hinder its being reflected to other parts, thus throwing a dim light over all the objects around. The agriculturists of Russia cannot be freed from bondage without giving some political liberty to their owners, the nobility.

Englishmen scarcely can understand Russian serfdom,—a state of things in which the immense majority of the nation is in bondage, liable to be sold, not allowed to leave the estates of the master without his permission, and not having any other possibility of becoming free than by his consent. Many serfs are allowed by their lords to become mechanics, manufacturers, or merchants, and some of them grow wealthy, and have great houses and establishments in the provincial or imperial capitals; yet they remain serfs. They cannot compel their masters to emancipate them, whatever large sum they may offer for their freedom. Nothing but the free will of their owner ensures their rescue from bondage; for, though the result of their industry remains their indisputable property, not liable to be seized by the master, he can always command the serf to return to his native village. The serf, aware that he has no right of free migration, buys, if wealthy, a temporary permission to reside where he pleases, away from his owner, whose pecuniary embarrassments, or moments of more than usual benevolence, are always watched in order to get an opportunity for negotiating successfully a final emancipation.

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landed property, or at least of a title transmitted by primogeniture. This is not the case in continental Europe, where all the sons of a prince, count, or baron, are princes, counts, and barons, just in the same way as all the legitimate descendants of an English king would all be princes. But besides this titled nobility there is yet an untitled one; in fact, to be a nobleman means to be a freeman. Formerly, throughout Europe, the nobility were entitled to hold landed property in *any part* of the country, whilst the free burgess could not hold it, save in the territory and under the jurisdiction of the towns. In Russia, this privilege still exists, and nobility, therefore, means the landed gentry. But since Peter the Great, who did not like the independence of hereditary nobility, this institution has been altered; it has become a nobility of functionaries. Every government official is ennobled by his admission to office; the last clerk gets personal nobility, so does every artist when admitted to the academy, and every individual who has received an imperial reward. In the higher degrees of official hierarchy, this nobility becomes hereditary; every officer of the army is an hereditary nobleman, and his rights and privileges are the same as those of the descendants of the Waraegs, or of the mediatized sovereigns. To bind this extended aristocracy still more strictly to the government, the noble families in which three successive generations have not produced a single person who, by filling a government office, has renewed his nobility, lose their privileges until the acceptance of a clerkship or a lieutenancy renders them noble again. We may therefore say,—everybody is a nobleman in Russia who is not a serf, and is either a functionary himself, or a son or grandson of a functionary, just as in China, where the only aristocracy is the aristocracy of functionaries. Such an aristocracy, of course, never can be independent, nor can it dare to enter into opposition with the government. The landed proprietors do not derive from their property any importance besides that of wealth; they derive it only from their connexions with the bureaucracy of the empire. For them, therefore, their estates, and the labour of the serfs, which gives them value, is merely a means of getting more income, though no greater political influence. They have no more inducements for promoting the welfare of their dependants than the slaveowners of South Carolina, whose only aim is to make the most of their labour. The nobility, that is to say, the shaven classes clad in dress-coats, have no interest in common with the serfs, who are the bearded people that gird the shirt above the trowsers with a leathern belt.

Herzen, in an article addressed to the Jersey paper 'L'Homme,' gives us the following elucidation of this subject:—'The serfdom of

the Russian peasant implies the serfdom of Russia itself. This serfdom was established by little and little from the beginning of the seventeenth century, and attained its full development under the philosophic reign of Catherine II. It seems almost inconceivable, and it will take some time yet for it to be fully understood in Europe, what a crime it has been. How is it to be believed that one half of a population, all of it of the same race, possessed of strength of limb and sense, should be reduced to slavery without war, without conquest, without revolution, solely by a series of decrees issued by one individual, a series of immoral concessions and of abominable pretensions? It has, however, been so done, and done, too, in a period of scarcely two centuries and a half. The old Muscovite government, unorganized and unprovided with the means, hardly ever reached the peasant with its influence. It was enough for it that no one refused to acknowledge its supremacy, and that the taxes were paid pretty regularly. As for the peasant, he lived in peace under the charter which nature had assigned to Russia; that is to say, protected by marshes, deep morasses, and impassable roads. The state took no concern about him, and he took as little about the state. Whilst he was thus living free from care and at ease—a usurping Czar, Boris Godounoff, and some of his lords, set on by the example of the knights of Germany, who had introduced a cruel serfdom on their Baltic estates, riveted, towards the end of the sixteenth century, chains on the commonalty, which every day grew more strict. First, they so limited the right of the peasants to pass from one *commune* to another, that he could only do so upon one day in the year. Afterwards even this privilege was abolished, without however attempting anything against the personal rights of the peasants. Afterwards came a great master, Peter I. He fixed the chain on firmly with a padlock of German manufacture. Some smooth-shaven government *employés*, calling themselves by the titles of land rath or land fiscal, or some similar Swedish or German name, went about dressed in a ridiculous fashion among the villages, publishing an edict, written in bad Russian, and unintelligible to the people. These functionaries then made their inventory, after which they made a proclamation—"That the dwellers on the lands of the different proprietors should be bound to the land, and to the lord of it, unless within a certain given time they protested against it." As the arrival of those strangers had somewhat struck the peasants with a vague apprehension of evil, they were rejoiced to see them clear off without anything worse than what they considered a sort of meaningless mummary. They understood nothing of what had either been said or done. Not only were the people ignorant of what was being done—the government itself was not a



whit wiser, and does not understand even to this day what it was doing. "I am very sure," wrote with his own hand the Emperor Alexander, "that the sale of serfs, detached from the soil, and apart from its sale, has been long forbidden by law." He, therefore, required the Council of State to let him know by virtue of what regulations the peasants were permitted to be sold in person and individually. The Council of State, not knowing of any law which authorized such sales, had recourse to the Senate. In vain were its archives ransacked, nothing of the sort was found, but, on the contrary, much which would have enforced the very opposite. In a ukase of Peter I., addressed to the Senate, the Czar expresses his indignation "that in Russia men were sold like cattle," and he orders them to prepare a law "to prohibit such traffic, and, *if it is possible*, to hinder human sales, unless with the land." The Emperor Nicholas placed some impediment in the way of this kind of sale. But, unhappily, he also did harm where he wished to do good. Such is ever the result of half measures and of the acts of arbitrary power.'

We have already mentioned that authors in Russia dare not approach the fearful question of serfage, lest they might become obnoxious to their public. The peasants, of course, cannot read, and there are no educated middle classes in Russia. The public which can be reached by an author, is financially interested in the maintenance of serfage; emancipation is a bugbear, even to the most liberal Russian, as hateful as despotism itself. Gogol could bring before his aristocratic readers the greediness and drunkenness, the vanity and servility, and the petty tyranny of the country gentlemen in one of his novels; but he did not venture to attack the institution of serfage. The enlightened public of Moscow and St. Petersburg liked to laugh at the country squire, but felt no compassion for his victim. Even in Poland, where serfdom never had such hideous features as in Russia, the emancipation of the peasants, proposed by Roman-Soltyk to the diet assembled at Warsaw during the last war of Independence, in 1831, could not obtain a majority. We visited a distinguished refugee, a Polish prince, in 1838, in Galicia, on his Austrian estates. He was a man of liberal sentiments, who had cheerfully put at stake his life and fortune in the war of 1831, and had lost his estates in Poland Proper by confiscation without regret. We asked him why, in the last struggle, they had not given freedom to the peasant, and developed the force of his country by the enthusiasm of freedom. His answer was: 'Confiscation remains confiscation, whether done by the Polish diet or by the Russian Czar; whether enriching a Muscovite general or a Polish peasant.' The Hungarian aristocracy alone, amongst all the aristocracies of the world, was wise, just, and

generous enough to enfranchise the peasant by a public act, without being forced by an actual rising, or even a threatening outbreak of the oppressed class. And yet, long before 1848, no serfdom existed in Hungary; and it was not only political rights, but the title of the peasant's copyhold, which was liberally granted by the Hungarian nobility to the lower classes. The aristocracy, which formerly was exempted from all taxes, undertook, besides, to give up this unjust exemption, and assumed its proportionate share in all the burdens of the state. Those Russians who have, by voluntary or forced exile in western Europe, become aware of the baneful influence of serfdom, endeavour to spread the notion of emancipation among their countrymen at home; and the long exile of the Poles, since 1831, has impressed them with the belief that the day of the restoration of Poland must likewise break the fetters of agricultural bondage. Nevertheless, Russian authors remain silent on this subject in Russia, though the question of severing the feudal links between lord and serf might perhaps be treated there with impunity, as long as it involves no censure of the government, and is not discussed in its connexion with political freedom. The silence of their authors, in this respect, is characteristic.

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## Brief Notices.

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*Christ and Christianity.* A Vindication of the Divine Authority of the Christian Religion, grounded on the Historical Verity of the Life of Christ. By William Lindsay Alexander, D.D., pp. viii.—320. Edinburgh: A. & C. Black. 1854.

We know of few men whose competency to discuss the questions treated in this volume is equal to that of its author. Endowed with high natural powers, cultivated by deep and varied scholarship, and able to express himself in masculine language, whether by speech or by writing,

he has made himself thoroughly acquainted with the principal writers on Christianity, both of ancient and modern times, in the various languages of Europe; and he has brought these advantages to the truly scientific examination of this grand controversy in all its varied bearings. The publication is peculiarly seasonable. Its all-prevailing recommendation is its *lucidity*. The writer confines himself to the simple object of stating the evidence that the Four Gospels are genuine documents, and that certain facts recorded in them prove Christianity to be divine. The ordinary argument founded on the universal reception of the Four Gospels in the Christian Church towards the end of the second century, and on the direct historical evidence of writers before the last quarter of that century, is followed by a searching examination of the fiction adopted by Bishop Marsh, from *Eichorn*, of an original gospel altered and extended into many gospels, from which the Church in the second century is thought to have selected the four which we now use. After this comes the completest examination in our language of the 'mythical' hypothesis of Strauss. The author proves—to us most satisfactorily—that the formation of such a cycle of myths and legends, as Strauss supposes the evangelical history to be, would have been improbable in the space of time which must necessarily be assigned for it; that this cycle of myths is incredible, as supposed to have arisen among the people to whom it is ascribed in that age of criticism and learning—that the hypothesis does not give a satisfactory account of the use and early progress of Christianity—that it is incompatible with the prominence given to the facts of the Gospel in the preaching of the apostles—that the supposition is opposed to the known characters and actions of the early disciples—that the propounder of this opinion is involved in contradictions and glaring inconsistencies—and, finally, that his admission of Christ's being a real living rabbi in Judæa, is fatal to his scheme, inasmuch as such an admission places Jesus beyond the sphere of myths. 'I might add other reasons,' he concludes, 'for rejecting this theory of the mythic origin of our canonical gospels. But it is unnecessary. What I have advanced is sufficient, I believe, to show the utter groundlessness and folly of such an opinion. After having looked at it on all sides, I can regard it in no other light than as a mere phantasy—the creation of men of ingenuity and learning, but whose intellects have never been disciplined to the calm pondering of evidence, and who have never been sufficiently impressed with the sacredness of *facts*, or the absurdity of making such give way to mere subjective impressions and abstract reasonings.' The remainder of the volume is occupied with the proofs of the divine origin of Christianity, from the personal character of Jesus, his miracles, predictions, and teaching, as recorded by the Evangelists. We commend the entire treatise with great confidence, as solving the main difficulties which have been introduced into the question by the obscure and intangible ingenuities of German writers.

The exposure of those ingenuities by a writer so well qualified to make it, is the characteristic excellence of this admirable volume. He justly complains of 'the vagueness and ambiguity of expression indulged

in by nearly all the more modern objectors to Christianity—qualities which render it frequently impossible to arrive at any certainty that we have exactly apprehended their meaning. It was not so with the earlier race of infidels; at least, in this country. Bolingbroke, Collins, Tindal, Hume, and the rest, wrote like men whose conceptions were precise, and who knew exactly what they intended to say. The result is, that with a very moderate degree of attention, we can always obtain an exact perception both of their positions, and of the reasonings by which they have endeavoured to sustain them. The advantage of this to an opponent is manifest; and this may perhaps be one reason why it has been so singularly denied to us by those, who of late years have sought to shake our faith in the truth of Christianity. Another reason may be, that as most of the infidelity which has been recently propagated through the press here has been borrowed from Germany, and as *the German writers are not remarkable, as a class, for pellucidity of thinking*, it may be shrewdly suspected that they have communicated a share of their cloudiness to their British disciples,—if, indeed, there be not room to doubt whether the latter always understood their masters, *or their masters always understood themselves.* We commend to the reader's special attention the chapters on the Character of Christ—its faultlessness—its positive excellence—its perfect equipoise—its historical reality—its bearing on His religion; and also, the following chapter on His Miracles, where the question is discussed with a breadth, minuteness, and mastery, which are most refreshing. He has 'proved infidelity unphilosophical, and shown that a belief in the divine mission of Jesus Christ rests upon the same basis on which the whole splendid structure of modern experimental science rests.' We are persuaded that this 'vindication' will carry conviction to all minds that will calmly and earnestly study it. It *ought* to be so studied, and by large numbers we hope it will, and that the author's recompense will be bright as heaven, and lasting as eternity.

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1. *The Chronicles of Merry England, Rehearsed unto her People.* By the author of 'Mary Powell.' Fcap. 8vo.
  2. *Claude, the Colporteur.* By the author of 'Mary Powell.' Post 8vo.
  3. *Jack and the Tanner of Wymondham.* A Tale of the Time of Edward VI. By the author of 'Mary Powell.' With Frontispiece. Post 8vo. London: Arthur Hall, Virtue, & Co.

Of the general characteristics of this author we need say nothing, as we have had frequent opportunities of introducing her volumes to our readers. They are admirably conceived and well executed, and 'The Chronicles of Merry England' is far from being the least valuable of them. The title of the work conveys an accurate notion of its character. All history, save that which is inspired, resolves itself into the fabulous, the doubtful, and the authentic. Of the first and second divisions of English history little is known by our countrymen, and the object of the present volume is to narrate in simple and somewhat antique style the events which belong to the first and second of these

divisions. 'I commend it to your judgment,' says the author, 'neither rashly to believe all, nor sceptically to doubt everything; in the absence of higher evidence, lower evidence has its comparative authority.' On this principle the volume is composed, and many of our young readers will be surprised at the amount of information which it communicates. The narrative is founded on our older chroniclers, and deals with the various fortunes of the Britons, Romans, Saxons, Danes, and Normans. It extends to the close of the reign of Stephen, the fourth Norman king, and will be followed, we hope, by similar volumes devoted to the successive periods of our history. The student will not, of course, be satisfied with such a work. It is not intended for him. Its vocation respects another and more numerous class, for whose enlightenment it is admirably fitted. Such a work can scarcely fail to awaken the desire of fuller information, and will prepare readers for the more elaborate and more extended researches of other writers. We differ somewhat from the author in the view given of the mission of Augustine. It was ecclesiastical rather than religious, but this is not the place to discuss such a topic. Our young readers especially will find 'The Chronicles of Merry England' an instructive and fascinating companion.

'Claude, the Colporteur,' is an interesting narrative of missionary labor, sometimes loosely written and supplying only a very partial view of the life described. The authoress is too frequent in her appearances before the public to allow of her paying due attention to the accuracy and completeness of her attire. She is hazarding a great evil, against which we earnestly caution her. She need not rival some of the novelists of the day in order to sustain her reputation as an attractive and useful writer. We say thus much in real good will, and would not have it to be understood for more than is intended. The present volume will be read with much interest. It contains passages of great pathos and beauty. Some of its sketches display the authoress's best powers and the spirit which pervades it is eminently christianlike. The labors of Claude in selling the Bible are too uniformly pleasing, and his demeanor partakes too largely of the perfection of the idealist. It would have been well, certainly more truthlike, to have shaded the brightness of the picture.

'Jack and the Tanner of Wymondham' is a book of a very different character from the foregoing. It is intended for railway readers, and is well suited to afford them entertaining, and not altogether unproductive, occupation. The scene is laid in the time of Edward VI., when men's minds were agitated by the great changes recently introduced. The tale is founded on the wild and lawless efforts of an ignorant peasantry, headed by an unprincipled demagogue, to possess themselves of the wealth and independence of their richer neighbours. The characters are sketched with spirit, and the general composition, though somewhat loose and hasty, possesses many elements of interest and power.

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1. *The Poetical Works of William Cowper.* With Life, Critical Dissertations, and Explanatory Notes. By the Rev. George Gilfillan. 8vo. Two Vols. Edinburgh: James Nichol.
2. *Poetical Works of William Cowper.* Edited by Robert Bell. Fcap. 8vo. Vols. I. and II. London: John W. Parker & Son.
3. *Poetical Works of John Dryden.* Edited by Robert Bell. Fcap. 8vo. Vol. III. London: John W. Parker & Son.

MR. GILFILLAN truly remarks, that Cowper's writings 'are still as much read and relished as ever they were.' The truth of this statement is confirmed by the appearance of two new editions, each of them possessing very considerable attractions, and obviously calculating on a large circle of readers. Great changes have taken place during the last fifty years in the poetical tastes of the public. Men have passed from one extreme to another. Pope has been exchanged for Byron; and the last has in his turn given place to less passionate and stormy, but more natural and healthy worshippers, of the Muses. In the midst of all these changes, Cowper has retained his ascendancy. Rising rapidly into fame, he has continued to delight and instruct successive generations, and is now more popular than ever.

The two editions before us possess distinctive characters. Mr. Gilfillan's is the library edition; Mr. Bell's the pocket companion. The first is comprised in two bulky volumes, which are introduced by a sketch of the life, and a dissertation on the poetry, of Cowper. We have read these Introductions with very considerable pleasure. They are written in Mr. Gilfillan's best style. The subject was evidently a pleasing one, and he has descanted on it with the fervor of an earnest and discriminating admiration. Sympathizing with the religious views of Cowper, Mr. Gilfillan was pre-eminently qualified to do justice to those portions of his hero's biography at which many have stumbled. It is a dark picture which he draws. The glory of the poet is necessarily shaded by the terrible malady of the sufferer. We feel acutely the agonies endured, whilst we rejoice in the glorious legacy which has been bequeathed. Happily the season of groans and tears is past, and the bard, whose earthly sorrows were so terrible, is now taking part in the nobler song of a more joyous world. Mr. Bell's sketch of Cowper's biography is more full of contemporaneous incident than that of Mr. Gilfillan. He has printed 'Cowper's Poems' in chronological order, and has been at considerable pains to purify the text from the corruptions into which it has fallen. His critical notices are prefixed to the several poems, and numerous notes are scattered throughout the volumes, several of which throw much light on allusions that might otherwise be obscure. We should have been glad if something more had been done in this way by Mr. Gilfillan. Few poets make such small demands on an editor as Cowper; but in the course of sixty years, many allusions, which were obvious at the time, must become unintelligible to a general reader. Mr. Bell's edition is to consist of three volumes, the last of which will appear on the 1st of July.

The third volume of Dryden completes the 'Annotated' edition of this celebrated Poet, and is distinguished by the same qualities which



we have pointed out in our notice of its predecessors. It is the best extant edition of one of the fathers of English poetry, and is well entitled to an honorable place in every collection of our national bards. It is deeply to be deplored that the prologues and epilogues of Dryden are so sadly defiled by the licentiousness of his age, and we should have been glad to find that they had been omitted by Mr. Bell. We thank him for his labor, and hope he will be encouraged by the favor of the public to prosecute his large undertaking.

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1. *Voltaire and His Times*. By L. F. Bungener. Authorised Translation. Fcap. 8vo. Edinburgh: Thomas Constable & Co.
2. *Julian: or, The Close of an Era*. By L. F. Bungener, Fcp. 8vo. In two volumes. London: Arthur Hall, Virtue, & Co.

THE former works of M. Bungener are well known to our readers, and will prepare them to give a hearty welcome to these volumes. The author has probably done more than any of his contemporaries to familiarize the more tragical periods of French ecclesiastical history to the English public. This was much needed, as a singular, and far from creditable, ignorance has long prevailed amongst us. His style is singularly adapted to give interest to his theme. It partakes largely of the vivacity and picturesque character of the French school. M. Bungener does not aim at the gravity of the historical judge. Many points are left unexhausted. He is content with allusions and light touches where an Englishman would parade authorities and expend much time on the discussion of minute points. The works before us differ from each other in character. 'Voltaire and his Times' unites speculation and anecdote to an extent which English authorship rarely attempts. It throws considerable light on the character and views of Voltaire, mixed with a thousand other themes which the state of French literature and society suggest. 'Julian' partakes more closely of the character of the novel, and, by the variety of characters introduced, the appropriateness of the part assigned to each, and the terrible catastrophe elicited from their conjoint influence, it keeps thoroughly alive the attention of the reader, whilst it enlarges greatly his knowledge of French society. Both works pertain to the close of the *ancien régime* in France, and explain much which appears incomprehensible in the decomposition of morals that so fatally characterised our continental neighbours towards the termination of the last century. Louis XVI. and his beautiful but thoughtless and versatile queen, their leading courtiers, the statesmen who presided in their councils, the dissolute aristocracy by which they were surrounded, the intriguing clergy, who bore the name but renounced the spirit of Christianity, together with the infidel and atheistic philosophers, who laughed at religion, and prepared the way for the 'Age of Reason,' are all introduced in appropriate costume and made to contribute to the fearful tragedy that was enacted. We should not point to either of the works as satisfying the inquiries of the historical student. Their vocation is different, and this vocation they ably fulfil by stimulating curiosity, and thus preparing the way for a more laborious and thorough investigation of the period referred to.

*The Collected Works of Dugald Stewart, Esq., F.R.S.S.* Edited by Sir William Hamilton, Bart. 8vo. Vol. I. Edinburgh: Thomas Constable & Co.

THIS volume will be heartily welcomed. The reputation of Dugald Stewart and of his distinguished Editor led many to rejoice in the announcement of the edition of which it forms the commencement, and the style in which it is now given to the public leaves nothing to be desired. The edition will not consist of a mere reprint of Professor Stewart's works. His manuscript corrections, and many important additions, will be included, and several valuable extracts from his literary remains will be incorporated in his treatises, or be appended to them. The present volume contains the 'Dissertation exhibiting the progress of metaphysical, ethical, and political philosophy, since the revival of letters in Europe,' originally prefixed to the 'Supplement to the Encyclopædia Britannica.' The concluding chapter of Part Third, and its Note, is now printed for the first time, together with numerous and extensive additions. A well digested index is also supplied, and appropriate running titles are inserted, which greatly facilitate reference. Whatever opinions may be held on some of the views broached by Professor Stewart, all competent judges are united in regarding this *Dissertation* as one of the most valuable and interesting contributions to mental science made in the present century. It displays a vast range of reading, profound knowledge of the views of previous philosophers, a candid and equitable construction of their theories, and a rare style, pre-eminently adapted to the clear and forcible expression of the author's own opinions. Sir William Hamilton is to supply a biographical memoir of Dugald Stewart, and we shall defer till its appearance a review of his philosophical system. The materials for a more enlightened judgment than can at present be formed will then be before us, and we shall gladly avail ourselves of the opportunity of analyzing the views, and of recording our estimate of the great services, of the Edinburgh Professor. We content ourselves, therefore, at present, with simply reporting the appearance and distinctive character of this edition, and strongly recommend it to the favor of all who are interested in the study of mental science.

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*Cyclopædia Bibliographica.* A Library Manual of Theological and General Literature, and Guide to Books for Authors, Preachers, Students, and Literary Men, Analytical, Bibliographical, and Biographical. By James Darling. Imperial 8vo. Part XXI. London: James Darling.

THIS *Part* completes one of the most useful works which the press has sent forth for some years past. The want of a well digested bibliographical work on theology and cognate subjects has long been felt as a serious inconvenience. This want is attempted to be supplied by Mr. Darling, and the manner in which he has executed his task is entitled to the best thanks of all men of letters. The work is not confined to theology, though chiefly occupied with it. It contains selections of

the best works in various branches of literature, but is especially full in the information communicated on the several departments of theology, 'including biblical criticism, commentaries, sermons, dissertations, and other illustrations of the books, chapters, and verses, of Holy Scripture; the constitution, government, discipline, and liturgies of the Christian Church; doctrinal, practical, and polemical divinity; ecclesiastical history and biography; the complete works of the Fathers of the Church and other Divines, ancient and modern.' A brief biographical notice of each author is supplied, on which much labor has been expended; and the titles of all, or of the most important, of the works of each is inserted. Critical notices of these works are given where necessary. The variations of different editions are specified, and those which are deemed the best are pointed out. The work is the result of nearly ten years' labor, 'occupying,' Mr. Darling informs us, 'every hour that could be spared from a laborious occupation or necessary rest.' If our space permitted, it would be easy to furnish illustrations of the great value of the work. From this, however, we abstain, and must content ourselves with a strong expression of our judgment, that the work is absolutely indispensable to the student, and should find an immediate place in every library. As a book of reference it is unrivalled; and we strongly recommend it to all our readers. Having carefully examined some of its articles, we feel authorized to express a strong opinion on its merits. It is full without redundancy; minute in its information; simple in its plan; free from sectarian bias, and replete with marks of laborious research and of intelligent discrimination. Such a work is a real boon, the full value of which can be known only after repeated or long-continued use.

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1. *The Works of the Rev. Sydney Smith.* New Edition. In Three Volumes. Fcap. 8vo. London: Longman & Co.
2. *Selections from the Writings of the Rev. Sydney Smith.* Parts I. and II. London: Longman & Co.

WE are glad to meet with an edition of the works of the Rev. Sydney Smith in a less costly form than the one originally published. The price of the octavo edition necessarily limited its circulation, and it is one of the best signs of the times, that our most respectable publishers, after having supplied the wealthy classes, address themselves to the far larger section of the reading public. The Messrs. Longman are honorably distinguishing themselves in this respect, and their enterprise, we feel assured, will prove as remunerative to themselves, as it is beneficial to the public. The present edition of the Rev. Sydney Smith's works contains all that is included in the octavo edition, whilst its price is considerably less. It is printed in the same size as Mr. Macaulay's *Essays*, and will be heartily welcomed by a numerous class. There are many things in these volumes from which we dissent, yet there is a freshness and intellectual force throughout them, combined with many sound and healthful views, which we thoroughly approve. The

series to which they belong forms one of the most valuable additions to English literature which modern times have witnessed. We shall be glad to find that the demand for this edition encourages the publishers to take another step in advance, by bringing out a yet cheaper reprint, similar to that which is in the course of publication, in the case of Mr. Macaulay's Essays.

The *Selections* form two *Parts* of the 'Traveller's Library,' and are taken, not only from the three volumes noticed above, but from the Lectures published subsequently to Mr. Smith's death. They are admirably adapted to instruct, as well as interest,—containing a large mass of sound thinking, expressed in a bright and forcible style. Young men especially will find them amongst the most attractive and informing companions they can choose.

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*Memoirs of the Court of Prussia.* From the German of Dr. Edward Vehse. By Franz C. F. Demmler. Crown 8vo. London: T. Nelson & Sons.

WE have read this volume with considerable pleasure. It is characterized by the diligent research of German authorship, and brings together a large mass of facts illustrative of the history of Prussia and of Europe during the last and the early part of the present centuries. It commences with Frederic William I., whose history, together with that of Frederic the Great, Frederic William II., and Frederic William III., is detailed with much minuteness. The character and policy of the Prussian monarchs are open to great censure. The second of the four named above was a terrible scourge to Europe. By the false standard of politicians he is denominated 'Great;' but according to the more enlightened judgment of moralists, to say nothing of Christianity, he must be regarded as one of the most criminal and ruthless monarchs ever given to a nation. His ambition was boundless, and he hesitated at no means by which to indulge it. Regardless of the lives of others, he sacrificed thousands for the accomplishment of his schemes. He raised Prussia, it is true, to a first-rate power, but the sacrifices he demanded of her were terrible, and the impress he left on her institutions was that of a military despotism. As a general, his genius was of a high order, but in all other respects he was infinitely beneath our own Cromwell, to say nothing of Washington. To those who are desirous of tracing the history of his reign and the progress of the Prussian monarchy, we recommend the perusal of Dr. Vehse's volume, which is published at the exceedingly low price of six shillings. The volume belongs to 'Nelson's Modern Library of History, Travel, and General Literature,' which promises to be one of the most valuable of modern series.

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*Russia and England: their Strength and Weakness.* By John Reynell Morell. Fcap. 8vo. pp. 95. London: Trübner & Co.

WE have read Mr. Morell's small volume with conflicting emotions. The facts which it details are well adapted to stir the hearts of our

countrymen, but there is an intemperance and acrimony in some of his statements which weaken his advocacy and militate against the conclusion to which he would lead. We regret this on many accounts. There is enough in the unscrupulous policy of Russia to awaken detestation without aid being borrowed from doubtful and suspicious sources. The author's advocacy would have been more powerful had it been calmer and less marked by bitterness. Hitherto our countrymen have known little of the doings of Russia in Circassia and other neighboring states. What is now wanted is fuller and more reliable information. Mr. Morell has rendered good service by presenting in a brief form some of the more prominent features of Russian aggression and perfidy, but we advise him to be more cautious in future in dealing out charges which few credit, and which impair the confidence that would otherwise be reposed in his statements. We are no admirers of Lord Aberdeen's policy in the present struggle, nor have we seen aught in the course of Lord Palmerston to constitute him our hero. Our judgment on the course pursued by these statesmen has been frequently recorded, and need not be repeated here. It is sheer folly, however, to insinuate charges against them which none will credit, and which only serve, therefore, to shield them from the censure which they justly merit. Whatever may be the preferences of the Premier, or the tory leaven of the ex-Foreign Secretary, every impartial bystander will acquit them of the guilt of having wilfully connived at the unscrupulous ambition of Russia. Mr. Morell's volume will answer an important purpose in showing the necessity which exists for a firm, uncompromising, and energetic course on the part of British statesmen.

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*Lydia: A Woman's Book.* By Mrs. Newton Crosland, author of 'Partners for Life,' &c. London: K. Groombridge & Sons.

THIS is a charming little volume, happily dedicated to Miss Mitford, and not unworthy to rank with the best productions of that accomplished authoress. The work 'is simply meant to indicate that the phases of life depicted in it are regarded from a woman's point of view.' Written in an easy and graceful style, containing many admirable sentiments, and pointedly inculcating that domestic happiness is begotten of domestic virtues, the work well contrasts with the greater number of 'books for the season,' which are, for the most part, written, published, and 'got up' for the courtly patronesses of literature in the world of fashion. There are no farcical scenes, no sickly sentimentalisms, no vulgar toadying of the upper classes to be found in this handsomely printed volume; but, throughout, that which will teach, admonish, and improve the reader. It shows its author not only to be a very accomplished person, but to have a greater knowledge of the world, and a shrewder insight into the human heart, than the greater number of our fair writers possess in the present day. After the many vulgarities, and even improprieties, which we have frequently met with in the pages of more than one 'fashionable' authoress, we heartily welcome and commend this chastely written volume, which

delineates character, applauds true worth, and points its moral in a manner which is at once graceful and effective. It will gratify us to learn that the work has become a favourite with those who, while they weep over the sorrows of the slave in the cotton-fields of the Far West, are almost heedless of the wrongs, the viciousness, and the hardships of some classes of the people at home.

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*Notes and Lessons on the Geography and History of Palestine; with Hints to Teachers.* By George Henry Taylor, Master of Method in the National Society's Training Institution, Battersea. London: Longman & Co.

THIS is an admirable book, written evidently by a good man, duly impressed with the responsibility of his position. His great aim is to make his pupils 'take an interest' in the subject-matter of the lessons. The book is prefaced by some 'Hints to Teachers,' which are all that can be desired, and the spirit of the entire work argues well for the effectiveness of the teaching in the Training School at Battersea. We have always regarded the training-schools at Battersea with great suspicion; because, to quote from our caustic contemporary, 'The London and Westminster Review,' we have feared that they were no other than nurseries for young Protestant Jesuits. Whatever the religious or catechetical tuition therein may be, they have, in Mr. G. H. Taylor, an excellent instructor. If all works on geography were constructed similarly to this, that most interesting study would present many attractions to the learner, which were not dreamt of when we were in *statu pupillari*.

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*Supplement to Vacation Rambles; consisting of Recollections of a Tour through France to Italy, and Homeward through Switzerland, in the Vacation of 1846.* By T. N. Talfourd. London: Edward Moxon, Dover-street. 1854.

WE have here the closing and posthumous volume of a work, the preceding portions of which were only saved from severe critical animadversion by the candour enforced upon every one who was qualified to appreciate the geniality and the perfect kindness of heart which distinguished the writer, even when his great talents, like the genius of Homer, were veiled in an occasional slumber. The former descriptions of his travels indicated the vivacity of his temperament; his intense love and poetic view of natural scenery; and withal his ardent and ever-recurring interest in certain inferior pleasures which were confined to the interior of his hotel.

Of the latter enjoyments, the notices in the volume before us are most laudably scanty; though we perceive a rich post-prandial smack in his description of 'the regions where are matured pines, which, by a thousand delicate flavours, have cast a perfume on social life.' One of the prominent characteristics of this volume is the unostentatious independence with which he differs from the herd of continental tourists who



think their observations worthy of the patronage of the circulating library. Natural scenery is always sacred with Talfourd; but continental towns and cathedrals, and even Rome itself, do not escape the shrug of his discontent. The volume is one tissue of prose, so eloquent as constantly, though unaffectedly, to verge upon poetry. His criticisms on the Romish religion and the Anglican 'mock turtle,' which apes it, are most enlightened and admirable. But perhaps the gem of the volume is his portraiture of the late Sir William Follett, suggested by his tremulous signature in one of the guest-books of an Italian hotel. In some respects it is a sort of unconscious autobiography; and his pathetic lament over the premature decease of that accomplished lawyer will remind some readers of the touching stanzas of Burns—

“ E'en thou who mourn'st the daisy's fate,  
That fate is thine—no distant date;  
Stern Ruin's ploughshare drives elate  
Full on thy bloom,  
Till crushed beneath the furrow's weight,  
Shall be thy doom!”

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*The New Testament Commentary and Prayer Book.* Containing an Exposition of the New Testament; with Devotional and Practical Reflections and Prayers, for the use of Families, after the Plan of the Rev. Job Orton, S.T.P. Edited by the Rev. Joseph Fletcher, of Christchurch. To be completed in Twenty Monthly Parts. Matthew I.—X. London: Tallent & Allen.

THE plan of this Commentary and Prayer Book is formed on an admirable model, and from the specimen given in this First Part, we judge that it will be executed with sound judgment, good taste, and evangelical devoutness. We believe it will meet a want extensively felt by religious heads of families, and it seems to us likely to be hailed with gratitude, and used to good purpose by not a few earnest men—and women too—in labouring to instruct the poor and ignorant. We wish the author success in his valuable undertaking, which we hope will be largely encouraged, as we conscientiously believe it deserves to be.

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## Review of the Month.

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AN IMPORTANT VOTE WAS CARRIED AGAINST THE GOVERNMENT IN A COMMITTEE OF SUPPLY on the 12th. Amongst the votes submitted was an item of £550 as 'provision for Roman Catholic

Priests.' This led to inquiry on the part of Mr. Spooner, who subsequently moved that the vote be reduced by this sum. An animated, though brief, discussion ensued, throughout which we are glad to see that the dissenting members of the House consistently maintained their principles. Mr. Newdegate having remarked that, if this vote were granted, a similar one ought to be made in favor of Dissenters, Mr. Crossley observed, 'that the Dissenters objected to the endowment of ministers of all persuasions, not excepting those to which they belonged;' and was supported in his view by Mr. Hadfield, Mr. Miall, and others. 'He felt pledged,' remarked Mr. W. J. Fox, 'by the principles he professed, to oppose every endeavour to bestow public money for religious purposes, and he should deal with Roman Catholics just as he should deal with Protestant Dissenters, or members of any other denomination.' Mr. Spooner's amendment was carried by a majority of 22, the numbers being, 158 for, and 136 against it. We are not surprised at the mortification which this vote has elicited, and are quite ready to take our full share of the obloquy it excites. The endowment of the Catholic priesthood is seen to be hopeless in the present temper of the nation. Politicians of Lord Palmerston's school would readily adopt it as part of a system of moral police. All classes, however, concur in thinking it at present unattainable, and the danger against which we have to guard is the *bit by bit* introduction of a system against which the sentiments of the community are arrayed. We have seen in various instances how rapidly the extension of a vicious principle may be effected, and are, therefore, glad to find that the paltry sum of £550 has been excluded from the votes. We have no sympathy with much that was advanced by Messrs. Spooner and Newdegate, but we do protest against new grants of public money in payment for religious services, by whomsoever those services may be rendered. We should object to them in the case of our own ministers, and cannot therefore regard them with favor when voted on behalf of men whose teaching we deem erroneous. If we cannot succeed in withholding votes on behalf of the endowed system, we are required in mere consistency to oppose the extension of a principle which, in our consciences, we believe to be unscriptural and pernicious. Further than this, we deem such grants injurious rather than beneficial to the inmates of our prisons. The kind of ministration provided by State pay is infinitely inferior in moral power to that which the religious element voluntarily supplies. It speedily becomes perfunctory and formalistic, and operates, to a large extent, in propagating delusion rather than truth. Our confidence in the religious principle is such, that we have no fear of any department of real service being overlooked. History confirms our confidence. The most efficient services yet rendered in our prisons and workhouses are those which have been tendered by religious men without hope of pecuniary reward. There is a freshness and elasticity, a power of self-adaptation and unwearied charity, in such labors, to which few stipendiaries attain. We therefore rejoice in the rebuke which the government has met, and counsel our readers to be on their guard against all similar attempts.

MR. BERKELEY, ON THE 13TH, MOVED FOR LEAVE TO INTRODUCE a 'Bill to cause the votes of the electors of Great Britain and Ireland to be taken by way of Ballot at parliamentary elections.' His speech was one of the ablest delivered during the session,—racy, earnest, and convincing. 'If any speech,' remarked Mr. Bright, 'he had ever heard in that House, in favor of the ballot, was worthy to rank with the speeches of Mr. Grote, it was the speech delivered by the hon. member for Bristol.' The facts adduced were so telling; the amount of electoral corruption shown to exist was so fearful; and the inutility of the various methods adopted for suppressing it so glaring, that had the House been free to vote according to the merits of the case, Mr. Berkeley must have commanded an overwhelming majority. The motion was seconded by Lord Dudley Stuart, and was opposed by Lord Palmerston, in a flippant style, unworthy of his lordship's position, and unsuited to the gravity of the occasion. No man knows better than Lord Palmerston how to avail himself of the prejudices of the House, and on this occasion he acted his part to perfection. He evidently addressed himself to the tory benches; described the advocacy of the ballot as 'nonsense;' represented the proposition as destructive of 'a great element of political virtue;' talked about the ballot as 'an un-English system;' and affirmed that 'there is a great deal more clamor than there is any real and just foundation for' respecting the corruption and intimidation practised at elections. His lordship was severely dealt with by Mr. Bright, in an outspoken, manly speech, in which he tore away the veil that concealed the feebleness and conservatism of the ministry, and counselled the liberal members to adopt a more decided course than they have hitherto pursued. Affirming that the measure was supported by 200 members of the House, and that 11 members of the government had voted for it last year; he held up to notice the fact that Mr. Strutt, who was in favor of the ballot, had been excluded from the ministry, whilst Sir G. Grey, who had voted for it when member for Devonport, but had turned round and voted against it when returned for Northumberland, was invited to take an important post in the government. 'For my part,' said Mr. Bright, 'I repudiate altogether the leadership of men who, pretending to be liberal, and supported by the votes of members on this side, year after year pertinaciously refuse the smallest concession upon questions such as that now before the House, upon which the great majority of hon. gentlemen on this side have made up their minds. I will appeal to hon. gentlemen opposite—don't we occupy a very absurd position? I am not at all ashamed to confess it. What we should do,' added Mr. Bright, 'is this. Some fifty members on this side of the house should say to the noble leader of the House, when he comes back, and to Lord Aberdeen, and to those gentlemen who seem to find that the air of the Treasury bench agrees with them remarkably well—' We have no objection to support you; but, if you mean to be the leaders of this party, we tell you that, if there is one thing about which we are unanimous, it is the question of the ballot. We insist upon it that you take up that question and by our help pass it through parliament, or understand that you are not our leaders, and

we are not your followers. We are resolved to stand upon our own policy and convictions, and we would infinitely rather sit on the other side in opposition, maintaining what we believe to be sound principles, than sit behind you, watching you betray and oppose everything which we regard as most essential to the interests of this country." Mr. Bright's speech called up Sir W. Molesworth, and we are glad that it did so. Had he given a silent vote, though in favor of the motion, his position would have been questionable; but as it is, he has rendered a service which the country will duly appreciate, and which is highly honorable to his own consistency. Instead of being convinced by the reasonings, if such a term may be used, of his associate, he affirmed that 'they were nothing more than the stock-in-trade arguments of the opponents of the ballot, which have been uttered session after session *usque ad nauseam*.' Sir W. Molesworth's speech occupies more than three columns and a half of the 'Times.' It was severely logical, and demolished, with unsparing force, the arguments adduced against the measure. We can easily understand the loud cheers with which Lord Palmerston was greeted from the tory benches. Sir W. Molesworth's oratory is of a different order, and the views he advocated were too consistent to be greeted after the same fashion. 'My firm conviction,' said the hon. member for Southwark, 'founded upon the fact that your penal enactments against bribery, though repeatedly amended, have always failed, is, that you may patch and mend those enactments to all eternity, you will never arrest the progress of corruption, or put an end to intimidation, till you try the experiment of the ballot; and if, contrary to my expectations and convictions, that experiment were to fail, you would not be worse off than you are at present, but you would have the satisfaction of having done your utmost to put a stop to great and crying evils, which, be assured, cast a great discredit upon this House, and which tend greatly to sap the popular institutions of this country.' On a division the numbers were for the motion 157, and against it 194, leaving Mr. Berkeley in a minority of 37. Last year the majority was 60, and the friends of the measure may therefore be encouraged under their temporary defeat, by the steady progress which their views are making.

THE DEBATE ON THE SECOND READING OF SIR WILLIAM CLAY'S CHURCH-RATE BILL will do more to promote the abolition, than the majority against it will avail to perpetuate, this impost. It took place on the 21st, and was distinguished by some features of great interest. Our readers are aware that we did not expect the majority on the first reading to be maintained in the subsequent stages of the measure. The conservative members of the House absented themselves on the 23rd of May, with a view probably of inflicting defeat on the government. 'But we felt sure that they would subsequently rally to prevent the success of a bill against which their hostility is even greater than that which they feel towards the administration of Lord Aberdeen. Their purpose was accomplished in the temporary defeat of political opponents. They had no intention of allowing the measure to be passed to the Lords. They therefore assembled in considerable

numbers on the 21st, and with their assistance a majority of 27 was obtained against the bill—the numbers being 182 for the second reading, and 209 against it. It was a day meeting, and the attendance consequently was very large. We are not discouraged by the defeat. So far from it, our confidence is greatly strengthened that the impost is doomed to speedy extinction. When 182 members are found to vote in favor of the simple abolition of the rate, there is nothing very sanguine in the expectation of early triumph. Another such victory, and our opponents will be compelled to abandon a system against which so large an amount of popular conviction is arrayed.

Mr. Goulburn led the opposition in a speech so feeble, yet so acrimonious, as to have damaged his own cause much more than ours. The plea of conscience was treated with derision; and, as if to tax to the very utmost the credulity of the house, the honorable member affirmed that ‘church-rates were levied to secure to the poor a free admission to the church of God,’ and their abolition was represented as an endeavor ‘to prevent them from having this free access to divine worship.’ There is something so pre-eminently ridiculous in this association of the poor with the church-rate system, that we could scarcely credit our eyesight on reading the report of Mr. Goulburn’s speech. The sentiment, however, is reiterated in various forms, and we are therefore compelled to conclude that it ranks amongst the admitted dogmata of the honorable member for the University of Cambridge. Lord John sustained the part which he acted on the first reading. We have no doubt of his sincerity; but as friends of the English constitution, we protest against his notion of the monarchy standing or falling with the church-rate impost. To this extent, if there is meaning in words, his lordship’s reasoning proceeded: the church-rate, he argued, was essential to the maintenance of a national church, and the latter was indissolubly bound up with the monarchy. ‘We have,’ said his lordship, ‘a national church, we have an hereditary aristocracy, we have an hereditary monarch. All these things stand together, and my opinion is, that they would decay and fall together.’ Alas for the British constitution—the growth of centuries, the boasted product of manifold virtues and of arduous trials! If its fate be dependent on a rate, for the abolition of which 182 members were found to vote against all the influence which government could employ, it will speedily cease to be the pride of Englishmen and the hope of the world. But we have not so read the signs of the times. It was in an unguarded moment that the ministerial leader propounded this dogma, and he may yet live to witness its practical refutation.

The speech of Mr. Gladstone was more hopeful. He, of course, opposed the bill and voted against it, but his speech contains some rare admissions, of which future use may be made. He acknowledged that ‘an irresistible case’ was made out against the present law of church-rates, and affirmed that it was ‘hardly possible to exaggerate the strength of the obligation on the part of the government to take this question into their consideration.’ He admitted ‘that church-rates as they existed were a grievance to the dissenters,’ and in terms

of ominous import, whilst opposing Sir William Clay's measure, proceeded to state that 'he spoke with reservation, for the difficulty of providing a remedy was such, and the existing evils were so severe, that no man ought to bind himself absolutely to any course upon this question.' Mr. Bright acknowledged himself to be greatly puzzled in determining whether 'the interesting speech of the Chancellor of the Exchequer was intended to be made for that or the other side of the House.' We share in his perplexity. Mr. Gladstone's vote was against us, but his reasoning will go far to satisfy the country that it ought to have been for us. Lord John, of course, held out the promise of something future being done by the government, but these intimations have been so frequently given, that they are now estimated at their true worth. Dissenters know full well that their only hope of relief is founded on their own earnest and consistent labors. Let them continue in the course recently pursued, and this fruitful source of irritation and public scandal will not long survive.

It is a singular coincidence that just at this time, when Mr. Goulburn and other senators are talking of the Church of England *par excellence* as the 'poor man's church,' two day labourers, Henry Larkham and Isaac Early, earning about 9s. 6d. a week each, have been arrested for non-payment of church-rates, and after being kept for nineteen hours without food, were conveyed from Ringwood to Winchester gaol, and were there 'treated in every respect as common felons, were stripped, washed, had their clothes exchanged for the prison garb, and were allowed no communication with their friends—not even by letter.' They were kept in continual confinement, in a cell measuring nine feet by five, except for an hour daily, when they were compelled to take exercise in the open air, during which time they had to wear 'a sort of mask to prevent their seeing around them.'

Larkham was assessed to the church-rates 1s. 10½d. and Early 1s. 9d. They did not plead any conscientious objection to the rate, but simply urged their inability, from poverty, to pay it. 'If you don't pay,' said the two magistrates before whom they were summoned, one of whom was a clergyman, 'we shall take your things, and if they are not enough to pay, we give you two calendar months' imprisonment.' That they did not continue in prison during this period is not due to the tender mercies of the church-rate system, but to the humanity of their neighbours, who obtained their release by paying in one case 12s. 10½d., and in the other 12s. 9d. With such facts before us, we feel indignant when we read such speeches as those which Mr. Goulburn has recently delivered. If the tender mercies of the wicked are cruelty, how shall we designate the incarceration of such men, or describe the agents by whom it was effected? The curse of Heaven cannot but rest on a system which grinds down the poor after this fashion, in order to relieve the rich from the obligation which their opulence involves. It is in vain for the advocates of church-rates to allege that these are extreme cases. They may, and they do occur, and that they are not more frequent is attributable to the fact that churchwardens and magistrates are more humane than the system they administer.



A NOTABLE INSTANCE OF PRIESTLY ASSUMPTION HAS RECENTLY OCCURRED AT FROME. All our readers are familiar with the name of the Rev. W. J. Bennett, late of St. Barnabas, whose appointment to the vicarage of Frome took place some time since under circumstances of very questionable propriety. The efforts of this gentleman to give currency to his ecclesiastical views have been unwearied; and so long as he restricted himself within legal bounds, we were disinclined to notice them. Whatever opinions might be entertained on the *specialities* of Mr. Bennett's course, we have regarded them only as one phase of the ecclesiastical system, to which, in its *entireness*, we are opposed. It has appeared to us to be a question more suited for discussion amongst churchmen than amongst ourselves. It was for those who abetted the State-Church system to say whether his procedure was in harmony with its spirit, and suited to advance its legitimate ends. We have our own views on these points, and they are strong ones; but we waited to see how far the endurance of the members of the Church would go. This silence we should have maintained, but for an act of unprecedented insolence, in which it has been sought to aggrandize the spiritual power at the cost of social decorum and domestic morals. The facts of the case are simply these:—William Dimmock and Elizabeth his wife, who were married some time since at Zion Chapel, by the Independent minister, Mr. Anthony, have been re-married by the Rev. E. Kifford Luff, a curate of Mr. Bennett. To this step they were evidently led by the persuasions of one of the vicar's agents, who insinuated doubts of the propriety of their connexion, affirming that they were living in sin, or, according to the modified statement subsequently made by Mrs. Dimmock, were 'in a wrong state in the sight of God.' Whatever words were employed, there is no doubt of the fact that, prior to the appearance of Madame Green on the scene, they were perfectly satisfied of the validity of their marriage, but were subsequently induced, by insinuations and promises, to submit to a ceremony which involved the severest reflection on their previous union. The circumstance naturally produced great excitement in Frome, and a public meeting was speedily convened, which was crowded to suffocation. The Hon. Col. Boyle, M.P. for the borough, presided, and the facts of the case were expounded with convincing distinctness. The previous marriage was fully known to the ecclesiastical officials. On this point there is no question. 'It became necessary,' said the Rev. C. J. Middleditch, 'to make their case good against the vicar, that they should obtain a certificate of the marriage, and he held one in his hand. The names of the contracting parties were entered as "William Dimmock" and "Elizabeth Dimmock, formerly Plummer," and in the column headed "condition" (of the parties) there was no entry of "bachelor and spinster," "widow," or "widower," but the words "previously united at Zion meeting-house." Now, that proved the whole case. It established the identity of the parties, and that the officiating minister was cognizant of the former marriage, and as the master was accountable for all the acts of his servants, so the vicar of a parish must be held ecclesiastically cognizant

of, and accountable for, the acts of his curate.' Various resolutions were unanimously adopted, amongst which it is only needful to quote the following, which was moved by a churchman, Dr. Harrison:— 'That this meeting, composed of various classes and religious denominations in the town, feels that an insult and indignity has been offered to the nonconformist part of the community by the course pursued by the vicar of Frome in the pretended re-marriage of persons known to have been previously married, and would express its regret that one whose profession ought to make him a promoter of peace and goodwill, should have introduced strife, discord, and heartburning throughout the town.' A petition to parliament, embodying the facts of the case, was adopted, and intrusted to Col. Boyle for presentation; and we are glad to report that Mr. Peto has given notice of his intention to move, on the 11th July, for a select committee to inquire into its allegations. The object of the honorable member for Norwich will be attained by the publicity thus given to the case, and we cannot doubt that the British House of Parliament will unequivocally express its determination to uphold the authority of the legislature. We shall narrowly watch the course which the government takes. Its ecclesiastical legislation has been so singular, that it would be untruthful to express any very great confidence in its procedure. The present case, however, is so simple, the facts are so obvious, and its *animus* is so unmistakeable, that it would be unjust to her Majesty's government to doubt their determination to maintain the supremacy of law against the assumption of the Frome clerisy. If such doings are permitted to pass unchecked, we shall soon have an *imperium in imperio*, which will revive the struggles of a former age, and teach even our reluctant statesmen the necessity of binding with yet stronger chains, the members of a corporation as hostile to religious and civil liberty as it has ever been tenacious of its own selfish interests.

THE OXFORD UNIVERSITY BILL HAS BEEN THE SUBJECT OF INTERMINABLE DISCUSSION DURING THE PAST MONTH. In its original form it fell far short of the reasonable expectations of University reformers. But the small *modicum* of liberality which it contained has been sadly diminished by the unwearied efforts of the partisans of Oxford exclusiveness. If common report may be relied on, the conservative party has been counselled to accept the bill, rather than incur the danger of a more liberal measure. In adopting this advice, however, they have evidently resolved to extract from it whatever constituted its real worth. In this course they have been encouraged by the irresolution of the ministry. Both the whigs and the Peelites are afraid of the Church, and they have therefore permitted their measure to be tampered with, rather than incur the danger of a collision with her interests and lust of power. In its present state, the bill has little to render its fate an object of interest to any of the real friends of Oxford. For ourselves, we should scarcely regret its utter rejection. The disclosures made before the Commissioners preclude the possibility of the subject being set at rest. Something must be done, and if the present bill be lost, a better one will probably at no distant day take its place. By an arrangement

with the government, which was certainly creditable to their candor, Mr. Heywood, on the 22nd, moved that 'from and after the first day of Michaelmas Term, 1854, it shall not be necessary for any person, upon *matriculating* in the University of Oxford, to make or subscribe any declaration, or to take any oath, save the oath of allegiance, or an equivalent declaration of allegiance, any law or statute to the contrary notwithstanding.'

An extended debate took place on this clause, which elicited some important statements, in striking contrast with the tone formerly adopted towards dissenters. Mr. Sidney Herbert admitted that during the last few years 'many changes had taken place which rendered it impossible to maintain that exclusive system which had, for so many years, reigned at Oxford.' He urged, however, that the Lords would be indisposed to pass the bill even in its present shape, and that their opposition would be greatly increased by the introduction of Mr. Heywood's clause. Several members spoke on behalf of the addition, amongst whom were Mr. Collier, Mr. M. Gibson, Sir J. W. Ramsden, Mr. W. J. Fox, and Lord Stanley; and on the other side were arranged the two members for the University, Sir W. Heathcote and Mr. Gladstone, Mr. Roundell Palmer and Lord John Russell. The government did not oppose the measure on principle. Had they done so, their course would have been intelligible, whatever might have been thought of the consistency of individuals. They urged the relations between the government and the University, and were obviously hampered by the position of the Chancellor of the Exchequer. They also alluded to the opposition anticipated in the House of Lords, dexterously availing themselves of this plea, to justify an opposition which ought to have been based on larger and more honorable grounds. 'Liberal members,' Lord Stanley sarcastically observed, 'were extremely indebted to the House of Lords, because, whenever a pledge was to be got over, or a measure abandoned, there was no more convenient excuse than to say that the measure, if it obtained the sanction of that House, could not pass elsewhere.' The false position in which Lord John has permitted himself to be placed was strikingly apparent on the division, the numbers being, for the clause 252, and against it 161, thus giving to Mr. Heywood a majority of 91. We had anticipated a majority, but did not look for so large an one.

Mr. Heywood's second clause met with a different fate. It ran thus—'From and after the first day of Michaelmas term, 1854, it shall not be necessary for any person *upon taking any of the degrees* in arts, law, or medicine, usually conferred by the said University of Oxford, to make or subscribe any declaration, or to take any oath, save the oath of allegiance, or an equivalent declaration of allegiance, any law or statute to the contrary notwithstanding.' Lord John intimated that he should defer to the decision of the House, by not offering further opposition, but the tory members were not to be thus defeated. There were loud calls for a division, and Mr. Walpole strenuously urged that it should take place. The ministerial leader, after his usual fashion, gave way, and the clause was lost by a small majority,—196 voting for, and 205 against it. The gross numbers on the second division were

only twelve less than on the first. On both divisions, Lord John was in opposition to the great body of his own supporters. His position must have been deeply mortifying, and is in painful contrast to the most honorable memories of his political life. 'Were the political wheel of fortune,' says the 'Times,' of the 24th, 'to throw Lord John into the opposition, two sessions would not pass without his bringing forward a bill for the entire opening of the Universities to dissenters. Yet such a man, one whose name is historically associated with every step in the growth of toleration, by the grossest want of management, finds himself in the lobby of the House of Commons *in a crowd of country gentlemen, the staunchest maintainers of exclusions and tests, and that crowd a very decided minority.*' We are glad to find that the subject is to be again brought up on the third reading; and that Mr. Heywood has given notice of his intention to move the rejected clause with the following addition:—'Provided always that no person having received any such degree, shall be entitled in the said University of Oxford, or in any of its colleges or halls, to take a part in the distribution of church patronage, or in any question affecting the religious education of members of the Church of England, without having previously declared himself a member thereof.' We have no hesitation in avowing our concurrence in this addition, and if there be truth in men, it must go far to neutralize the opposition that was offered to the clause on the 22nd. We are aware of the objections which may possibly be raised by some of our friends, but where we cannot get all which justice requires, it is wise to accept the instalment within our reach. Just before going to press, we learn that Mr. Heywood's object is substantially effected, though, on the ground of informality, the final settlement is deferred to the 29th.

IN THE GENERAL ASSEMBLY OF THE FREE CHURCH, HELD AT EDINBURGH on the 26th of May, reference was made to the rejection of the Lord Advocate's Bill on Scotch Education, and the course pursued affords an amusing illustration of the anomalous position of this body. Whilst craving government aid, the efficiency of the voluntary system is practically exhibited. Dr. Candlish trusted 'that the Church would not be beguiled by any vague and indefinite hope of obtaining another bill for national education, from the path of present duty;' and Lord Panmure condescended to designate the objections taken to the government measure as 'crochets,' affirming that it had been defeated 'by the exertions of the established church and the voluntaries, men who would accept nothing but what chimed in with their own peculiar crochets.' We can excuse his lordship's want of charity, out of regard to the handsome donation which he proffered. Let his example be followed, and there will be no occasion for such an unconstitutional body, nor such a vicious application of public money, as the Lord Advocate's measure contemplated.

IN THE COURSE OF THE PAST MONTH SOME MINISTERIAL CHANGES HAVE TAKEN PLACE, at which the public have greatly marvelled. Lord John, it is well known, has been a member of the Aberdeen Cabinet without office; and it was generally understood that no other position would have reconciled his lordship to the political association

in which he stands. It having, however, been determined to appoint a War-Minister, advantage has been taken to constitute his lordship *President of the Council*, in the place of Lord Granville, who has succeeded to the Duchy of Cornwall, vacated by Mr. Strutt. The Duke of Newcastle has exchanged the Colonial office for the War Secretaryship, and Sir George Grey has succeeded to the former post. Apart from all personal considerations, this new arrangement is regarded with disfavor as strengthening the whig element of the *Coalition*. It is in vain to conceal the fact that the whigs are unpopular both within the House and throughout the nation. Whatever may be the cause of this, it is notorious that the whigs, as a party, are at a discount; that there is scarcely anything which politicians of all classes would more reprobate than their return to office. They have effectually destroyed the *prestige* formerly belonging to them. With all personal respect for Sir George Grey, we must admit that there is nothing in his *antecedents* to render him an exception. The Peelites constitute the working strength of the present administration, and the public, therefore, are suspicious of any change which gives to their whig associates a preponderant influence. Mr. Strutt's explanation on the 19th was strictly personal. He has certainly much reason to complain of the discourtesy—not to use a stronger term—with which he was dismissed. Party considerations may induce him to submit, but his friends and the country cannot fail to resent the contumelious style in which he was removed. Much explanation is yet needed before the new arrangements are fully understood. These, however, will probably be withheld so long as the present ministers retain office. When their retirement comes, we shall learn more.

THE ATTENTION OF EUROPE IS STILL RIVETED ON THE EAST, and few men probably but will admit that the course of events has far exceeded their expectations. In our last number we adverted to the difficulties of the position occupied by Omar Pacha, and expressed our fears of his incurring some serious disaster before the arrival of the French and English troops. We are glad to report that our fears have not been realized. It was so obviously the interest of Russia to bring on a general engagement before the troops of Western Europe arrived. Happily, however, the skill of the Turkish general has succeeded in preventing this catastrophe, and the tide of invasion is now beginning to be rolled back. Silistria, it is well known, is the strongest of the Turkish fortresses on the south side of the Danube, and its occupation was deemed a matter of such paramount importance, that peremptory orders were issued from St. Petersburg to capture it at any cost. Large masses of troops were in consequence concentrated before it, and several attempts were made to carry it by storm. Such a prodigal disregard of life has scarcely ever been known. Indeed, the history of this siege displays rather the intemperance of passion than strategical skill. The Czar is evidently annoyed by the reverses with which he has met. The loss of Lesser Wallachia, the defeats of Oltenitza, Csitate, Semnitza, and other minor fields, together with the destruction of his Circassian forts, and the bombardment of Odessa, rankle in his breast. The reputation of his army is seriously damaged by what



has occurred, and it was evidently felt that some bold stroke was needful, in order to maintain the position he had assumed. The capture of Silistria was therefore deemed worth any amount of blood, and thousands of the Russian soldiery have been sacrificed before its walls. The most eminent and skilful generals have been employed in the service, and both soldiers and officers have done their best. Of the former some 12,000 have probably been killed during the five weeks of the siege, and of the latter an unprecedented number have been wounded, amongst whom were Prince Paskiewitch, General Schilders, Prince Gortschakoff, General Lüders, General Popoff, and Count Orloff, the younger. General Selvane and several other officers of rank were slain. The Russians themselves admit a loss of 1000 men killed, and 37 officers killed or wounded, between the 28th and 31st of May. But the most terrible conflicts were those of the 2nd, 13th, and 16th of June. The siege has consequently been raised, and it begins to be matter of speculation in what direction the advancing forces of Western Europe shall be employed. There is one melancholy incident in the siege which we are grieved to report. The heroic commander of the Turks, Mussa Pacha, was killed by a grenade on the 2nd. Under ordinary circumstances such an event would have damped the ardor or relaxed the discipline of the besieged. But such was not the case in Silistria. The garrison shared the indomitable resolution of their leader, and on the 13th and 16th, having been recruited by 2000 fresh troops, they made gallant sorties, and drove the Russians before them across the Danube. By the latest accounts, the Russians are in full retreat to Moldavia, and are also retiring from the Dobrud-scha. Omar Pacha is said to be advancing with his entire force to the Danube, whilst the Austrian troops are assuming a threatening position in the rear of the invaders. There appears to be every probability that the Russian army will be compelled to take up a position behind the Sereth, or within its own territories beyond the Pruth. In these movements we see the germ of future security and peace.

It must be borne in mind, that the defeat of the Russians has been accomplished by the Turks single-handed. 'Not a man,' says the 'Leeds Mercury' of the 24th, 'of the auxiliary forces has yet joined them in the field. Since their daring declaration of war against Russia, the Ottoman army has fought with a bravery, and been commanded with a skill, worthy of the most valiant sultans and viziers. Their achievements have astonished the statesmen and generals of France and England, as much as those of Russia. Every arm of the service has proved surprisingly efficient;—their infantry steady, their cavalry dashing, their artillery of marvellous quickness and accuracy, their engineers able to cope with those of any country (as witness the intrenchments of Kalafat and the defence of Silistria), and their generals skilful and chivalrous.' A few weeks since and the army of Turkey was derided. The notion of its standing before the troops of the Czar was held up to scorn, and we were assured, with all the confidence of prophecy, that at the first discharge of Russian musketry, it would be scattered to the winds. Such twaddle will be heard no more. In every encounter the Russians have been worsted, and even Nicholas



himself must begin to feel that 'the sick man' has more vitality in him than he had imagined. The Ottoman system has many serious defects, but there are splendid materials in the men, of which some of their rulers are competent to make good use. The fact of Turkey having succeeded in driving back her invader before the arrival of her allies, is of vast importance; for whatever France and England may do on her behalf, her ultimate safety rests with herself. The events of the present campaign have done more to reinstate Turkey in the good opinion of Europe than the most sanguine of her advocates anticipated.

On other points of the battle-field the course has been alike hostile to Russia. The brave Circassians are beginning to reap the fruits of their marvellous achievements; Sweden is evidently verging towards a rupture with its ambitious neighbour; Austria appears to be reluctantly pursuing a similar course; Prussia will be dragged into the *mêlée*; the Crimea is rife with disaffection, and will probably ere long be summoned to assert its independence; while the strongholds of the Czar—Sebastopol and Cronstadt—are threatened with assaults far more serious than have ever yet tested their strength. It is not to be supposed from all this that the war is near its termination. We have no idea of the kind. The material resources of Russia are so vast, the pride and ambition of the Emperor are so boundless, and the consequences of defeat to the hereditary policy of St. Petersburg so humiliating, that prodigious efforts will yet be made to retrieve disasters and to maintain the *prestige* long attaching to Russian arms. It becomes, therefore, a matter of vast importance that we should calmly review the grounds of the present war, and determine beforehand the conditions on which an honorable and safe peace can be made. Without being unduly elated, we may certainly proceed on the supposition of our being in a condition to require security against the recurrence of war. What that security shall be, we are not at present qualified to say, as much must depend on the course which events yet take. Thus much however we may affirm. There must be a total revision of the treaties existing between Russia and the Porte; the free navigation of the Danube must be secured; the Black Sea must no longer be a Russian lake; and the independence of Circassia, for which many of her brave children have been in arms for half a century, must be guaranteed. These points we consider absolutely needful, in order that the peace of Europe may not be again broken on the first favorable occasion which presents itself to Russia. What may be due to Sweden must depend on the course which her government takes. The speech of Lord Lyndhurst on the 19th was specially directed to this point, and he urged, with a force which all history confirms, that no reliance was to be placed 'on any engagements into which Russia may enter. We must have guarantees,' said his lordship, 'for the fulfilment of her undertakings. I do not mean personal guarantees—they are worthless. Russia has coined a new phrase of which we may avail ourselves. She must give us what she calls "material guarantees," and if we hold in pledge or mortgage something valuable which she would not like to lose, we may hope to bind her to her word.' Lord Clarendon concurred, with due official reserve, in the views of Lord Lyndhurst, and so far

coincided in the sentiments of his colleague, Lord John Russell, as addressed to the electors of London.

We are sorry to add that the speech of the Premier was in painful contrast to the tones of Lords Lyndhurst and Clarendon. Anything more ill-timed, or less adapted to the circumstances of the nation, cannot well be conceived. That there are differences of opinion within the Cabinet on the subject of the war has long been known, but we had hoped that these would disappear now that war has been proclaimed. In this, however, we are disappointed, and we are glad to find that Mr. Layard gave notice on the 23rd of his intention to submit a motion on the 29th, to the effect, 'That in the opinion of this House, the language held by the First Minister of the Crown was calculated to raise great doubts in the public mind as to the objects and results of the present war, and to lessen the prospect of an honourable and durable peace.' The Premier was evidently apprised of this notice, for on the same evening, he intimated to the Upper House, that on the 26th, in moving for the production of a dispatch, addressed to the Russian government in 1829, he should 'take the opportunity of removing some great misapprehensions, existing in consequence of the few observations he addressed to the House some nights ago.' It is due to Lord Aberdeen to wait his explanation, and now that it has been given—we write on the 27th—we admit that though not wholly satisfactory, it goes far to modify the unfavorable impression previously made.

#### EDITORIAL POSTSCRIPT.

MANY of our readers are probably aware that a change is contemplated in the editorship of our journal. This step has resulted from the pressure of other engagements, which compels one of the present editors to relinquish the post which he has occupied since 1836; and his associate, between whom and himself the most cordial co-operation has uniformly existed, retires with him. Arrangements have been made for the future conduct of the 'Eclectic' which cannot fail to be satisfactory to the friends of pure literature, scriptural voluntarism, and evangelical Christianity. This arrangement, however, will not take effect until January, 1855. We are not at liberty at present to name the individual on whom the editorship will then devolve. We should gladly do so, and are assured that all our readers would heartily concur in the propriety of the selection. In the interim, we shall continue to discharge the duties of the editorship as heretofore, in doing which additional stimulus will be derived from a consideration of the high talents and well-merited reputation of the gentleman to whom the journal will then be transferred.

The proprietorship of the work continues unchanged, and no expenditure will be spared which may be needed to maintain and greatly to extend its usefulness.

## Literary Intelligence.

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THE  
**Eclectic Review.**

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AUGUST, 1854.

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ART. I.—*Essays, Selected from Contributions to the 'Edinburgh Review.'* By Henry Rogers. 2 vols. 8vo. London: Longman & Co.

MR. ROGERS has only risen of late into universal reputation, although he had long ago deserved it. It has fared with him as with Thomas Hood and with some others who had for many years enjoyed a dubious and struggling, although real and rising fame, till some signal hit, some 'Song of the Shirt' or 'Eclipse of Faith,' introduced their names to millions who never heard of them before, and turned suddenly on their half-shadowed faces the broadest glare of fame. Thousands upon thousands who had never heard of Hood's 'Progress of Cant' or his 'Comic Annuals,' so soon as they read the 'Song of the Shirt' inquired eagerly for him, and began to read his earlier works. And so, although literary men were aware of Mr. Rogers' existence, and that he was an able contributor to the 'Edinburgh Review,' the general public knew not even his name till the 'Eclipse of Faith' appeared, and till its great popularity excited a desire to become acquainted with his previous lucubrations. We met with the 'Eclipse of Faith' at its first appearance, but have only newly risen from reading his collected articles, and propose to record our impressions while they are yet fresh and warm.

Henry Rogers, as a reviewer and writer, seems to think that he belongs to the school of Jeffrey and Macaulay, although possessed of more learning and imagination than either, of a higher moral sense and manlier power than the first, and of a freer

diction and an easier vein of wit than the second ; and the style of deference and idolatry he uses to them and to Mackintosh might almost to his detractors appear either shameful from its hypocrisy, ludicrous from its affectation, or silly from the ignorance it discovers of his own claims and comparative merits. We defy any unprejudiced man to read the two volumes he has reprinted from the 'Edinburgh Review,' and not to feel that he has encountered, on the whole, the most accomplished, manliest, healthiest, and most Christian writer who ever adorned that celebrated periodical. If he has contributed to its pages no one article equal in brilliance to Jeffrey's papers on Alison and Swift, or to Macaulay's papers on Milton and Warren Hastings, his papers, taken *en masse*, are more natural, less laboured, full of a richer and more recondite learning, and written in a more conversational, more vigorous, and more thoroughly English style. His thought, too, is of a profounder, and, at the same time, clearer cast. Jeffrey had the subtlety of the lawyer rather than the depth of the philosopher. Macaulay thinks generally like an eloquent special pleader. Henry Rogers is a candid, powerful, and all-sided thinker, and one who has fed his thought by a culture as diversified as it is deep. He is a scholar, a mathematician, a philosopher, a philologist, a man of taste and *virtu*, a divine, and a wit, and if not absolutely a poet, yet he verges often on poetical conception, and his free and fervid eloquence often kindles into the fire of poetry.

Every one who has read the 'Eclipse of Faith,'—and who has not?—must remember how that remarkable work has collected all these varied powers and acquisitions into one burning focus, and must be ready to grant that since Pascal no knight has entered into the arena of religious controversy better equipped for fight, in strength of argument, in quickness of perception, in readiness and richness of resource, in command of temper, in pungency of wit, in a sarcasm which 'burns froze' with the intense coolness of its severity, and in a species of Socratic dialogue which the son of Sophroniscus himself would have envied. But as the public and press generally have made up their minds upon all these points, as also on the merits of his admirable 'Defence,' and have hailed the author with acclamation, we prefer to take up his less known preceding efforts in the 'Edinburgh Review,' and to bring their merits before our readers, while, at the same time, we hope to find metal even more attractive in the great names and subjects on which we shall necessarily be led to touch, as, under Mr. Rogers' guidance, we pursue our way. We long, too, shall we say, to break a lance here and there with so distinguished a champion, although assuredly it shall be all in honour and not in hate.



ve abstain, and propose to confine  
and philosophy. His first, and one  
is on quaint old Thomas Fuller. It  
nt paper on Sir Thomas Browne,  
rnal, we understand, by Bulwer.  
red spirits, being both poets among

In Browne, however, imagination  
ponderate, while wit unquestionably  
cult, the faculty he exercises most  
delight. Some authors have wit and  
ties, and it is their temperament  
ion which of the two they shall

Thus Butler, of 'Hudibras,' had  
as prodigious wit, and had he been  
ier, he might have indited noble  
in, was of a pensive, although not  
ce his 'Urn-burial' and 'Religio  
ative, although not devoid of quaint  
devices, which force you to smile.  
is of a sanguine, happy, easy tem-  
father confessor, and this attracted  
g muse. Yet he abounds in quiet,  
try and pathos. Burke had, accord-  
o wit, although possessing a bound-  
o this we demur. His description  
abin t, his picture, in the R

mirthful. Some writers, again, we admit, and as Mr. Rogers repeatedly shows, vibrate between wit and the most melancholy seriousness of thought; the scale of their spirits, as it rises or sinks, either lifts them up to piercing laughter or depresses them to thoughts too deep and sad for tears. It was so with Plato, with Pascal, with Hood, and is so, we suspect, with our author himself. Shakspeare, perhaps alone of writers, while possessing wit and imaginative wisdom to the same prodigious degree, has managed to adjust them to each other, never allowing either the one or the other unduly to preponderate, but uniting them into that consummate whole which has become the admiration, the wonder, and the despair of the world.

Mr. Rogers, alluding to the astonishing illustrative powers of Jeremy Taylor, Burke, and Fuller, says finely, 'Most marvellous and enviable is that fecundity of fancy which can adorn whatever it touches, which can invest naked fact and dry reasoning with unlooked-for beauty, make flowerets bloom even on the brow of the precipice, and, when nothing better can be had, can turn the very substance of rock itself into moss and lichens. This faculty is incomparably the most important for the vivid and attractive *exhibition* of truth to the minds of men.' We quote these sentences not merely as being true, so far as they go (we think the imagination not only *exhibits*, but *tests* and *finds* truth), but because we want afterwards to mark a special inconsistency in regard to them, which he commits in a subsequent paper.

We have long desired to see what we call *ideal geography*, i.e., the map of the earth run over in a poetical and imaginative way, the breath of genius passing over the dry bones of the names of places, and through the link of association between places and events, characters and scenery, causing them to live. Old Fuller gives us, if not a specimen of this, something far more amusing; he gives us a geography of joke, and even from the hallowed scenery of the Holy Land he extracts, in all reverence, matter for inextinguishable merriment. What can be better in their way than the following? 'Gilboa.—The mountain that David cursed, that neither rain nor dew should fall on it; but of late some English travellers climbing this mountain were well wetted, David not cursing it by a prophetic spirit but in a poetic rapture. Edrei.—The city of Og, on whose giant-like proportions the rabbis have more giant-like lies. Pis-gah.—Where Moses viewed the land; hereabouts the angel buried him, and also *buried the grave*, lest it should occasion idolatry.' And so on he goes over each awful spot, chuckling in harmless and half-conscious glee like a school-boy through a *morning* church-yard, which, were it midnight, he would travel in haste, in terror, and with oft-reverted looks. It is no wish to detract from the dignity and

consecration of these scenes that actuates him ; it is nothing more nor less than his irresistible temperament, the boy-heart beating in his veins, and which is to beat on till death.

Down the halls of history, in like manner, Fuller skips along, laughing as he goes ; and even when he pauses to moralize or to weep, the pause is momentary, and the tear which had contended, during its brief existence with a sly smile, is 'forgot as soon as shed.' His wit is often as withering as it is quaint, although it always performs its annihilating work without asperity, and by a single touch. It is just the tap of the keeper on the shoulder of the escaped lunatic. Hear this on the Jesuits : 'Such is the charity of the Jesuits, that they never owe any man any ill will—making present payment thereof.' Or this on Machiavel, who had said 'that he who undertakes to write a history must be of no religion ;' 'if so, Machiavel himself was the best qualified of any in his age to write an history.' Of modest women, who nevertheless dress themselves in questionable attire, he says, 'I must confess some honest women may go thus, but no whit the honester for going thus. That ship may have Castor and Pollux for the sign, which notwithstanding has St. Paul for the lading.' His irony, like good imagery, often becomes the short-hand of thought, and is worth a thousand arguments. The bare, bald style of the schoolmen he attributes to design, 'lest any of the vermin of equivocation should hide themselves under the *nap* of their words.' Some of our readers are probably smiling as they read this, and remember the DRESS of certain religious priests, not unlike the schoolmen, in our day. After commenting on the old story of St. Dunstan and the Devil, he cries out in a touch of irony seldom surpassed : 'But away with all suspicions and queries. None need to doubt of the truth thereof, finding it on a sign painted in Fleet-street, near Temple Bar.'

In these sparkles of wit and humnour, there is, we notice, not a little consciousness. He says good things, and a quiet chuckle, a gentle *crow*, proclaims his knowledge that they are good. But his *best* things, the fine serious fancies, which at times cross his mind, cross it unconsciously, and drop out like pearls from the lips of a *blind* fairy, who sees not their lustre, and knows not their value. Fuller's deepest wisdom is the wisdom of children, and his finest eloquence is that which seems to cross over their spotless lips, like west winds over half-opened rosebuds,—breathings of the Eternal Spirit, rather than utterances of their own souls. In this respect, and in some others, he much resembled John Bunyan, to whom we wonder Rogers has not compared him. Honest John, we verily believe, thought much more of his rhymes, prefixed to the second part of the 'Pilgrim's

Progress,' and of the little puzzles and jokes he has scattered through the work, than of his divinely artless portraiture of scenery, passions, characters, and incidents, in the course of the wondrous allegory. Mr. Rogers quotes a good many of Fuller's precious prattlings; but Lamb, we think, has selected some still finer, particularly his picture of the fate of John Wickliff's ashes. Similar touches of tender, quaint, profound, and unwitting sublimity, are found nearly as profusely sprinkled as his jests and clenches through his varied works, which are a perfect quarry of sense, wit, truth, pedantry, learning, quiet poetry, ingenuity, and delightful nonsense. Rogers justly remarks, too, that notwithstanding all the rubbish and gossip which are found in Fuller's writings, he means to be truthful always; and that, with all his quaintness and pedantry, his style is purer and more legible than that of almost any writer of his age. It is less swelling and gorgeous than Browne's, but far easier and more idiomatic, less rich but less diffuse than Taylor's, less cumbered with learning than Burton's, and less involved, and less darkened with intermingling and crossing beams of light than that of Milton, whose poetry is written in the purest Grecian manner; whilst his English prose often resembles not Gothic, but Egyptian architecture in its chaotic confusion and misproportioned magnificence.

Mr. Rogers' second paper is on Andrew Marvel, and contains a very interesting account of the life, estimate of the character, and criticism of the writings of this 'Aristides-Butler,' if we may, in the fashion of Mirabeau, coin a combination of words, which seems not inapt to represent the virtues of that great patriot's life, and the wit and biting sarcasm of his manner of writing. He tells the old story of his father crossing the Humber with a female friend, and perishing in the waters; but omits the most striking part of the story, how the old man in leaving the shore, as the sky was scowling into storm, threw his staff back on the beach, and cried out—'Ho for Heaven!' The tradition of this is at least still strong in Hull. Nothing after Marvel's integrity, and his quiet, keen, caustic wit, so astonishes us as the fact, that he never opened his lips in parliament! He was 'No-speech Marvel.' He never got the length of Addison's 'I conceive, I conceive, I conceive.' There are no authentic accounts of even a 'Hear, hear,' issuing from his lips. What an act of self-denial in that of bad measures and bad men! How his heart must sometimes have burned, and his lips quivered, and yet the severe spirit of self-control kept him silent! What a contrast to the infinite babblement of senators in modern days. And yet was not his silence very formidable? Did it not strike the Tories as the figure of the moveless Mordecai at the king's gate struck

the guilty Haman? There, night after night, in front of the despots, sate the silent statue-like figure, bending not to their authority, unmoveable by their threats, not to be melted by their caresses, not to be gained over by their bribes, perhaps with a quiet stern sneer resting as though sculptured upon his lips, and doubtless they trembled more at this dumb defiance, than at the loud-mouthed attacks and execrations of others; the more, as while others were sometimes absent, *he* was always there, a moveless pillar of patriotism, a still libel of truth, for ever glaring on their fascinated and terror-stricken eyes. Can we wonder that they are very generally supposed to have removed him from their sight, in the only way possible in the circumstances, by giving him a premature and poisoned grave?

In his third paper Rogers approaches a mightier and more eloquent, but not a firmer or more sincere spirit than Marvel—Martin Luther. Here he puts forth all his strength, and has, we think, very nobly vindicated both Luther's intellectual and moral character. Hallam (a writer whom Rogers greatly over-estimates, before whom he falls down with 'awful reverence prone,' from whom he ventures to differ with 'a whispered breath and bated humbleness,' which seem, considering his own calibre, very laughable, yet of whose incapacity as a literary critic, and especially as a judge of poetry, he seems to have a stifled suspicion, which comes out in the paper on Fuller, whom Hallam has slighted) has underrated Luther's talents, because forsooth his works are inferior to his reputation. Why, what was Luther's real work? It was the Reformation. What library of Atlas folios—aye, though Shakespere had penned every line in it—could have been compared to the rending of the shroud of the Christian church? As soon accuse an earthquake of not being so melodious in its tones as an organ as demand artistic writings from Luther. His burning of the Pope's bull was, we think, and Mr. Rogers thinks with us, a very respectable review. His journey to Worms was as clever as most books of travel. His marriage with Catherine Bora was not a bad epithalamium. His rendering of the Bible into good German was nearly as great a work as the 'Constitutional History.' Some of those winged words which he uttered against the Pope and for Christ have been called 'half-battles.' He held the pen very well too, but it was only with one of his hundred arms. His *works* were his actions. Every great book is an action; and the converse is also true—every great action is a book. Cromwell, Mr. Rogers says, very justly, cannot be judged by his speeches, nor Alexander. Neither, we add, could Cæsar by his 'Commentaries,' which, excellent as they are, develop only a small portion of the 'foremost man of all this world;' nor could Frederick of Prussia by his French verses;

nor could Nelson by his letters to Lady Hamilton ; nor could even Hall, Chalmers and Irving by their orations and discourses. There is a very high, if not the highest order of men, who find literature too small a sheath for the broadsword of their genius. They come down and shrink up when they commence to write ; but they make others write for them. Their deeds supply the material of ten thousand historians, novelists, and poets. We find Lord Holland, in his 'Memoirs,' sneering at Lord Nelson's talents, because his writings were careless and poor. Nelson did not pretend to be a writer or an orator ; he pretended only to do what he did—to sweep the seas with his cannon, and be the greatest naval commander his country ever produced. Mungo Park and Ledyard were no great authors, but they were what they wished to be, the most heroic of travellers. Danton never published a single page, but he was incomparably a greater man than Camille Desmoulins, who wrote thousands. Would it have added an inch to the colossal stature, or in any measure enhanced the lurid grandeur of Satan, had Milton ascribed to him the invention not of fire-arms but of the printing press, and made him the author of a few hundred satires against Omnipotence ? Channing, in his essay on Napoleon, has contributed to the circulation of this error. He gives there a decided preference to literary over other kinds of power. But would even he have compared Brougham or Daniel Webster to Washington ? It seems to us that the very highest style of merit is when the powers of actions and authorship are combined in nearly equal proportions. They were so in Milton, who was as good a school-master and secretary as he was an author. They were so in Bacon, who was an able if not a just chancellor and statesman, as well as the first of modern philosophers. Notwithstanding Mr. Rogers, they were so, we think, in Napoleon, whose bulletins and speeches, though often in false taste, were often as brilliant as his battles. They were so in Burke, who was a first-rate business man and a good farmer, as well as a great orator, statesman, and writer. They were so in poor Burns, who used the plough as well as he used the pen. And they were so in Scott, who was an excellent Clerk of Session and capital agriculturist and landlord, besides being the first of all fictionists, except Cervantes, who, by the way, fought bravely at Lepanto as well as wrote Don Quixote. Even in Luther's case, Mr. Hallam is proved by Rogers to be sufficiently harsh in his judgment. Luther's productions, occasional as most of them, and hastily written, as all of them were, are not the mediocre trash which Hallam insinuates them to be. If tried by the standard of that species of literature to which they all in reality belong they will not be found wanting. They are all letters, the shorter or longer epistles of a man



greatly engrossed during his days, and who at evening dashes off his careless, multifarious, but characteristic correspondence. Mark, too, everything he wrote was sent, and sent instantly to the press. Who would like this done in his own case? What divine writing each week his two sermons would care about seeing them regularly printed the next day, and dispersed over all the country? Who, unless he were a man of gigantic genius and fame, would not be sunk under such a process, and run to utter seed? The fact that Luther did publish so much, and did nevertheless retain his reputation, proves, that although much which he wrote must have been unworthy of his genius, yet, as a whole, his writings were characteristic of his powers, and contributed to the working out of his purpose. They were addressed, Mr. Rogers justly says, chiefly to the people, and many of his strangest and strongest expressions were uttered on plan. His motto, like Danton's, was, 'to dare—and to dare, and to dare.' He felt that a timid reformer, like a timid revolutionist, is lost, and that a lofty tone, whether in bad or good taste was essential to the success of his cause. Even as they are, his writings contain much 'lion's marrow,' stern truth, expressed in easy, homespun language, savage invective, richly deserved, and much of that noble scorn with which a brave honest man is ever fond of blowing away, as through snorting nostrils, those sophistries, evasions, and meannesses in controversy which are beneath argument, baffle logical exposure, and which can only be reached by contempt. Add to all this the traditionary reputation of his eloquence, and those burning coals from that great conflagration which have come down to us uncooled. For our parts we had rather possess the renown of uttering some of these than have written all Chillingworth's and Barrow's controversial works. Think of that sentence which he pronounced over the bull as he burned it, surely one of the most sublime and terrible that ever came from human lips:—'As thou hast troubled and put to shame the Holy One of the Lord, so be thou troubled and consumed in eternal fires of Hell;' or that at Worms—'Here I stand; I cannot do otherwise: God help me.' Such sentences soar above all the reaches of rhetoric, of oratory, even of poetry, and rank in grandeur with the great naked abstractions of eternal truth. They thrill not the taste, nor the passions, nor the fancy, but the soul itself. And yet they were common on the lips of Luther, the lion-hearted—the

'solitary monk that shook the world.'

Mr. Rogers, besides, culls several passages from his familiar epistles, which attain to lofty eloquence, and verge on the finest prose poetry. His occasional grossness, truculence, and personality, are

undeniable; but they were partly the faults of his age, and sprung partly from the vehemence of his temperament, and the uncertainty of his position. He was during a large section of his life *at bay*, and if he had not employed every weapon in his power, his teeth, his horns and his hoofs, to defend himself, he had inevitably perished. We have not time to follow further Rogers's defence of Luther; suffice it to say, that he does full justice to Luther's honesty of purpose, his deep religious convictions, and his general wisdom and prudence of conduct. His errors were all of the blood and bodily temperament, and none of the spirit. Cajetan called him 'a beast with deep-set eyes, and wonderful speculations in his head.' If so, he was a noble savage—a king of beasts, and his roar roused Europe from its lethargy, dissolved the dark spell of spiritual slavery, and gave even to them all the vitality it has since exhibited. He resembled no class of men more than some of the ancient prophets of Israel. He was no Christian father of the first centuries, sitting cobwebbed among books—no evangelist even of the days of the apostles, going forth meek and sandalled with an olive-branch in his hand—he reminds us rather, in all but austerity and abstinence, of the terrible Tishbite conflicting with Baal's prophets on Carmel, and fighting with fire the cause of that God who answereth by fire from heaven. But, unlike him, Luther came eating and drinking, marrying and giving in marriage, and has been reproached accordingly.

Mr. Rogers' next paper is on Leibnitz, whom he justly ranks with the most wonderful men of any age—and who, in that variety of faculty—that plethora of power—that all-sidedness which distinguished him—resembled a monster rather than a man. A sleepless soul, who often, for weeks together, contented himself with a few hours' slumber in his arm chair, without ever discomposing his couch! A lonely spirit—with no tender family ties—but entirely devoted to inquiry and investigation, as though he had been one vast separated eye, for ever prying into the universe! A wide eclectic catholic mind, intermeddling with all knowledge, and seeking, if possible, to bind mathematics, metaphysics, poetry, philology, all arts and sciences, into the unity of a coronet around his own brow! A soul of prodigious power, as well as of ideal width; the inventor of a new and potent calculus—the father of geology—the originator of a new form of history, which others have since been seeking to fill up—and the author of a heroic, if not successful, effort to grapple with the question of questions—the problem of all ages—'Whence evil, and why permitted in God's world?' A genius for whom earth seemed too narrow a sphere, and three score and ten years too short a period, so much had he done ere death, and so much

did there seem remaining for him to do—in truth, worthy of an antediluvian life, and in many of his thoughts before all ages! A mind swarming more than even that of Coleridge—with seed—thoughts, the germs of entire encyclopædias in the future; and, if destitute of his magical power of poetic communication, possessed more originality, and more practical energy. A man who read everything and forgot nothing—a living dictionary of all the knowledge which had been accumulated by man—and a living prophecy of all that was yet to be acquired—a universal preface to a universal volume—‘a gigantic genius born to grapple with whole libraries.’ Such is Leibnitz known by all scholars to have been. His two positive achievements, however, the two pillars on which he leans his Samson-like strength, are the differential ‘Calculus’ and the ‘Theodicee.’ Mr. Rogers’ remarks on both these are extremely good. In the vexed question as to the origination of the Calculus, between Leibnitz and Newton, he seems perfectly impartial; and while eagerly maintaining Newton’s originality, he defends Leibnitz with no less strength, from the charge of surreptitious plagiarism from Newton. Both were too rich to require to steal from one another. In ‘Theodicee’ Leibnitz undertook the most daring task ever undertaken by thinker, that of explaining the origin of evil by demonstrating its necessity. That he failed in this, Voltaire has proved, after his manner, in ‘Candide,’ the wittiest and wickedest of his works, and Rogers, in a very different spirit and style, has demonstrated here. Indeed, the inevitable eye of common-sense sees at a glance that a notion of this earth being the best of all possible worlds is absurd and blasphemous. This system of things falls far below man’s ideal, and how can it come up to God’s? The shadows resting upon its past and present aspect are so deep, numerous, and terrible, that nothing hitherto but—1st, simple, child-like faith; but 2ndly the prospect of a better time at hand; and 3rdly, the discoveries of Jesus Christ, can convince us that they do not spring either from malignity of intention or weakness of power. The time has not yet come for a true solution of this surpassing problem; which, moreover, though it were given, would not probably find the world ripe for receiving it. We are inclined, in opposition to Mr. Rogers, to suppose that it shall yet be solved; but to look for its solution in a very different direction from the ground taken, whether by Leibnitz, by Bailey of ‘Festus,’ or by the hundred other speculators upon the mysterious theme. Meanwhile, we may, we think, rest firmly upon these convictions—first, that evil exists is a reality, not a negation or a sham; secondly, that it is not God’s; and that, thirdly, it shall yet cease, on earth at least, to be man’s. All attempts to go further than this have failed; and failed, we

think, from a desire to find a *harmony* and a *unity* where no such things are possible or conceivable.

One is tempted to draw a kind of Plutarchian parallel between Leibnitz and Newton—so illustrious in their respective spheres—and whose contest with one another in their courses forms such a painful, yet instructive, incident in the history of science. Newton was more the man of patient plodding industry; Leibnitz the man of restless genius. Newton's devotion was limited to science and theology; Leibnitz pushed his impetuous way into every department of science, philosophy, and theology; and left traces of his power even in those regions he was not able fully to subdue. Newton studied principally the laws of matter; Leibnitz was ambitious to know these chiefly that he might reconcile, if not identify them with the laws of mind. Newton was a theorist—but the most practical of theorists. Leibnitz was the most theoretical of practical thinkers. Newton was the least empirical of all philosophers; Leibnitz one of the most so. Newton shunned all speculation and conjecture which were not forced upon him; Leibnitz revelled in these at all times and on all subjects. Newton was rather timid than otherwise, he groped his way like a blind Atlas while stepping from world to world; Leibnitz *saw* it as he sailed along in supreme dominion on the wings of his intellectual imagination. Newton was a deeply humble—Leibnitz a dauntless and daring thinker. Newton *did* his full measure of work, and suggested little more that *he* was likely to do; Leibnitz, to the very close of his life, teemed with promise; the one was a finished, the other a fragmentary production of larger size. The one was a rounded planet, with its corner-stones all complete, and its mechanisms all moving smoothly and harmoniously forward; the other, a star in its nebulous mist, and with all its vast possibilities before it. Newton was awe-struck, by the great and dreadful sea of suns in which he swam, into a mute worshipper of the Maker; Leibnitz sought rather to be his eloquent advocate—

‘To assert Eternal Providence,  
And justify the ways of God to man.’

To Pascal, Mr. Rogers proceeds with a peculiar intensity of fellow-feeling. He has himself, sometimes, been compared to Pascal, both in the mirthful and the pensive attributes of his genius. Certainly, his sympathies with him are more thorough and brotherly than with any other of his poetico-metaphysico-theosophical heroes. He that loves most, it has often been said, understands best. And this paper of Rogers sounds the very soul of Pascal. Indeed that presents fewer difficulties than you might at first suppose. Pascal, with his almost superhuman genius, was the least subtle, and most transparent of men. In wisdom almost an

angel, he was in simplicity a child. His single-mindedness was only inferior to, nay, seemed a part of, his sublimity. He was from the beginning, and continued to the end, an inspired infant. A certain dash of charlatanerie distinguishes Leibnitz, as it does all those monsters of power. The very fact that they can do so much tempts them to pretend to do, and to be what they cannot, and are not. Possessed of vast knowledge, they affect the airs of omniscience. Thus Leibnitz, in the universal language he sought to construct in his 'swift-going carriages,' in his 'Pre-established Harmony,' and in his 'Monads,' seems seeking to *stand behind* the Almighty, to overlook, direct, or anticipate him at his work. Pascal was not a monster; he was a man—nay, a child; although a man of profoundest sagacity, and a child of transcendent genius. Children feel far more than men the mysteries of being, although the gaiety and light-heartedness of their period of life prevent the feeling from oppressing their souls. Who can answer the questions, or resolve the doubts of infancy? We remember a dear child, who was taken away to Abraham's bosom at nine years of age, saying that her two grand difficulties were, 'Who made God, and how did sin come into the world?' These, an uncaused cause, and an originated evil, are the great difficulties of all thinking men, on whom they press more or less hardly in proportion to their calibre and temperament. Pascal, adding to immense genius a child-like tenderness of heart and purity of conduct, was peculiarly liable to the tremendous doubts and fears forced on us all by the phenomena of man and the universe. He felt them, at once, with all the freshness of infancy and with all the force of a melancholy manhood. He had in vain tried to solve them. He had asked these dreadful questions at all sciences and philosophies, and got no reply. He had carried them up to heights of speculation, where angels bashful look, and down into depths of reflection such as few minds but his own have ever sounded, and all was dumb. Height and depth had said, 'Not in us.' The universe of stars was cold, dead, and tongueless. He felt terrified at, not instructed by it. He said, '*The eternal silence of these infinite spaces affrights me.*' He had turned for a solution from the mysterious materialism of the heavenly bodies to man, and had found in him his doubts driven to contradiction and despair; he seemed a puzzle so perplexed, a chaos so disorderly. He was thus rapidly approaching the gulph of universal scepticism, and was about to drop in like a child over a precipice, when hark! he heard a voice behind him; and turning round, saw Christianity like a mother following her son to seek and to save him from the catastrophe. Her beauty, her mildness of deportment, her strange, yet regal aspect, and the gentleness of those accents of

an unknown land, which drop like honey from her lips, convince him that she is divine, and that she is his mother, even before he has heard or understood her message. He loves and believes her before he knows that she is worthy of all credence and all love. And when, afterwards, he learns in some measure to understand her far foreign speech, he perceives her still more certainly to be a messenger from heaven. She does not, indeed, remove all his perplexities; she allows the deep shadows to rest still on the edge of the horizon, and the precipices to yawn on in the distance; but she creates a little space of intense clearness around her child, and she bridges the far off gloom with the rainbow of hope. She does not completely satisfy, but she soothes his mind, saying to him as he kneels before her, and as she blesses her noble son, 'Remain on him, ye rainbowed clouds, ye gilded doubts, by your pressure purify him still more, and prepare him for higher work, deeper thought, and clearer revelation; teach him the littleness of man and the greatness of God, the insignificance of man's life on earth and the grandeur of his future destiny, and impress him with this word of the Book above all its words, "That which I do thou knowest not now, but thou shalt hereafter *know*, if thou wilt humble thyself and become as a little child."' Thus we express in parable the healthier portion of Pascal's history. That latterly the clouds returned after the rain, that the wide rainbow faded into a dim segment, and that his mother's face shone on him through a haze of uncertainty and tears seems certain; but this we are disposed to account for greatly from physical causes. By studying too hard and neglecting his bodily constitution he became morbid to a degree, which amounted, we think, to semi-mania. In this sad state the more melancholy, because attended by the full possession of his intellectual powers, his most dismal doubts came back at times, his most cherished convictions shook as with palsy, the craving originally created by his mathematical studies for demonstrative evidence on all subjects, became diseasedly strong, and nothing but piety and prayer saved him from shoreless and bottomless scepticism. Indeed his great unfinished work on the evidences of Christianity, seems to have been intended to convince himself quite as much as to convince others. But he has long ago passed out of this mysterious world; and now, we trust, sees 'light in God's light clearly.' If his doubts were of an order so large and deep, that they did not 'go out even to prayer and fasting,' he was honest in them; they did not spring either from selfishness of life or pride of intellect; and along with some of the child's doubts, the child's heart remained in him to the last.

His 'Thoughts'—what can be said adequately of those mag-



nificent fragments? They are rather subjects *for* thoughts than for words. They remind us of aërolites, the floating fractions of a glorious world. Some of them, to use an expression, applied to Johnson's sayings, 'have been rolled and polished in his great mind like pebbles in the ocean.' He has wrought them, and finished them as carefully as if each thought were a book. Others of them are slighter in thinking, and more careless in style. But as a whole, the collection forms one of the profoundest and most living of works. The 'Thoughts' are seed-pearl, and on some of them volumes might be, and have been, written. We specially admire those which reflect the steadfast but gentle gloom of the author's habit of mind, the long tender twilight, not without its stars and gleams of coming day, which shadowed his genius, and softened always his grandeur into pathos. He is very far from being a splenetic or misanthropic spirit. Nothing personal is ever allowed either to shade or to brighten the tissue of his meditations. He stands a passionless spirit, as though he were disembodied, and had forgot his own name and identity, on the shore which divides the world of man from the immensity of God, and he pauses and ponders, wonders and worships there. He sees the vanity and weakness of all attempts which have hitherto been made to explain the difficulties and reconcile the contradictions of our present system. Yet without any evidence—for all quasi-evidence melts in a moment before his searching eye into nothing—he believes it to be a whole, and connected with one infinite mind; and this springs in him, not as Cousin pretends, from a determination blindly to believe, but from a whisper in his own soul, which tells him warmly to love. He believes the universe to be from God, because his soul, which he knows is from God, loves, although without understanding it. But it is not after all the matter in the universe which he regards with affection, it is the God who is passing through it, and lending it the glory of his presence. Mere matter he tramples on and despises. It is just so much brute light and heat. He does not, and cannot believe that the throne of God and of the Lamb is made of the same materials, only a little sublimated, as yonder dunghill or the crest of yonder serpent. He is an intense spiritualist. He cries out to this proud process of developing matter, this wondrous Something sweltering out suns in its progress. 'Thou mayst do thy pleasure on me, thou mayst crush me, but I will *know* that thou art crushing me, whilst thou shalt crush blindly. I should be conscious of the defeat. Thou shouldst not be conscious of the victory.' Bold, certainly, was the challenge of this little piece of inspired humanity, this frail, slender, invalid, but divinely gifted man, to the enormous mass of uninspired and uninstinctive matter amid which he lived. He did not believe in law, life,

or blind mechanism, as the all-in-all of the system of things. He believed rather in Tennyson's second voice—

‘A little whisper breathing low,  
I may not speak of what I know.’

He *felt*, without being able to *prove*, that God was in this place.

Pascal's result of thought was very much the same as John Foster's, although the process by which he reached it was different. Pascal had turned—so to speak—the tub of matter upside down and found it empty. Foster had simply touched its sides and heard the ring which proclaimed that there was nothing within. The one reached at once and by intuition what was to the other the terminus of a thousand lengthened intellectual researches. Both had lost all hope in scientific discoveries and metaphysical speculations, as likely to bring us a step nearer to the Father of Spirits, and were cast, therefore, as the orphans of Nature, upon the mercies and blessed discoveries of the Divine Word. Both, however, felt that *THAT* too has only very partially revealed Truth, that the Bible itself is a ‘glass in which we see darkly,’ and that the key of the Mysteries of Man and the Universe is in the keeping of Death. Both, particularly Foster, expected too much, as it appears to us, from the *instant* transition of the soul from this to another world. Both clothed their gloomy thoughts, thoughts ‘charged with a thunder’ which was never fully evolved in the highest eloquence which pensive thought can produce when wedded to poetry. But while Pascal's eloquence is of a grave, severe, monumental cast, Foster's is expressed in richer imagery, and is edged by a border of fiercer sarcasm, for although the author of the ‘Thoughts’ was the author of the ‘Provincial Letters,’ and had wit and sarcasm at will, they are generally free from bitterness, and are rarely allowed to intermingle with his serious meditations. (In these remarks we refer to Foster's posthumous journal rather than to his essays.) Both felt that Christianity was yet in bud, and looked forward with fond yet trembling anticipation to the coming of a ‘new and most mighty dispensation,’ when it shall, under a warmer and nearer sun, expand into a tree, the leaves of which shall be for the healing of the nations, and the shade of which shall be heaven begun on earth. We must say that we look on the religion of such men, clinging each to his plank amid the weltering wilderness of waves, and looking up for the coming of the day—a religion so deep-rooted, so sad, as regards the past and present, so sanguine in reference to the future, so doubtful of man and human means, so firm in its trust on divine power and promise, with far more interest and sympathy than on that commonplace, bustling, Christianity

which abounds with its stereotyped arguments, its cherished bigotry and narrowness, its shallow and silly gladness, its Goody Twoshoes benevolence, its belief in well-oiled machineries, Exeter Hall cheers, the power of money, and the voice of multitudes. True religion implies struggle, doubt, sorrow, and these are indeed the main constituents of its grandeur. It is just the sigh of a true and holy heart for a better and brighter sphere. In the case of Pascal and Foster this sigh becomes audible to the whole earth, and is re-echoed through all future ages.

It was during the brief sunshine hour of his life that Pascal wrote his 'Provincial Letters.' On these Rogers dilates with much liveliness and power. He can meet his author at all points, and is equally at home when taking a brisk morning walk with him along a breezy summit, the echoes repeating their shouts of joyous laughter; and when pacing at midnight the shades of a gloomy forest discoloured by a waning moon, which seems listening to catch their whispers as they talk of death, evil, and eternity. The 'Provincial Letters' are, on the whole, the most brilliant collection of controversial letters extant. They have not the rounded finish, the concentration, the red hot touches of sarcasm and the brief and occasional bursts of invective darkening into sublimity which distinguish the letters of Junius. Nor have they the profound *asides* of reflection, or the impatient power of passion, or the masses of poetical imagery to be found in Burke's 'Letter to a Noble Lord,' and 'Letters on a Regicide Peace,' but they excel these and all epistolary writings in dexterity of argument, in power of irony, in light, hurrying, scorching satire, a 'fire running along the ground,' in grace of motion and in Attic salt and Attic elegance of style. He has held up his enemies to immortal scorn, and painted them in the most contemptible and ludicrous attitudes on a Grecian urn. He has preserved those wasps and flies in the richest amber. Has he not honoured too much those wretched sophisters by destroying them with the golden shafts of Apollo? Had not the broad hoof of Pan or the club of Hercules been a more appropriate weapon for crushing and mangling them into mire? But had he employed coarser weapons, although equally effective in destroying his enemies, he had gained less glory for himself. As it is, he has founded one of his best claims to immortality upon the slaughter of these despicabilities, like the knights of old who won their laurels in clearing the forests from wild swine and similar brutes. And, be it remembered, that though the Jesuits individually were for the most part contemptible, their system was a very formidable one, and required the whole strength of a master hand to expose it.

We close this short notice of Pascal with rather melancholy emotions. A man so gifted in the prodigality of heaven, and so short lived (just thirty-nine at his death), a man so pure and good, and in the end of his days so miserable ! A sun so bright, and that set amid such heavy clouds ! A genius so strong and so well-furnished, and yet the slave in many things of a despicable superstition ! One qualified above his fellows to have extended the boundaries of human thought, and to have led the world on in wisdom and goodness, and yet who did so little, and died believing that nothing was worth being done ! One of the greatest scholars and finest writers in the world, and yet despising fame, and at last loathing all literature except the *Lamb's Book of Life* ! Able to pass from the Dan to the Beersheba of universal knowledge, and forced to exclaim at the end of the journey, ' All is barren ! ' Was he in this mad or wise—right or wrong ? We think the truth lies between. He was right and wise in thinking that man can do little at the most, know little at the clearest, and must be imperfect at the best ; but he was wrong and mad in not attempting to know, to do, and to be the little within his own power, as well as in not urging his fellow men to know, be, and do the less within theirs. Like the waggoner in fable, and Foster in reality, while calling on Hercules to come down from the cloud, he neglected to set his shoulder to the wheel. He should have done both, and thus if he had not expedited the grand purpose of progress so much as he wished, he would at least have delivered his own soul, secured a deeper peace in his heart, and in working more would have suffered less. While Prometheus *was* chained to his rock, Pascal, voluntarily chained himself to his by the chain of an iron-spiked girdle, and there mused sublime musings and uttered melodious groans till merciful Death released him. He was one of the very few Frenchmen who have combined imagination and reverence with fancy, intellect, and wit.

In his next paper, Mr. Rogers approaches another noble and congenial theme—Plato and his master, Socrates. It is a Greek meeting a Greek, and the tug of war, of course, comes—a generous competition of kindred genius. We have read scores of critiques—by Landor, by Shelley, by Bulwer, by Sir Daniel Sandford, by Emerson, and others, on these redoubted heroes of the Grecian philosophy ; but we forget if any of them excel this of our author in clearness of statement, discrimination, sympathy with the period, and appreciation of the merits of the two magnificent men. Old Socrates, with his ugly face, his snub nose, his strong head for standing liquor, his restless habits, his subtle irony, the inimitable dialogue on which he made his enemies to slide down as on a mountain-side of ice, from the

heights of self-consequent security to the depths of defeat and exposure; his sublime common-sense, his subtle, yet homely dialectics, opening up mines of gold by the wayside, and getting the gods to sit on the roof of the house; his keen raillery, his power of sophisticating sophists, and his profound knowledge of his own nescience, is admirably daguerreotyped. With equal power, the touches lent to him by the genius of his disciple are discriminated from the native traits. Plato, to say the least of it, has *coloured* the photograph of Socrates with the tints of his own fine and fiery imagination; or he has acted as a painter, when he puts a favourite picture in the softest and richest light; or as a poet when he visits a beautiful scene by moonlight; or as a lover when he gently lifts up the image of his mistress across the line which separated it from perfection. We often hear of people *throwing* themselves into such and such a subject; there is another and a rarer process—that of *adding* oneself to such and such a character. You see a person, who, added to yourself, would make, you think, a glorious being, and you proceed to idealize accordingly; you stand on his head, and outtower the tallest; you club your brains with his, and are wiser than the wisest; you add the heat of your heart to his, and produce a very furnace of love. Thus Solomon might have written David's romantic history, and given the latter in addition to his courage, sincerity, and lyric genius, his own voluptuous fancy and profound acquirements. All biographers, indeed, possessed of any strong individuality themselves, act very much in this way when narrating the lives of kindred spirits. And, certainly, it was thus that Plato dealt with Socrates. The Platonic Socrates is a splendid composite, including the sagacity, strength, theological acumen, and grand modesty, as of the statue of a kneeling god, which distinguished the master; and the philosophic subtlety, the high imagination, the flowing diction, and the exquisite refinement of the disciple. Yet, even Socrates in the picture of Plato is not for a moment to be compared to the Carpenter of Nazareth as represented by his biographer, John, the Fisherman of Galilee. We shall quote, by and bye, the fine passage in which Mr. Rogers draws the comparison between the two.

To Plato as a thinker and writer ample justice is done. Perhaps too little is said against that slipslop which in his writings so often mingles with the sublimity. They are often, verily, strange symposia which he describes—a kind of *Noctes Ambrosianæ*, swarming here with bacchanalian babblement and there with sentences and sayings which might have been washed down with nectar. They are intensely typical of the ancient Grecian mind, of its heights and its depths, its unnatural vices and its

lofty ideals of art. In their conception of beauty the Greeks approximated the ideal, but their views of God and of man were exceedingly imperfect. Hence their disgusting vices ; hence their sacrifice of everything to the purposes of art ; hence the sensuality of their genius when compared to that of the Gothic nations ; hence the resistance offered by their philosophers to Christianity, which appeared to them 'foolishness ;' hence Platonism, the highest effort of their philosophy, seems less indigenous to Greece than Aristotelianism, and resembles an exotic transplanted from Egypt or Palestine. Except in Plato and Æschylus, there is little approach in the productions of the Greek genius to moral sublimity or to a true religious feeling. Among the prose writers of Greece, Aristotle and Demosthenes more truly reflected the character of the national mind than Plato. They were exceedingly ingenious and artistic, the one in his criticism and the other in his oratory, but neither was capable of the lowest flights of Plato's magnificent prose-poetry. Aristotle was, as Macaulay calls him, the 'acute of human beings ;' but it was a cold, needle-eyed acuteness. As a critic his great merit lay in deducing the principles of the epic from the perfect example set by Homer, like a theologian forming a perfect system of morality from the life of Christ ; but this, though a useful process, and one requiring much talent, is not of the highest order even of intellectual achievements, and has nothing at all of the creative in it. It is but the work of an index-maker on a somewhat larger scale. Demosthenes, Mr. Rogers, with Lord Brougham and most other critics, vastly over-rates. His speeches as delivered by himself must have been overwhelming in their immediate effect, but really constitute, when read, morsels as dry and sapless as we ever tried to swallow. They are destitute of that 'action, action, action,' on which he laid so much stress, and having lost it, they have lost all. They have a good deal of clear pithy statement and some striking questions and apostrophes, but have no imagery, no depth of thought, no grasp, no grandeur, no genius. Lord Brougham's speeches have been called 'law-papers on fire : ' the speeches of Demosthenes are law-papers with much less fire. To get at their merit we must apply the well-known rule of Charles James Fox. He used to ask if such and such a speech read well ; 'if it did, it was a bad speech, if it did not, it was probably good.' On this principle the orations of Demosthenes must be the best in the world, since they are about the dullest reading in it.

Far otherwise with the golden sentences of Plato. Dry argument, half hot with passion, is all Demosthenes can furnish. Plato

'Has gifts in their most splendid variety and most harmonious com-



binations; rich alike in powers of invention and acquisition; equally massive and light; vigorous and muscular, yet pliable and versatile; master at once of thought and expression, in which originality and subtlety of intellect are surrounded by all the ministering aids of imagination, wit, humour, and eloquence, and the structure of his mind resembles some master-piece of classic architecture, in which the marble columns rise from their deep foundation exquisitely fashioned and proportioned, surmounted with elaborate and ornamented capitals, and supporting an entablature inscribed with all forms of the beautiful.

'Plato's style,' Mr. Rogers proceeds, 'is unrivalled: he wielded at will all the resources of the most copious, flexible, and varied instrument of thought through which the mind of man has ever yet breathed the music of eloquence. Not less severely simple and refined when he pleases than Pascal, between whom and Plato many resemblances existed, as in beauty of intellect, in the delicacy of their wit, in aptitude for abstract science, and in moral wisdom; the Grecian philosopher is capable of assuming every mood of thought, and of adopting the tone, imagery, and diction appropriate to each. Like Pascal, he can be by turns profound, sublime, pathetic, sarcastic, playful; but with a far more absolute command over all the varieties of manner and style. He could pass, by the most easy and rapid transitions, from the majestic eloquence which made the Greeks say that if Jupiter had spoken the language of mortals he would have spoken in that of Plato, to that homely style of illustration and those highly idiomatic modes of expression which mark the colloquial manner of his Socrates, and which, as Alcibiades in his eulogium observes, might induce a stranger to say that the talk of the sage was all about shoemakers and tailors, carpenters and braziers.'—p. 334.

We promised to quote also his closing paragraph. Here it is, worthy in every respect of the author of the 'Eclipse of Faith,' and equal to its best passages:—

'We certainly hold the entire dramatic projection and representation of Socrates in the pages of Plato to be one of the most wonderful efforts of the human mind. In studying him it is impossible that his character as a teacher of ethics and his life-like mode of representation should not suggest to us *another character* yet more wonderfully depicted, and by the same most difficult of all methods—that of dramatic evolution by discourse and action; of one who taught a still purer, sublimer, and more consistent ethics, pervaded by a more intense spirit of humanity, of one whose love for our race was infinitely deeper and more tender, who stands perfectly free from those foibles which history attributes to the real Socrates, and from that too Protean facility of manners which, though designed by Plato as a compliment to the philosophic flexibility of *his* character of Socrates, really so far assimilated him with mere vulgar humanity; of one, too, whose sublime and original character is not only exhibited with the most wonderful dramatic skill, but in a style as unique as the character it embodies—a style of simple majesty, which, unlike that of Plato, is capable of being readily translated into every language under heaven; of one whose life

was the embodiment of that virtue which Plato affirmed would entrance all hearts if seen, and whose death throws the prison-scenes of the 'Phædo' utterly into the shade; of one, lastly, whose picture has arrested the admiring gaze of many who have believed it to be only a picture. Now, if we feel that the portraiture of Socrates in the pages of Plato involved the very highest exercise of the highest dramatic genius, and that the cause was no more than commensurate with the effect, it is a question which may well occupy the attention of a *philosopher* how it came to pass that in one of the obscurest periods of the history of an obscure people, in the dregs of their literature and the lowest depths of superstitious dotage, so sublime a conception should have been so sublimely exhibited; how it was that the noblest truths found an oracle in the lips of the grossest ignorance, and the maxims of universal charity advocates in the hearts of the most selfish of narrow-minded bigots; in a word, who could be the more than Plato (or rather the many each more than Plato), who drew that radiant portrait, of which it may be truly said "that a far greater than Socrates is here?"—pp. 366, 377.

Passing over a very ingenious paper on the 'Structure of the English Language' we come to one on the 'British Pulpit,' some of the statements in which are weighty and powerful, but some of which we are compelled to controvert. Mr. Rogers begins by deploring the want of eloquence and of effect in the modern pulpit. There is undoubtedly too much reason for this complaint, although we think that in the present day it is not so much eloquence that men *desiderate* in preaching as real instruction, living energy, and wide variety of thought and illustration. Mr. Rogers says very little about the *substance* of sermons, and in what he does say seems to incline to that principle of strait-lacing which we thought had been nearly exploded. No doubt every preacher should preach the main doctrines of the Gospel, but if he confine himself exclusively to these, he will limit his own sphere of power and influence. Why should he not preach the great general moralities as well? Why should he not tell, upon occasion, great political, metaphysical, and literary truths to his people, turning them, as they are so susceptible of being turned, to religious account? It will not do to tell us that preachers must follow the Apostles in every respect. Christ alone was a perfect model, and how easy and diversified his discourses! He had seldom any *text*. He spake of subjects as diverse from each other as are the deserts of Galilee from the streets of Jerusalem; the summit of Tabor from the tower of Siloam; the cedar of Lebanon from the hyssop springing out of the wall. He touched the political affairs of Judea, the passing incidents of the day, the transient controversies and heart-burnings of the Jewish sects, with a finger as firm and as luminous as he did the principles of morality and of religion. Hence, in part, the superiority and the success of his teaching. It was a wide and yet not an indefinite and baseless thing. It

swept the circumference of Nature and of man, and then radiated on the cross as on a centre. It gathered an immense procession of things, thoughts, and feelings, and led them through Jerusalem and along the foot of Calvary. It bent all beings and subjects into its grand purpose, transfiguring them as they stooped before it. It was this catholic *eclectic* feature in Christ's teaching which, while it made many cry out, 'Never man spake like this man,' has created also some certain misconceptions of its character. Many think that he was at bottom nothing more than a Pantheistic poet, because he shed on all objects, on the lilies of the valley, the salt of the sea, the thorns of the wilderness, the trees of the field, the rocks of the mountain, and the sands of the sea shore, that strange and glorious light which he brought with him to earth and poured around him as from the wide wings of an angel, as from the all-beautifying beams of dawn.

We think that if Christ's teaching be taken as the test and pattern, Mr. Rogers limits the range of preaching too much when he says its principal characteristics should be 'practical reasoning and strong emotion.' Preaching is not a mere hortatory matter. Sermons are the better of applications, but they should not be *all* application. Ministers should remember to address mankind and their audiences as a whole, and should seek here to instruct their judgments and there to charm their imagination; here to allure and there to alarm; here to calm and there to arouse; here to reason away their doubts and prejudices and there to awaken their emotions. Mr. Rogers disapproves of discussing first principles in the pulpit, and says, that 'the Atheist and Deist are rarely found in Christian congregations.' We wish we could believe this. If there are no avowed Atheists or Deists in our churches, there are, we fear, many whose minds are grievously unsettled and at sea on such subjects, and shall they be altogether neglected in the daily ministrations? Of what use to speak to them of justification by faith who think there is nothing to be believed, or of the *New Birth* who do not believe in the *Old*, but deem themselves fatherless children in a forsaken world. We think him decidedly too severe also in his condemnation of the use of scientific and literary language in the pulpit. Pedantry, indeed, and darkening counsel by technical language, we abhor, but elegant and scholarly diction may be combined with simplicity and clearness, and has a tendency to elevate the minds and refine the tastes of those who listen to it. It is of very little use coming down, as it is called, to men's level; now-a-days, if you do so, you will get nothing but contempt for your pains—you cannot, indeed, be too intelligible, but you may be so while using the loftiest imagery and language. Chalmers never 'came down to men's

level,' and yet his discourses were understood and felt by the humblest of his audience, when by the energy of his genius and the power of his sympathies he lifted them *up to his*.

Mr. Rogers thinks that all preachers aspiring to power and usefulness will 'abhor the ornate and the florid,' and yet it is remarkable that the most powerful and the most useful, too, of preachers have been the most ornate and florid. Who more ornate than Isaiah? Who spoke more in figures and parables than Jesus? Chrysostom, of the 'golden mouth,' belonged to the same school. South sneers at Jeremy Taylor, and Rogers very unworthily re-echoes the sneer; but what comparison between South the sneerer and Taylor the sneered at, in genius or in genuine power and popularity? To how many a cultivated mind has Jeremy Taylor made religion attractive and dear, which had hated and despised it before? Who more florid than Isaac Taylor, and what writer of this century has done more to recommend Christianity to certain classes of the community? He, to be sure, is no preacher, but who have been or are the most popular and most powerful preachers of the age? Chalmers, Irving, Melville, Hall; and amid their many diversities in point of intellect, opinion, and style, they agree in this, that they all abound in figurative language and poetical imagery. And if John Foster failed in preaching, it was certainly not from want of imagination, which formed, indeed, the staple of all his best discourses. Mr. Rogers, to be sure, permits a 'moderate use of the imagination;' but, strange to say, it is the men who have made a *large* and *lavish* use of it in preaching who have most triumphantly succeeded. Of course they have all made their imagination subservient to a high purpose; but we demur to his statement that no preacher will ever employ his imagination merely to delight us. He will not indeed become constantly the minister of delight; but he will and must occasionally, in gratifying himself with his own fine fancies, give an innocent and intense gratification to others, and having thus delighted his audience, mere gratitude on their part will prepare them for listening with more attention and interest to his solemn appeals at the close. He says that the splendid description in the 'Antiquary' of a sun-set would be altogether out of place in the narrative by a naval historian of two fleets separated on the eve of engagement by a storm, or in any serious narrative or speech, forgetting that the 'Antiquary' professes to be a serious narrative, and that Burke, in his speeches and essays, has often interposed in critical points of narration descriptions quite as long and as magnificent, which, nevertheless, so far from exciting laughter, produce the profoundest impression, blending, as they do, the energies and effects of fiction and poetry with those of prose and fact.

That severely simple and *agonistic* style, which Mr. Rogers recommends so strongly, has been seldom practised in Britain, except in the case of Baxter, with transcendent effect. At all events, the *writings* of those who have followed it, have not had a tithe of the influence which more genial and fanciful authors have exerted. For one who reads South, ten thousand revel in Jeremy Taylor. Howe, a very imaginative and rather diffuse writer, has supplanted Baxter in general estimation. In Scotland, while the dry sermons of Ebenezer Erskine are neglected, the lively and fanciful writings of his brother Ralph have still a considerable share of popularity. The works of Chalmers and Cumming, destined as both are in due time to oblivion, are preserved in their present life, by what in the first is real, and in the second a semblance of imagination. Of the admirable writings of Dr. Harris and of the two Hamiltons we need not speak. Latimer, South, and Baxter, whom Rogers ranks so highly, are not *classics*. Even Jonathan Edwards and Butler, with all their colossal talent, are now little read, on account of their want of imagination. The same vital deficiency has doomed the sermons of Tillotson, Atterbury, Sherlock, and Clarke. Indeed, in order to refute Mr. Rogers, we have only to recur to his own words, quoted above—‘This faculty, fancy namely, is incomparably the most important for the vivid and attractive exhibition of truth to the minds of men.’ It follows that since the great object of preaching is to exhibit truth to the minds of men, that fancy is the faculty most needful to the preacher, and that the want of it is the most fatal of deficiencies. In fact, although a few preachers have, through the agonistic methods, by pure energy and passion, produced great effects, these have been confined chiefly to their spoken speech, have not been transferred to their published writings, and have speedily died away. It is the same in other kinds of oratory. Fox’s eloquence, which studied only immediate effect, perished with him, and Pitt’s likewise. Burke’s, being at once highly imaginative, and profoundly wise, lives and will live for ever.

We have not room to enlarge on some other points in the paper. We think Mr. Rogers lays far too much stress on the *time* a preacher should take in composing his sermons. Those preachers who spend all the week in finical polishing of periods and intense elaboration of paragraphs are not the most efficient or esteemed. A well-furnished mind, animated by enthusiasm, will throw forth in a few hours a sermon incomparably superior in force, freshness, and energy, to those discourses which are slowly and toilsomely built up. It may be different sometimes with sermons which are meant for publication. Yet some of the finest published sermons in literature have been written at a heat.

From the entire second volume of these admirable essays, we must abstain. 'Reason and Faith' would itself justify a long separate article. Nor can we do any more than allude at present to that noble 'Meditation among the Tombs of Literature,' which closes the first volume, and which he entitles the 'Vanity and Glory of Literature.' It is full of sad truth, and its style and thinking are every way worthy of its author's genius.

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ART. II.—*Conférences sur les Applications de l'Entomologie à l'Agriculture, précédés d'un Discours.* [Conferences upon the Application of Entomology to Agriculture.] Par M. Macquart. (Extrait des Publications de la Société Royale des Sciences, de l'Agriculture et des Arts de Lille.) Paris: V. Bouchard-Hugard, Libraire; Roret.

2. *De l'Alimentation des Peuples et des Reserves de Grains; Avances sur Céréales; Destruction des Insectes.* [On the Food of Nations and Grain Stores; Loans upon Corn; and the Destruction of Insects.] Par M. Delamarre. Paris: Michel Levy Frères, Libraires-Editeurs. 1852.

BREAD-RIOTS have occurred partially in England and generally in France during the past winter. In England they have been described in the newspapers with their usual amplitude, while in France the news of them has been stifled by an ubiquitous police, who will not permit the occupants of a house to tell anything serious that has happened in it to their neighbours next door. It was only by whispers in confidence that it was known in Paris that Lyons was in insurrection, and noblemen on arriving in the metropolis told in none but safe company that the peasants who were paying tenpence a loaf for black bread were threatening to burn the *châteaux*. In Paris bread was sold at twenty-five sous or halfpennies outside the barriers, and at sixteen within them, the city paying the difference to the bakers in paper money created for the occasion. Probably this loss will ultimately reach the subscribers to the new French loan. In the agricultural towns of France the riots took generally the shape of mobs surrounding, hooting, and pelting unpopular corn factors. Probably a real bread riot is one of the sternest sights in the world, and never can be forgotten by any one who has witnessed it. There is a delirium which is produced by a long continuance of deficient nurture. It is as real while it lasts as any other form of lunacy, and always thirsts for a victim. The delirium of hunger especially disfigures the faces of women, making them look pitiable



and terrible. A natural but short-sighted impulse generally directs this delirious wrath against bakers and corn-merchants. Corn-dealers are capitalists who enable a country which does not happen to have produced enough of corn for its own consumption to buy corn with any other commodity it may have to spare. While serving their own interests they are, more efficiently than it could be done by the most active benevolence, labouring to feed the hungry. But just because they are seen to remove certain sacks of corn from one locality to another, they become the objects of a vengeance which tends to produce in reality the evil it avenges. The very earliest of the political recollections of the present writer is of seeing a mob in 1817 attacking the beautiful mansion of a gentleman in Union-street, Aberdeen, and trying to pull down the granite pillars of his portico because he had shipped his corn to London !

Dearth precede revolutions. They are antecedents, and if not causes, furnish the occasions for these outbursts of strife. As they generally at first increase the misery of dearth, revolutions are currently accused of producing the dearth. They are, in the logic of a whole legion of writers, who say what serves their turn, whether true or false, accused of being the causes of their own antecedents. The startling phenomena of the revolutions absorb those of the dearth, and revolutions which have generally given mankind whatever civil and religious blessings they may possess, are blamed for the miseries of which they are the remedies. Of the causes of deficient harvests men speak vaguely by ascribing them to bad seasons. There are good seasons and bad seasons, and the bad produce the dearth. What bad seasons are, meteorologically viewed, the facts, and causes, and periods of their occurrence, even the most intelligent of mankind are only beginning to inquire. It is only of late years, also, that scientific men have noticed seriously that entomological phenomena, or, to speak plainly, the plague of insects, also plays no insignificant part among the facts of bad seasons and the causes of dearth.

France is distinguished alike for the miseries of her revolutions and the ravages of her insects. M. Block, of the statistical department in the French Ministry of the Interior, divides the population of France as follows :—

Agriculturists . . . . .	20,351,628
Manufacturers . . . . .	2,094,371
Artisans . . . . .	7,810,144
Liberal professions . . . . .	3,991,826
Servants . . . . .	753,505
Divers . . . . .	782,496
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	35,783,170

The agricultural population he subdivides as follows :—

Cultivating proprietors . . . . .	7,159,284
„ farmers . . . . .	2,588,311
„ <i>metayers</i> (or halvers) . . . . .	1,412,037
„ labourers . . . . .	6,122,747
„ servants . . . . .	2,748,263
„ foresters . . . . .	320,986
	<hr/>
	20,351,628

The *metayers*, or halvers, are labourers who work the land upon the condition of giving the half or more of the produce to the proprietor. When Adam Smith published his 'Wealth of Nations,' five parts out of six of the whole kingdom were said to be occupied by this kind of cultivators. This system is now to be found chiefly in the south of France, and there has been in the last century a notable diminution in the use of it.

M. Delamarre, well known in France as the proprietor of 'La Patrie' newspaper when it laboured to establish the Empire upon the ruins of the Republic, has reprinted in the *brochure* before us a series of articles which he published to consider by what means an abundance of food could be obtained for the population, and dearths, and revolutions, and downfalls of monarchs prevented in future. His scheme is the establishment of loan-offices for farmers in the grain-growing departments, where they may receive advances upon the security of the grain in their granaries. His chief difficulty is the liability of the grain to perish in the barns from the ravages of a variety of insects. There would be great risk of the pledges becoming worthless after they were pawned. His plan for the preservation of the corn is so little satisfactory to himself that he entreats the paternal government he helped to set up to offer large prizes to naturalists for the discovery of the means of destroying noxious insects. The perishable nature of the pledge is the vice of his scheme of loan-offices to lend to farmers upon their corn to preserve them from the necessity of selling it cheap to foreigners, and to enable them to keep it until Frenchmen should need it.

M. Delamarre furnishes us with several facts and statistical approximations which are of more value than his pet scheme. He labours to give his readers in one of his articles an idea of the weekly consumption of corn by the 35,000,000 of population of France. The French consume weekly two millions of *hectolitres* (a hectolitre is twenty-two English gallons). This mass would be enough to load one hundred and sixty thousand one-horse carts, or five hundred ships of three hundred and twenty tons each. Were all the one-horse carts loaded and formed in line, the string would reach from Paris to Toulouse, two hundred

leagues, or six hundred miles. As for the corn consumed annually by France, were it placed in one-horse carts the convoy would be 10,000 leagues long, and could form consequently a string round the globe.

A comparison of the exportations and importations seems to show that since 1827 France has consumed more corn and flour than she has produced. The average imports are in excess by 500,000 or 600,000 hectolitres. But the fact is that until free-trade in corn was established in Great Britain, the excess of very abundant harvests in France was given to cattle. Official statistics estimated the consumption of wheat, oats, barley, &c., by cattle in 1835 at 4,000,000 hectolitres; and the consumption of breweries, distilleries, and starch manufactories was estimated at 2,700,000 hectolitres. M. Delamarre concludes, upon the whole, that there exists a natural equilibrium between the production and the consumption of France. In abundant years France sold corn to foreigners at twelve francs the hectolitre, and in bad years bought it at more than double the price. But for the ravages of insects upon hoarded grain, and the want of capital among grain-growers, this evil, with its dreadful train of consequences, would not exist.

‘Les Tableaux du Commerce Extérieur de la France,’ published annually by the French Board of Customs, presents the following statement of exports and imports of wheat:—

Years.	Exports.	Imports.
1827	32,793	59,740
1828	65,743	1,133,970
1829	62,133	1,609,783
1830	2,773	1,936,936
1831	97,713	1,050,216
1832	40,786	4,211,306
1833	40,624	5,302
1834	52,095	442
1835	35,796	422
1836	37,708	220,415
1837	60,301	284,896
1838	296,673	89,298
1839	452,440	1,153,273
1840	15,719	2,111,770
1841	470,468	155,786
1842	538,312	555,988
1843	94,004	2,018,257
1844	105,234	2,463,866
1845	160,021	747,513
1846	26,852	4,809,025
1847	59,298	8,846,315
1848	996,114	1,234,471
1849	1,504,780	4,044
1850	1,965,994	585
Totals	7,214,374	34,713,875

It thus appears that in twenty-four years France imported more corn than she exported by 27,500,000 hectolitres.

The following estimate of the consumption of corn in France presents a sad picture of the condition of the people. The average consumption of each inhabitant per annum in the nine best-fed departments is as follows:—Gers, 3 hectolitres 07 litres; Tarn-et-Garonne, 3 hectolitres 06 litres; Calvados, 2 hectolitres 89 litres; Seine-et-Marne, 2 hectolitres 86 litres; Bouches-du-Rhône, 2 hectolitres 86 litres; Lot-et-Garonne, 2 hectolitres 84 litres; Seine, 2 hectolitres 72 litres; Seine-Inférieure, 2 hectolitres 54 litres; Seine-et-Oise, 2 hectolitres 53 litres. These nine departments have together 4,500,000 inhabitants.

The departments which consume the least are:—Ariège, 87 litres; Allier, 60 litres; Haute-Vienne, 54 litres; Morbihan, 50 litres; Ardeche, 46 litres; Finistère, 45 litres; Corrèze, 41 litres; Lozère, 31 litres; Loire, 26 litres; Creuse, 26 litres; Haute-Loire, 21 litres; Cantal, 18 litres. These departments have together a population of more than 4,000,000 of inhabitants.

Man has formidable competitors in insects in regard to the consumption of corn. MM. Richard and Guérin-Menneville laid the following estimates of the annual losses sustained by agriculture in general in France from insects before the National Assembly and the Central Congress of Agriculture. Nobody has charged them with exaggeration:—‘Annual damage to the harvests:—Cereals: Never less than a tenth part of the harvest, or 200,000,000 francs, worth sometimes a fourth, say 500,000,000 francs. Olives: Never less than a fourth, or 6,000,000 francs, and sometimes of six harvests not one is good. Vines: In the two departments of the Rhône and the Saône-et-Loire alone, 7,000,000 francs,’ &c.

The annual average destruction of corn is estimated by the best judges at 250,000,000 francs, or 10,000,000 pounds sterling. A common opinion even among intelligent persons is that while the study of insects is perhaps one of the most curious and interesting of all the branches of human knowledge, it is not of any great practical importance. These calculations give us the means of forming a financial estimate of the importance of entomological science to a single nation. Without admitting the truth of the saying that money is the test of everything, entomology need not shrink from it. Leaving out of the estimate the injuries done by insects to vines, vegetables, forests, buildings, animals, and vestments, the waste they cause to the great staple of agriculture is an affair of 10,000,000 sterling per annum. The means do not exist of forming a practical estimate of the annual ravages of insects in Great Britain and Ireland. The establishment of an

office for the collection of agricultural statistics has only been recently mooted in London ; but the famine in Ireland in 1845 has been traced to the ravages of a single insect, and there cannot be a doubt that the practical importance of entomological science to the British Empire is even proportionately greater than it is to the interests of France.

Differences proportionately small in the harvests produce great increases in the price of grain. Panic, probably the worst of human ills, plays its usual disastrous part in augmenting and creating the very evils it fears—

‘ Starting back, he knows not why,  
Even at the sound himself had made.’

French statistics furnish curious particulars of the effects of deficiencies in raising prices. In 1816 the harvest was deficient by an eighth, and the price was trebled ; and a tenth was deficient in 1847, and the price was trebled.

M. Delamarre, on what grounds he does not state, makes the following curious estimate of the annual consumption of corn in France for each inhabitant. ‘ Prior to the sixteenth century the annual consumption of corn by each inhabitant appears to have been six hectolitres ; during the seventeenth century it was reduced to four hectolitres per head, and at present it is not more than three hectolitres.’ Meat, fish, game, vegetables, fruits in constantly increasing varieties and quantities have taken the place of bread in the nourishment of human beings in modern society. Now-a-days, probably the richest and most luxurious men eat least bread.

In his efforts to show the importance of the consumption of corn by insects, M. Delamarre states it in different forms. In a year they destroy as much as all the French eat in five weeks ; and two species alone devour, annually, more than three millions of men. If the corn destroyed by insects every year in France were placed upon single-horse carts, the string would be as long as a tenth of the circumference of the globe.

In this article, we do not employ the word insect in the wide popular sense of every little noxious animal as the farmers use it, including in it even such mollusks as slugs, nor in the way it is employed by Linnæus, to signify all animals formed in segments or sections. Modern usage applies the word insect to little animals whose bodies are formed by rings or sections, and who have six feet. Their life is passed in four different states,—the state of eggs, of worms, caterpillars, or larves, the state of nymphs or chrysalides, and the state of *imago*, or perfect insects. The females lay the young in the state or form of eggs. They have ordinarily two or four wings, and two little horns or

feelers, called antennæ, before the head. The apparatus of the mouth is the same in the pieces of which it is composed, although assuming the widely different forms of jaws for mastication, lances for piercing, and tromps for suction. Their growth takes place in the state of larves, and the nutrition of their perfect state is only taken to support life. They enjoy all the five senses, and are organized for all the great functions of life, respiration, circulation, nutrition, and generation.

To these uniformities of structure insects add a marvellous variety of modifications. They are classified in orders, according to the number and forms of their wings. The following table of the Insect Orders has been drawn up with great care and labour, in the hope of presenting the general reader with a picture at one view of the most curious division of the animal world. The tenebrous and revolting nomenclature which reigns in natural history, and which perplexes the Greek scholar nearly as much as other people, is retained ; but we have stated what it pretends to tell in English words, and cited examples of the insects under their popular names :—

## INSECT ORDERS.

NAMES.		
Scientific.	Descriptive.	Popular.
Coleoptera.	Shield-wings.	Beetles, chaffers, lady-birds, death-watch, glow-worm, Spanish-fly, sexton-beetle, &c.
Dermaptera.	Skin-wings.	Earwigs.
Orthoptera.	Straight-wings.	Grasshoppers, locusts, crickets, cockroaches, &c.
Thysanoptera.	Dancing-wings.	
Neuroptera.	Lace-wings.	Dragon-flies, white ants, &c.
Hymenoptera.	Vein-wings.	Bees, wasps, ants, &c.
Strepsiptera.	Fan or pleated wings.	
Diptera.	Two-wings.	Houseflies, gnats, crane- flies, &c.
Lepidoptera.	Scaly-wings.	Butterflies, moths, &c.
Hemiptera.	Half-wings.	Bugs, plant- bugs, blights, hop-flies.
Aphaniptera.	Hidden-wings.	Fleas.
Parasites.	Parasites (near bread).	Lice.
Thysanoura.	Dancing-tails.	

Without anal nippers.	With hind wings folded crosswise.	With clyters.	With distinct hind wings.	With metamorphose.	
With anal nippers.	With hind wings folded lengthwise. With rudimentary wings.				
	With reticulated wings. With veined wings.	Without clyters.			
			With rudimentary hind wings		Chewers.
		Two wings only.	Wings with scales.		Nuckers
		Four wings.	Nude wings.		
	Members entirely nude, or hind wings with half-shields. Without apparent wings. Abdomen without appendages. Abdomen with appendages.				



Reference to this table will spare us many repetitions in the brief mention we propose to make of the insects most injurious to the cereal and leguminous plants. Leaving aside for the present the insects which injure woods, plantations, cattle, and human beings, we shall only enumerate the more important of the insect enemies of the herbaceous plants in the fields.

A little coleoptera or shield-wing, of the kind called *curculio* by Linnæus, occupies a bad pre-eminence among the destroyers of the vegetable food of man. The French call this beetle, when a larve, the 'calandre,' and when an imago, the 'charançon'—*Calandra granaria*—and in both states it devours the corn. Every larve devours a grain. The mother deposits an egg in the grain, and the larve feeds upon the flour inside until nothing remains except the husk. The larve leaves it, metamorphosed from a worm to a beetle, and ready to multiply its kind with amazing rapidity. Of this insect, it has been said there are as many as six hundred different kinds. A generation passes through all its changes in fifty days in the environs of Paris, and in thirty in those of Marseilles, where it has been calculated that a single pair has produced 6000 individuals during a season. Sometimes, all the grain in a granary is devoured, and nothing left except the chaff. The insect enjoys a most tenacious vitality. It has been known to live and multiply several years under a coating of mastic and plaster, by which the farmer flattered himself he had rid his granary or barn of them for ever.

These enemies of man have been hitherto combated in three ways,—by lowering the temperature of granaries, by turning the corn, and by strong odours. They dislike the smell of ammoniacal salts. The eggs cannot become larves at a temperature of less than eight degrees Réaumur. By keeping the granaries under this degree of heat, as far as practicable, combined with avoiding humidity, the larves are destroyed in the eggs. The *Greniers-Vallery* are large turning cylinders, which have been invented to put to flight these little beetles or weevils. The cylinder is divided into chambers, with apertures, through which the insects may escape and fly away.

*Saperda tenuis* is another coleoptera or shield-wing which destroys the corn. It often destroys a sixth, a fifth, or even a fourth of the harvest. A single female will depose an egg in each of two hundred stalks of corn. The *Saperda tenuis* appears in the month of June, when the wheat is in flower. The female pierces a little hole near the ear, in which she lays her egg, which descends or falls down to the first knot of the stalk. A little worm or larve is soon developed, which eats the inside, leaving nothing but the epiderm. The ear thus cut off from the sap remains empty, and drying as the other ears ripen, falls before

the first puff of wind. The earless stalks remain upright and conspicuous among the bending corn; and the French farmers call them *aiguillons* or spears; saying they have been made spears of, and name the insect the *aiguillonier*, or spearmaker. The larve, after having weakened the stalk at the ear, gnaws through the knots and lodges itself a little above the soil, lying snugly all winter, concealed amidst the remains of its food. Before the corn is ripe and the harvest begun, the larve is full grown and in his winter quarters. In the beginning of the June of the following year the *Saperda tenuis* changes into a nymph or chrysalide, and in a few more days the perfect insect is hatched, and eats its way out of the tube with its teeth or mandibules, and in turn propagates the generations and perpetuates the ravages of its kind.

Humidity is necessary to preserve the life of this larve. It can support great cold, and live two years in the straw without its metamorphoses, but dryness kills it. When the wheat, barley, or oats infected with it is cut close to the ground, it disappears. Burning the stubble is a still better remedy. M. Macquart says the *aiguillonier* is not met with in the *Département du Nord*, probably because the corn is cut short and the fields ploughed after the taking in of the harvest.

M. Macquart, who is a distinguished entomologist, mentions several other beetles which injure corn. *Zabrus inflatus*, *Amara trivialis*, *familiaris*, *communis*, *tricuspidata*, &c. These carabes, although they are reputed to be carnassiers, and when they cannot get vegetable food do destroy each other, are known, when larves, to devour the roots, and, when imago, to eat the ears of corn. M. Germar has made known the larve of *Zabrus gibbus*, which conceals itself in the earth during the day, and comes forth at night to eat barley and wheat. The female lays a great number of eggs upon the stalks of the graminous plants, and causes considerable havoc. The coleoptera of the genus *amara* also leave their retreats under stones, moss, and grass, and feed upon corn during the night.

Prior to passing from the shield-wings to the dust-wings, from the beetles to the butterflies, or from the coleoptera to the lepidoptera, in scientific language, we must make our brief notes less imperfect than they are by noticing the *Elater (agrilus) segetis*. The larves of this beetle are long, straight, yellowish, and hard. They mine underground, and by eating their roots destroy the plants. After a severe winter their ravages are often considerable in the month of April. A kind of cake, called *des tourteaux de cameline*, pounded into powder and scattered upon the parts of the fields where their devastations have begun, is said to protect the corn from their ravages. The insect ought also to be attacked in its winged state, and before it has had

time to lay its eggs. From some unknown cause the elater never attacks a field more than partially.

*Chrysomela cerealis* is another coleoptera which is destructive to the corn. It is green and gold in colour, and small and oval in shape.

The shields of the coleoptera rival the metals and gems in their lustrous splendour, and the brilliant dust upon the wings of the lepidoptera is not surpassed in beauty by the colouring matter of flowers; but, unfortunately, it would be hard to say which of the orders furnishes the most formidable rivals to mankind in the consumption of the graminees. Corn is destroyed by moths. There is a moth very little different from the moth with which everybody is familiar as the enemy of every wardrobe, which has earned for itself the title of the Terrible! The type of the species is *Tinea pellionella*, or the fur-moth. Few men can have failed to witness, probably with more amusement than sympathy, the expression, upon a maternal or conjugal face, of annoyance and disappointment, when a carefully locked-up muff, victorine, or cape of sable fur, has been displayed completely moth eaten. But a kindred species, the *Tinea granella*, is a more formidable destroyer. This moth is more known in England than in France. It flies by night, and is of a yellowish-white colour, with dark spots upon the upper wings. The *Tinea granella* ties together, with silken threads, which it spins, a little heap of corn, and leaves itself a passage by which it goes out to eat the grain. When there are many of these insects in a granary, the surface of the corn is seen tied together sometimes to a depth of three inches. The grains attacked by the *Tinea* being at the top are easily removed; and when the granary is once cleared of them, it ought to be closed with canvas frames over the windows.

*Butalis cerealella*, Dup., or *alucite des grains*, is the lepidoptera of which the French speak as the Terrible! Every year a formidable competitor with man in the struggle for the bread of life, this insect made itself for ever memorable by causing a frightful famine at Angoumois, in 1760. It is of the genus *phalena*. Duhamel and Tillet observed it at this epoch with great care; and their description of it is full of curious details. It lives successively in the forms of egg, larve, chrysalide, and imago. Tillet says the female deposits her eggs upon the ears of wheat, in little packets of three, four, or six at a time, and in all to the number of from sixty to eighty or ninety. They are laid between the grains, and quite near where the grains are attached to the straw or stalk. The eggs are very small. They might be passed through the hole made by the finest needle in a sheet of paper. The eggs are hatched in from four to six days after they are laid. When it comes out of the egg, the larve is

about the thickness of a hair. Small as it is, however, it knows how to penetrate the grain, tearing the husk and throwing it upon all sides in extremely fine particles, until it succeeds in reaching the farinaceous substance which serves it as an aliment. A minute heap of husks alone betrays the opening of the hole of the caterpillar of the alucite in the grain. Many young larves perish for want of the strength necessary to tear the husk and penetrate the grain. The young larves, according to the observations of Réaumur, sometimes devour each other, or have mortal battles among themselves. There is never more than one larve in a grain. Duhamel and Tillet have sometimes seen three or four caterpillars dead upon a grain, of which one, doubtless the victor and the strongest, had taken possession. Upon opening a grain containing an undeveloped larve, Duhamel and Tillet found much flour, while in the grain of the fully developed larve there was not enough of farinaceous matter left to whiten the water in which the husk was broken. When these husks are presented to pigs they refuse to touch them. The fully developed larve is only two lines long, and it is about half the size altogether of the grain in which it is enclosed. The body is smooth and quite white, and it has sixteen feet, which are scarcely discoverable even with the aid of the microscope.

The *alucite* exhibits a curious phenomenon of instinct. As if it foresaw that in a perfect state it would not possess the instruments necessary to cut through the husk of the grain in which it lives, the larve makes for itself a trap-door, by which it may emerge when grown into a moth. This trap-door is discernible, because it is whiter than the rest of the husk, and it is about the size of the head of a small pin. Duhamel and Tillet on lifting up the lid of the trap could see the chrysalide within the hole. Prior to transforming itself, the larve makes in the grain a little chamber to receive and separate from it its excrements.

When the insect is perfectly formed it leaves the grain by the trap-door. The newly developed moth is sometimes so vigorous that it starts upon its first flight with the husk adhering to it in which it was nourished, developed, and sheltered.

Fifty days suffice for the circle of the existence of the alucite. Several generations pass through this circle during a season, and especially in dry and warm seasons.

The moth lays her eggs as readily upon the ears of corn in the barns as upon those which are ripening in the fields. In the barns all seasons are alike. When the grain is infected it heats, and this warmth is very favourable to the hatching of the eggs, the growth of the caterpillars, and the reproduction of the moths. It is not all rare to see moths coming out of a heap of grain all

the season until the first frosts of autumn, and to find in the grains at the same time larves and chrysalides during the whole of winter.

The alucites lay their eggs in autumn in the barns, and in the spring in the fields. The moths of spring are nocturnal in their habits, and leave the barns in the evening for the fields, searching for a more succulent nurture for their offspring than the barns contain. The summer flights of moths multiply and lay in the barns. They seem to know that there is not then any grain in the fields suitable for them. The spring flight, on the contrary, force their way through the crevices, or fly through the windows of the barns and granaries in great numbers, and lay their eggs upon the ears of the green corn. M. Milne Edwards exhibits to his class upon entomology at the Jardin des Plantes a glass vase full of grains of wheat infected with the alucites, and covered with a gauze, which prevents their escape while admitting the air. A more curious scene of insect life it would be difficult to conceive. The moths fly about in the vase, or push about through the interstices of the grains, in the most agile and wonderful way. Eggs, larves, chrysalides, and moths are all to be seen at once, and the active life and various flirtations of the perfect insects in the brief joys of their existence afford perpetual amusement to the observer.

Dr. Harpin, a member of the Conseil-General of the department of the Indre, says—‘ In twelve or fifteen of the departments in the middle and south of France, where corn is the staple culture, the standing wheat and rye are attacked prior to their maturity by myriads of alucites, the larves of which are lodged in the farinaceous substance of the grain, which they replace with their excrements. The insects pass through their various transformations within the protecting envelope of the grain. When harvest comes, a fourth or a third, and sometimes more of the ears are entirely devoured. Most of the other grains, although apparently intact, contain the germs of the destructive insect. These larves are so numerous, that when a handful of grain or ears is squeezed, a white and viscous fluid issues out, which is composed of the bodies of the crushed insects. The crushed husks remain flat and empty, and agglomerate together as if they had been wetted. The ravages of the alucites in the granaries and barns reach such a point, that if the threshing and grinding is delayed a few months, three-fourths, and sometimes seven-eighths of the harvest are lost. The bread made of such corn, especially when it is not sufficiently sifted, contains the remains of the bodies and excrements of the insects. It has a disagreeable and disgusting taste, which catches the throat. This bread does not adhere together, but separates in water as easily as a lump of earth.

An epidemic malady in the throat, of a very dangerous description, which had reigned of late years in the countries ravaged by the alucite, is ascribed to the use of this most unwholesome bread.'

Among the insects which injure the growing cereals is a fly with four wings, called *Cephus pygmea*. It is a hymenoptera, having wings, which appear to be veined like those of wasps and bees. It frequently commits considerable ravages upon the wheat and rye. With a little saw, which it carries at the end of its body, it cuts a little hole in a stalk of corn in the month of May, and inserts an egg in the stalk. The larve nourishes itself upon the pith of the plant. Cutting through the partitions or knots, it descends towards the soil in the stalk a few days prior to the harvest. A short distance above the ground the larve cuts the straw circularly inside, into the form of a sort of spiral staircase, at the bottom of which it passes the winter, enveloped in a web of silk. In the following April it becomes a chrysalide, and soon after a fly. The stalks of wheat or rye infected with the *cephus pygmea* become white and straight a week or a fortnight before the harvest. While the other plants are green and bending with their load, they are erect and empty, or bear only a few shrivelled grains. Weakened by the circular gallery in the pith, the stalk breaks before the first puff of wind. Sometimes this devastation goes to such an extent, that the field appears as if it had been trodden down by a pack of hounds or a herd of cattle.

The larves of the *cephus* are destroyed by turning over the soil of the fields several times, or by burning the stubble. In the north of France the farmers find from experience, and from the traditions of their forefathers, that early sown corn is more exposed to injury from the attacks of this insect, than is corn which has been sown late in the season. Probably this is owing to the circumstance that the late sown corn is not advanced enough at the time when the female deposits her eggs to receive them, and she is consequently forced to lay them upon plants less agreeable to the larves, in which they perish for want of suitable shelter and food. The accurate observation of the periodic phenomena of insect life is not yet brought to the perfection of which it is capable. However, the experience of British farmers in regard to the turnip fly, demonstrates what good may be done to science and to agriculture by modest observers, who will only observe accurately, and record exactly the day and the hour, in successive years and various localities, in which they have seen the smallest insects pass through the phases of their lives.

The chlorops is a little yellow moth, with black stripes upon the back, which appears in autumn. It is a formidable destroyer, from its great numbers. Each female lays an egg upon a single stalk of wheat or rye. She cuts out a hole at the side of the



stalk from the ear to the knot, making a passage between the stalk and the first enveloping leaf. The ear is prevented from leaving its sheath, and no nourishment reaches it. There are a variety of chlorops, but the most common which attacks the green corn is yellow, with a black triangle upon the head, and five unequal black stripes upon the upper wings. M. Macquart says it is the larve, and not the female, which first cuts into the stalk. The eggs are deposited, and a few days afterwards, the sap alimented by the roots continues the growth; but not being able to push up the stalk thickens the leaves, in the midst of which the larve passes the winter. The plant, say the French cultivators, is, when in this state, in breeches, or like a leek. It remains in this state until the month of March, when it fades and dies. About the same time the larves become chrysalides, and in May they become moths. The females of the second generation lay in June. But as they find the rye already hard and dry, they attack at this time the wheat solely. They depose at the bottom of the ear, before it can disengage itself from the leaf which serves it as a hood. A few days afterwards the larve has completed the passage which it makes for itself; a little longer, and it is a chrysalide; and in August the perfect moths wing their flight. The plants attacked remain green when their companions are yellow; and it is only upon the side opposite the hole of the chlorops that the ear produces a few shrivelled grains. Towards the side of the ear attacked, it is entirely abortive.

The moths of August lay their eggs in September upon the new-sown wheat or rye. The chlorops thus destroys the grain twice a year. It was in Sweden, in 1778, that the chlorops first distinguished themselves; they committed considerable ravages in France in 1812, and in 1829 they destroyed, it was calculated, a seventieth part of the harvest in the environs of Paris. M. Guerin-Menneville, in his 'Essai sur les Insectes,' reports the following fact:—'M. Wago, of Warsaw, said, in 1827, the roof of a glasshouse, about fifteen yards long and twelve broad, was entirely covered by myriads of chlorops, which were killed every day, and every day renewed. Wishing to count their numbers, he found that there were 156 of them in a square inch. As the roof contained 115,200 square inches, it followed that there were about 18,000,000 of insects, and as they were daily massacred and daily renewed, during ten days, there must have been 180,000,000 of them. In how many graminous plants must they have deposited their eggs prior to perishing in this way!'

Several other insects attack the corn in different countries. *Cecidomyia cerealis*, Bremi, has caused considerable damage in Baden-Baden, in Hungary, and Carinthia. *Cecydomia destructor*

has caused famine several times in different parts of the United States of America. *Cecydomia tritici* has often caused dearths in different nations of continental Europe. This little fly is about a tenth of an inch long, and has feelers as long as its whole body. The Americans call the *Cecydomia destructor* the Hessian fly, because they believe it was brought over to their continent by the Hessians in the British service, in the straw for their horses, during the War of Independence. The eggs are deposited at the beginning of winter, at the insertions of the leaves of the wheat.

The *noctua segetis*, when a larve, eats the roots of the corn in winter. *Pyralis secalis* attaches itself to the stalk and gnaws it. The larve of *Noctua ochrolenca*, Hubner, eats the growing pith; and myriads, in harvest time especially, of *Physaphus obscurus*, Miller, feed upon the grain.

With two general remarks, we conclude a paper in which we have tried to excite the curiosity of the general reader, rather than satisfy the questions of the man of science. The application of entomology to agriculture, at which Audouin, Ratzbourg, and others have laboured, promises very valuable results. Exact calendars of the epochs in the lives of the noxious insects cannot fail to be useful to farmers, and every man who has the use of his eyes, and pen and ink, can assist in the preparation of these calendars. Probably, they will ultimately have to be combined with meteorological and botanical observations, before they can enable man to gain the victory in the battle he wages with insects for the bread of life.

We have hazarded an innovation in the nomenclature of the insect orders. The terminology of the natural sciences is the object of universal complaint. The authors of dictionaries find the etymologies difficult, not merely because they appertain to nearly all languages and dialects, ancient and modern, but because these apparently learned terms have often been combined by ignorance and caprice. Professors of Natural History, when addressing young men with heads full of Greek, are obliged to tell them they are to forget the original meaning of the words, and find out what the naturalists intended them to signify. We have made a first attempt to place by the side of the scientific terms what we suppose they were intended to signify in the English tongue. If the public should approve the attempt, more successful efforts may follow, and the result can scarcely fail to make the first steps towards the natural science less difficult and dry than they have hitherto been. The days are long gone by in which the Latin served the learned men of Europe as a sort of universal language. In addition to Latin and Greek, the new generation of naturalists are expected to be able to express

themselves in three or four of the modern languages, especially English, French, German, and Italian. If the nomenclature of science followed a similar impulse, and the great classifications were expressed in words compounded from the roots of the living languages, the *savans* would be saved much painful labour, and the *gens du monde* would escape many barbarous sounds and revolting difficulties.

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ART. III.—*Night and the Soul*. A Dramatic Poem. By J. Stanyan Bigg. London: Groombridge & Sons. 1854.

2. *Zeno; a Tale of the Italian War, and other Poems*. To which are added, Translations from Modern German Poetry. By James D. Horrocks. London: John Chapman. 1854.

3. *Janus, Lake Sonnets, &c., and other Poems*. By David Holt. London: William Pickering. 1853.

4. *Songs of the Present*. London: Clarke, Beeton, & Co.

5. *Morbida; or, Passion Past; and other Poems*. From the Cymric and other sources. London: Saunders & Otley. 1854.

6. *A Poet's Children*. By Patrick Scott. London: Longman & Co. 1854.

THIS utilitarian age seems to supply a hungry and barren soil for the cultivation of the highest order of poetry. Horace proscribes even a proficiency in the pence table and in the mysteries of weights and measures as fatal to the production of poetry which is destined to live. What he would have written on this matter had he lived in London in the year of grace 1854, instead of having flourished at Rome about the time of the Advent, must be left to conjecture. A commercial spirit, of which he never dreamed, has now pervaded the community; and yet even this has not been unproductive of a class of poets of which the bards of antiquity could necessarily form no conception. Poetry is sometimes (and that in accordance with the etymology of the word) described as creative. It cannot be absolutely so. Like the arts of painting and sculpture, it can only be imitative even in its highest perfection. It is not given to man to create, but only to combine; and the highest perfection of this, as of other arts, lies in producing the rarest, the choicest, and the most remote combinations. Hence a school of painting has arisen since the days of the ancient critics, of which the Dutch painters and our own Hogarth and Wilkie are examples, whose representations of

domestic interiors, even of a kitchen, or a larder, command universal admiration from the mere truthfulness and ingenuity of their delineation. And so, too, such poets as Crabbe (to mention one name among many) have earned a lasting fame on a similar principle. In both cases, the effect has been produced by a degree and a kind of civilization unknown to antiquity.

We have said that the present generation seems unproductive of the highest order of poetry. It would seem as if stirring times could alone produce it. It was amidst the social agitations which prevailed in the days of Elizabeth that Shakspeare and his contemporaries inaugurated the highest school of British poetry; Milton flourished during the Civil War; and in the Georgian era, and amidst the turmoil of the French Revolution, and of a mental and social revolution in this country, as profound and intrinsic, though not so noisy and devastating, our poetic literature was illustrated by the convergent rays of Byron and Moore, of Scott, Wordsworth, Burns, Shelley, and a tribe of others, who shine with feebler ray amidst the wide-spreading blaze of this constellation.

Since the times of these great poets, strange changes have passed on those conditions of society which it is one of the functions of poetry to represent and embellish. The daily toils of men, and wives, and maidens, have been superseded by what would formerly have been regarded as a magic influence. Distant countries have been brought into near neighbourhood; and those whose experience has been limited by a radius of ten miles from their native village have become the citizens of the world.

To illustrate so new a condition of men and manners, there must be a new school of poetry, which apparently rises ever more to depict and immortalize the evanescent features of the age which witnesses its birth. We seem just now, in this respect, to be in a transition state. The thrones of the poetical oligarchy are empty. Vacated by the illustrious bards we have mentioned, they await new occupants, and society is gazing to the orient horizon for the forthcoming men. Our limited vision only descries the pioneers of the advancing force. In the interregnum, we must take leave to say that Mr. Tennyson, the Poet Laureate, occupies only a vice-regal chair. A disciple of the mystic school, he must wait for the intelligent appreciation of the public to stamp with the seal of validity the partiality of Sir Robert Peel, which was greatly attributable to the absence of competition. To some of his few productions we must give the tribute of our admiration; they bear upon them (to use the phrase of Mr. Macaulay) a hard enamel, which cannot but be attractive to every man of taste; but in many of his poems, we must honestly confess, that we fail to discover a meaning, while some of them

appear to us to be absolutely childish and silly. He seems to have fallen into the fundamental error of Mr. Wordsworth's school, that everything, from a diadem to a skipping-rope, is a legitimate subject of poetry. And public taste, which, after all, we venture to think, is the highest court of appeal, repudiates the principle.

The foremost British aspirants, after the laureate, are the author of 'Festus,' the author of the 'Roman,' and Sir Edward Bulwer Lytton. Not a few splendid courtiers crowd around the poetic throne, awaiting the entrance of a sovereign of song, but as yet the regal seat is vacant. The works, the titles of which are prefixed to this article, illustrate the truth of these observations. There is but one of them which claims a careful criticism. This is 'Night and the Soul.' It bears a signature, which is most probably fictitious, and is designated a dramatic poem, although its construction scarcely justifies the title. It has no plots, no incidents, and no catastrophe, and it exhibits no array of *dramatis personæ*. It sets at defiance the orthodox 'unities,' and courteously leaves both place and time to the imagination of the reader. Its chief characters are two enthusiastic youths, Alexis and Ferdinand, and two ladies, of whom they are respectively enamoured, Caroline and Flora. The work is a series of sentimental dialogues, in which these are the chief interlocutors. The time is almost invariably night, and the imagery mainly drawn, and that with great variety and beauty, from nocturnal phenomena.

It is, however, half the duty of a critic to find fault, and in the prosecution of 'the gentle craft,' we cannot but note an overstrained and pretensive style of dialogue, a kind of self-sentience, as if each speaker was striving to do his best, and conscious of his own eloquence. Any one who compares the soliloquies of Byron's 'Manfred' with these conversations, will clearly perceive our meaning. He will be reminded of the poetic contests of Virgil's 'Eclogues,' and, perhaps sympathetically wearied with the strife, will be inclined to exclaim in the words of that poet:—

'Claudite jam rivos, pueri ; sat prata biberunt.'

Notwithstanding this exception, however, there is much of vigour and beauty, both of thought and expression in the poem before us; and if, as we suspect, the author is a young man, he is likely to win a more than respectable position as a poet. We have already said that this poem contains no plot to narrate, and he therefore deserves a larger tribute of praise for having produced an interesting drama which is intentionally destitute of that attractive element. Some of the more scattered passages alone can be presented to the reader, but these indicate poetic

genius in no small degree. The first we will quote is illustrative of the uses of adversity, and is as follows:—

‘——The soul that hath not sorrowed  
Knows neither its own weakness nor its strength;  
Sorrow reveals heaven to us; for our souls  
Hang in the infinite like sun-dyed globes,  
On which the time-rays of the present play;  
But ever and anon a shadow comes  
Over and on them, cast forth from their thrones  
In the great world to come, when a bright seraph  
Glides like a glow behind them. And our woes  
Are like the moon reversed, the broad bright disk  
Turned heavenwards—the dark side towards us,  
Till God, in his great mercy turns them round,  
And rolls them, with a wise and gentle hand,  
Into the dim horizon of the past,  
To bless us with their smile of tearful lustre.’—p. 13.

Our author seems to have had Byron’s poem of ‘Manfred’ continually in his view, and he represents a number of spirits exercising their baleful influence on Alexis, and subjecting his sensitive mind to a sharp and terrible ordeal. This is introduced by a kind of incantation, of which the following is the commencement:—

‘SPIRITS OF DARKNESS ALL.  
‘Sisters, sisters, gather round us!  
Shake the cavern’s rocky floor!  
We have triumph now before us;  
We have treasure evermore.  
Hell is winning! Earth is spinning  
Like a moth, around its fate;  
And the trophies grow and gather  
Round the doom-world’s ebon gate.  
Hark! the doors of hell are clanging,  
Ever wheeling to and fro,  
And the fiend’s dark banner flutters  
Proudly, o’er the world of woe,  
For his subjects bow before him,  
Crowding millions at a time;—  
Heaven is fading; earth is dwindling;  
Hell is ripening towards the prime,  
And another soul is given us,  
To torment, and tempt, and try;  
We will rack him till he wishes  
To be rid of us—and die!’— pp. 77, 78.

The charm works on the mind of the young man, and produces a deep depression, which leads him to distrust, and almost to despise the philosophy which had constituted the whole of his



intellectual life. After a long soliloquy on his whole mental history, he gazes from his window on a crowded street at night, and thus muses on the passing multitude:—

‘ Thus they stream on ! Each soul a universe ;  
 Each man a microcosm of the whole,  
 Of all that is or can be here below,  
 Or in the great hereafter. Hell, earth, heaven,  
 All blended and concentrated in one,  
 And looking out of eyes that meet me now !  
 Cherub and seraph—hierarchies of these  
 Lay slumbering in the compass of a soul ;  
 Grand possibilities—Aurelias  
 Destined, perchance, to flash out into heaven !

‘ Thus they stream on ; and tramp the world for pence,  
 With unclaimed acreage of stars at hand ;  
 With constellations waiting for a lord ;  
 And God himself, with bounteous eye and hand,  
 Casting the seed into the eternal soil,  
 For them to reap and garner evermore ;  
 Their wealth still growing, like the universe,  
 From seedlings into suns ; from suns to systems.

\* \* \* \* \*

‘ Thus they stream on ! All mantled round by time,  
 Like god-lings buried to the neck in leaves,  
 With brows the sun might bless himself to see,  
 And eyes in which the stars might lose themselves ;  
 Kings, with a beggar’s wallet at their back ;  
 Princes and potentates disporting rags ;  
 Crowned monarchs begging at their palace gate,  
 And taking crumbs from menials, with a bow !

‘ Thus they stream on ! All gasping out for wealth ;  
 For the poor pittance of a niggard world,  
 While vacant empires cry aloud for lords,  
 And sceptres are piled up in heaven, star-high,  
 Waiting for faithful hands to grasp, and wield.’

—pp. 103, 104.

The ninth scene introduces the reader to a banquet, in which a few subsidiary characters are introduced. We notice it for the purpose of exhibiting, and that certainly in a very favourable aspect, the lyric genius of the author. The sentiment of the song ascribed to a casual character, seems to be drawn from a well-known Greek epigram, and is thus rendered, as we think, with great felicity:—

‘ Thou pleadest, love, and all things plead ;  
 For, what is life but endless needing ?  
 All worlds have wants beyond themselves,  
 And live by ceaseless pleading.

- ‘ The earth yearns towards the sun for light,  
 The stars all tremble towards each other ;  
 And every moon that shines to-night  
 Hangs trembling on an elder brother.
- ‘ Flowers plead for grace to live ; and bees  
 Plead for the tinted domes of flowers ;  
 Streams rush into the big-soul’d seas ;  
 The seas yearn for the golden hours.
- ‘ The moon pleads for her preacher, Night ;  
 Old ocean pleadeth for the moon ;  
 Noon flies into the shades for rest ;  
 The shades seek out the noon.
- ‘ Life is an everlasting seeking,  
 Souls seek, and pant, and plead for truth :  
 Youth hangeth on the skirts of age ;  
 Age yearneth still towards youth.
- ‘ And thus all cling unto each other ;  
 For nought from all things else is riven.  
 Heaven bendeth o’er the prostrate earth,  
 Earth spreads her arms towards heaven.
- ‘ So do thou bend above me, love,  
 And I will bless thee from afar ;  
 Thou shalt be heaven, and I the sea  
 That bosometh the star.’—pp. 113, 114.

We had marked for quotation a very pleasing passage on death, a poetical expansion of the sacred expression—‘ I would not live always ;’ but this we are obliged to omit, and conclude our notice by saying that, subject to the exceptions we have named, ‘ Night and the Soul’ is distinguished by much poetic power and taste. We are surprised, however, by occasional faults of rhythm, the more remarkable, as the author generally indicates a correct ear. A very happy couplet near the close is spoiled by this defect—

‘ None of all the mystic ages half so rich as this good hour,  
 For *they* its buried fibres are while *it* shines out the flower!’

And again, within forty lines of this passage, we find a still stronger case in the couplet—

‘ That you cannot strike the branches but you hurt the parent tree,  
 For whoso did this evil thing, “ He did it unto me.” ’

If such passages are accidental, they betray either great carelessness or a want of that perception of rhythm which is essential to good versification, if not to poetry. On the alternative supposition they are not only barbarisms, but liberties which our greatest poets would not have presumed to take.

We are not sure if we quite understand the meaning of the following lines which close the poem.

‘So much as I have learnt, that will I sing,  
And if the world will listen, it is well.  
If not, then God shall be my auditor,  
And the still night shall know another soul,  
And the great realm of spirits welcome me!’

We hope that even should the success of this effort not correspond to the sanguine wishes of the poet, he may still have human auditors to listen to something, which, with care and diligence, he may make far more worthy of public attention. He must not shrink from what Horace calls ‘the labour of the file.’ He is capable of higher and better things than ‘Night and the Soul,’ and is well worth the advice that even the quickest poetical conceptions require a period of gestation.

The other volumes before us yield, after a careful perusal, but little material for criticism. ‘Morbida’ seems to us to deserve its name. It is sickly and feeble. The author has evidently mistaken his vocation. He might make, as times go, a creditable man in various professions, but Nature, in endowing him with a polished mediocrity, evidently intended him for anything rather than a poet. Everyone knows the aphorism of Horace, the truth of which has made it trite and even hackneyed—

‘Mediocribus esse poetis  
Non homines, non Dî non concessere columnæ.

‘Janus, Lake Sonnets,’ &c., falls under the same category. It is correct, tame, and quiet. The author is intelligent, but not a poet. We quote a single passage from his work, because it distinctly illustrates the opinion we have already expressed.

‘The mighty lyre  
Is silent now, because the master hands  
That swept its chords have crumbled into dust,  
And left no heirs behind.’

We are obliged to pronounce the same opinion upon ‘Zeno ; a tale of the Italian War, and other Poems.’ Nothing can be imagined more tame and vapid, and more destitute of all the elements of poetic art.

‘The Songs of the Present’ is a work of somewhat higher mark, but its subjects are not suited to poetry, except in the hands of such men as George Crabbe and the Anti-Corn-Law Rhymer. The war with Russia, the strikes in our manufacturing districts, and similar themes have been undertaken by this poet’s muse, and in a succession of fugitive pieces, entitled ‘Battle Ardours,’ ‘Warning Voices,’ ‘Voices of Hope,’ and ‘Voices of Cheer.’ It is impossible to deny to the writer the credit of wise and

noble sentiments, and of considerable force of diction. He evidently possesses talents which, with careful cultivation, will constitute him a poet of no mean order; and although we think that we are only anticipating the verdict of the public when we say that the volume before us is a failure, yet we honestly add the expression of our belief that the anonymous writer will yet, with more experience, fight his way to fame. He has not over-rated his genius, but we venture to think he has lost his way in the selection of his subjects. It is not one man in a million that can throw a poetic charm over the art and mystery of trade, and grow fragrant flowers in the arid wastes of political economy.

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ART. IV.—*Alexandria and her Schools*. Four Lectures delivered at the Philosophical Institution, Edinburgh. With a Preface. By the Rev. Charles Kingsley, Canon of Middleham and Rector of Eversley. pp. xxiv.—172. Cambridge: Macmillan & Co. 1854.

MR. KINGSLEY has won his way to a wide popularity among English writers, and, doubtless, because of this popularity, he was invited to lecture before the Philosophical Institution of Edinburgh on the Schools of Alexandria. Few themes could have been more happily or more seasonably chosen. Alexandria was the noblest conception of the Macedonian conqueror—chosen by his penetrating insight as the site of a great city, laid out under his own directions, and honoured with his own name, rising in a short time to the rank of the first cities in the world, enriched with the spoils of conquest, rivalling Rome in its extent, and excelling Tyre and all other ancient ports, by the vastness and variety of its commerce as the grand emporium of the East and of the West. Diodorus and Strabo told her story and described her wonders to the old Romans, D'Anville has sketched her monuments for the moderns, and innumerable travellers from Europe have supplied materials for a large acquaintance with her material glories. But the chief and lasting distinction of Alexandria is her schools. For more than fifteen hundred years she was the focus of the world's intellect, and after the reception of Christianity she became the great school of theology, whose methods have connected the old world with the new, and whose principles have been working, for good and for evil, in the forms of religious thought, through all the nations of the earth. In the speculations of her philosophers, the depths of the human intellect were sounded and laid bare. The fierce conflict between

reasoning and believing, which lasted from the time of Thales to that of Proclus, ended in the separation of their respective provinces, until the same questions were revived, and the same war was renewed in the commencement of the new era—to which we seem to behold approaching a similar termination—the struggle between reason and faith. The pure deductions of reason have not solved the profoundest difficulties of the strongest intellect. History appears to prove that, however elevating the inquiry may be, it cannot succeed—because of the impassable limits of the human powers—in reaching its object; while history, not less authentic, proves that, from beyond the range of human faculties, has come a revelation which declares, on express divine authority, the truths which man had never learned, could never learn in any other way. Having the facts of revelation, and the principles of revelation, in the Holy Scriptures, all that remained for reason to do was, therefore, to assume these facts, and these principles, and to draw from *them* the systems of thought which have received in modern times the name of philosophical Christianity, or scientific theology.

Though Mr. Kingsley has made few quotations or references, he shows signs of acquaintance with some of the best writers on the topics of his Lectures. To such of our readers as wish to pursue them more fully, we may recommend the various histories of philosophy by Stanley, Brucker, Enfield, Tiedmann, Tenneman, and Ritter, M. Jules Simon's '*Histoire de l'Ecole d'Alexandrie*,' and an article in the '*Revue des Deux-Mondes*,' 1844, by M. Saisset. For a compendious sketch, we need but refer to Mr. G. H. Lewes's '*Bibliographical History of Philosophy*,' the second volume of the first series, pages 182-225. And to such as are specially interested in the *theological* bearings of these schools, we would recommend the elaborate expositions of Neander in his '*Church History*.' It is due to Mr. Kingsley to say, that he may be entirely trusted for the general fairness and accuracy of his facts, though he speaks of his Lectures as being, of necessity, 'altogether crude and fragmentary.'

Apart from the intellectual gratification and the vitalizing stimulus to be received from these Lectures, they derive peculiar interest from the *political position* and the spiritual prospects of the civilized world. Mr. Kingsley disavows all sympathy with the sociological philosophy of Comte, which drizzles in thin spray among praters about the 'progress of the species;' or with the 'gloomy spirits,' whose narrow methods of interpretation seem to show them the near approach of the end of all things. He studies the *organic laws* of history, rather than the arbitrary selection of a few names and dates and fanciful analyses. He does not look on the Turkish empire as likely to last long, or as

worthy of preservation. In his eyes, it has lost 'the only excuse that one race can have for holding another in subjection,'—'the governing with tolerable justice those who cannot govern themselves, and making them better and more prosperous people by compelling them to submit to law.' He has no hope of the regeneration of Turkey; and he takes a lower view, we think, than recent facts justify of her military skill;—still, he approves strongly of the interposition of the Western powers on her behalf, though he would have England to stand forth, as in the days of Elizabeth, to recognise 'nationalities,' and not 'governments;' and he discourses boldly and eloquently of 'that most noble deed, the dying like a man, not merely for the sake of this land of England, but of the freedom and national life of half the world.' Looking forward to the probability of a bright future for Alexandria, he says,—

'Apart from all political considerations, which would be out of place here, I hail, as a student of philosophy, that school which is now both in Alexandria and also in Constantinople teaching to Moslem and to Christian the same lesson which the Crusaders learnt in Egypt five hundred years ago. A few years' more perseverance in the valiant and righteous course which Britain has now chosen, will reward itself by opening a vast field for capital and enterprise, for the introduction of civil and religious liberty among the down-trodden peasantry of Egypt, as the Giaour becomes an object of respect and trust and gratitude to the Moslem, and as the feeling that Moslem and Giaour own a common humanity, a common eternal standard of justice and mercy, a common sacred obligation to perform our promises and to succour the oppressed shall have taken place of the old brute wonder at our careless audacity and awkward assertion of power, which now expresses itself in the somewhat left-handed Alexandrian compliment—'There is one Satan, and there are many Satans; but there is no Satan like a Frank in a round hat.'—pp. 170, 171.

The Lectures commence with the *Ptolemaic Era*. After explaining the difference between the physical and the metaphysical schools, and sketching the origin of Alexandria, Mr. Kingsley exhibits the brilliant character of Ptolemy Lagus—his political genius; his 'perception of the secret of the Grecian supremacy;' his formation of a literary court, with Demetrius Phalerius, the Athenian, as his friend and companion; and his commencement of the great public library. Ptolemy Philadelphus organized the institutions of his predecessor, bought the collection of Aristotle, founded a temple of the Muses, and gathered around his palace the choice scholars and sages of the world:—

'Alas! the Muses are shy and wild; and though they will haunt, like skylarks, on the bleakest northern moor as cheerfully as on the sunny hills of Greece, and rise thence singing into the heaven of heavens, yet they are hard to tempt into a gilded cage, however



amusingly made and plentifully stored with comforts. Royal societies, associations of savans, and the like, are good for many things, but not for the breeding of art and genius; for they are things which cannot be bred. Such institutions are excellent for physical science, when, as among us now, physical science is going on the right method; but where, as in Alexandria, it was going on an utterly wrong method, they stereotype the errors of the age, and invest them with the prestige of authority, and produce mere Sorbonnes and schools of pedants. To literature, too, they do some good, that is, in a literary age—an age of reflection rather than of production, of antiquarian research, criticism, imitation, when book-making has become an easy and respectable pursuit for the many who cannot dig and are ashamed to beg. And yet, by adding that same prestige of authority, not to mention of good society and court favour, to the popular mania for literature, they help on the growing evil, and increase the multitude of prophets, who prophesy out of their own heart, and have seen nothing.

‘And this was, it must be said, the outcome of all the Ptolemæan appliances.

‘In physics they did little, in art nothing, in metaphysics less than nothing.’—pp. 18, 19.

In *physics*, the Ptolemaic schools made real progress. Euclid—the master of geometrical science; Aristarchus—the measurer of the sun’s distance from the earth; Eratosthenes—who calculated the circumference of the earth, and raised geography into a science; Archimedes of Syracuse, of whom so many school-boys’ tales are current, the discoverer of the power of the lever, and of hydrostatic pressure; and Hipparchus, the father of the Ptolemaic system of the heavens, and the apparent inventor of trigonometry—these are the great names of Alexandrian physics. In speaking of them, the lecturer dwells with much force on the difference between men of genius and their disciples; the first examining facts, and explaining them, while their followers must needs form a school and a system, and fancy they do honour to their master by refusing to follow in his steps, by making his book a fixed dogmatic canon, attaching to it some magical infallibility, declaring the very lie, which he disproved by his whole existence, that discovery is henceforth impossible, and the sum of knowledge complete; instead of going on to discover, as he discovered before them, and by following his method, show that they honour him, not in the letter, but in spirit and in truth.

That the Alexandrian schools did nothing in art is proved. Callimachus, the favourite of Ptolemy Philadelphus, was a critic, a grammarian, who *knew somewhat of everything*, and who wrote numberless poems without real life. Lycophron left a traditional and obscure poem called ‘Cassandra,’ of which we know only that it is very hard to read. Philetas, though held to be inferior to the other two in artificial composition, seems to have been a

more simple, genial, graceful spirit. Of the *idyls* of Theocritus, more Sicilian than Alexandrian, he says:—

‘One can well conceive the delight which his *idyls* must have given to those dusty Alexandrians, pent up for ever between sea and sand-hill, drinking the tank-water, and never hearing the sound of a running stream,—whirling, too, for ever in all the bustle and intrigue of a great commercial and literary city. Refreshing, indeed, it must have been to them to hear of those simple joys and simple sorrows of the Sicilian Shepherd, in a land where toil was but exercise, and mere existence was enjoyment. To them, and to us, also, I believe Theocritus is one of the poets who will never die. He sees men and things in his own light way, truly; and he describes them simply, honestly, with little careless touches of pathos and humour; while he floods his whole scene with that gorgeous Sicilian air, like one of Titian’s pictures, with still sunshine, whispering pines, the lizard sleeping on the wall, and the sun-burnt cicala shrieking on the spray, the pears and apples dropping from the orchard bough, the goats clambering from crag to crag after the cistus and the thyme, the brown youths and wanton lasses singing under the dark chestnut boughs, or by the leafy arch of some

“——Grot nymph-haunted,  
Garlanded over with vine, and acanthus, and clambering roses,  
Cool in the fierce still noon, where the streams glance clear in the  
moss-beds.”

And here and there, beyond the braes and the meads, blue glimpses of the far-off summer sea; and all this told in a language and a metre which shapes itself almost unconsciously, wave after wave, into the most luscious song. Doubt not that many a soul, then, was the simpler, and purer, and better, for reading the ‘Sweet Singer of Syracuse.’ He has his immoralities of his age; his naturalness, his sunny calm and cheerfulness, are all his own.’—pp. 45-47.

Passing from the poets of Alexandria to her critics who wrote glossaries and grammars, and corrected the texts of the old Greek poets, we are glad to find that, while Mr. Kingsley does justice to these grammarians, he thinks that our grammatical and philological education is not severe enough.

‘In an age like this—an age of lectures, and of popular literature, and of self-culture, too often random or capricious, however earnest, we cannot be too careful in asking ourselves, in compelling others to ask themselves, the meaning of every word which they use, of every word which they read, in assuring them, whether they will believe us or not, that the moral, as well as the intellectual culture, acquired by translating accurately one dialogue of Plato, by making out thoroughly the sense of one chapter of a standard author, is greater than they will get from skimming whole folios of Schlegelian æsthetics, resumé, histories of philosophies, and the like second-hand information; or attending seven lectures a week till their lives’ end. *It is better to*

*know one thing than to know about ten thousand things.* I cannot help feeling painfully, after reading those most interesting Memoirs of Margaret Fuller Ossoli, that the especial danger of this time is intellectual sciolism, vagueness, sentimental eclecticism—and feeling, too, as Socrates of old believed, that intellectual vagueness and shallowness, however glib, and grand, and eloquent it may seem, is inevitably the parent of a moral vagueness and shallowness which may leave our age, as it left the later Greeks, without an absolute standard of right or of truth, till it tries to escape from its own scepticism, as the later Neo-Platonists did, by plunging desperately into any fetish worshipping superstition which holds out to its wearied, and yet impatient intellect, the bait of decisions already made for it, of objects of admiration already formed and systematized.’—pp. 50, 51.

The great defect of the Grecian intellect, as exemplified in the Alexandrian schools, was the absence of induction. Hence their worthless attempts at philology—the science whose laws have been developed by the patient Germans, Grimm, Bopp, and Buttmann. While the physics of Alexandria have been corrected and immeasurably extended by the cautious induction and the delicate instruments of modern science, her criticisms have been abandoned, and all that remains of her productions to be cherished by lovers of ancient learning is to be found in her corrected editions of the Greek classic authors.

We have observed that Mr. Kingsley has said of the Alexandrian schools that while the earlier sages did little in physics and nothing in art, in metaphysics they did less than nothing. He says in another place, that none ever existed at all in Alexandria, in the modern acceptation of the word. The Alexandrian mixing up of philosophy with theology, of which Ritter complained, was, however, equally true of Plato, of the Hindoos, of the Parsees, of Aristotle even. Greek thought declined, after it had reached its height in Socrates, Plato, and Aristotle. This decline was owing, in part, to the seductive tendencies of the Greek mind, but still more to moral causes. The Greeks had never been an ‘over righteous people.’ In latter times they delighted in what was evil. They became sceptical, sophistical, hopeless, and careless, not unlike the selfish philosophers of France in the eighteenth century.

‘They did nothing for the elevation of humanity. What culture they may have given probably helped to make the Alexandrians what Cæsar calls them, the most ingenious of all nations; but righteous or valiant men it did not make them. When, after the three great reigns of Soter, Philadelphus, and Evergetes, the race of the Ptolemies began to wear itself out, Alexandria fell morally, as its sovereigns fell, and during a miserable and shameful decline of a hundred and eighty years, sophists wrangled, pedants fought over accents and readings with the true *odium grammaticum*, and kings plunged deeper and deeper into the

abysses of luxury and incest, laziness and cruelty, till the flood came, and swept them all away. Cleopatra, the Helen of Egypt, betrayed her country to the Roman; and thenceforth the Alexandrians became slaves in all but name.'—pp. 67, 68.

The most interesting fact in the history of Alexandria connects it with the Jews. They had been signally favoured by Alexander. Ptolemy Soter admitted them to the privileges enjoyed by Greeks. They built a temple in the city; they translated their Scriptures into Greek; they were at all times exceedingly numerous; their rabbis—'the light of Israel'—gave the tone to Jewish literature for many centuries. They lost the devout faith of their forefathers. Considering themselves as the heirs of the only subjects of God, their inspired books became the objects of a superstitious veneration, thus rendering unwilling service to following ages and to all people; they became pedants, and ranked with the most wicked of mankind. They dreamed of a future restoration, indeed, by a personal deliverer, whom they looked for, not as the Redeemer of whom the prophets had sung, but as a manifestation of *power*, not of goodness, a destroyer of the hated heathen, who was to establish them as the tyrant race of the whole earth.

In the third lecture, Mr. Kingsley deals with the school of Neo-Platonism introduced about the beginning of the Christian era by Philo the Jew. He was a disciple of Plato and of Aristotle. He saw more clearly than Plato and the Eastern Greeks did, that the absolutely good can be found only in a *person*. He was no stranger to the puzzle of all earnest thinkers—the harmony between the idea of an Absolute and Eternal Being, and that of the providential energy working in time and space. Philo's solution was, in the idea of a '*Logos*,' the 'Hebrew Word of God,' speaking and acting by successive acts. Mr. Kingsley condemns his allegorizing, untrue alike to Socrates and Plato, and to Moses and Samuel; and he follows in the track of Clement of Alexandria, who ascribed all the truth held by the heathen as inspirations from 'the one common *Logos*, Word, or Reason.' The difference between Plotinus, on the one hand, and Pantænus, Origen, and Clemens on the other, was, according to him, that, 'with Plotinus and his school, man is seeking for God; with Clemens and his, God is seeking for man. With the former God is passive, and man active; with the latter God is active, man passive—passive, that is, in so far as his business is to listen when he is spoken to; to look at the light which is unveiled to him; to submit himself to the inward laws which he feels reprov-ing him and checking him at every turn, as Socrates was reprov-ed and checked by his inward *dæmon*.' Plotinus, not perceiving that 'this One Reason, closely connected with man, must be a

Divine Person, his followers were fain to fill up the void by a mixture of the old heathen polytheism with the fictions of the Chaldees and the inventions of the Jewish rabbis. Later Neo-Platonists fell back on theurgy and magic. The Christian schools held that the likeness of God consisted in righteousness, love, and peace in the Holy Spirit, and that man can rise no higher, and needs no more.'

'Platonists had said—No, that is only virtue; and virtue is the means not the end. We want proof of having something above that; something more than any man of the herd, any Christian slave, can perform: something above nature; portents and wonders. So they set to work to perform wonders, and succeeded, I suppose, more or less. For now one enters into a whole fairy land of those very phenomena which are puzzling us so now-a-days—ecstasy, clairvoyance, insensibility to pain, cures produced by what we now call mesmerism. They are all there, these modern puzzles, in those old books of the long by-gone seekers for wisdom. It makes us love them, while it saddens us to see that their difficulties were the same as ours, and that there is nothing new under the sun. Of course, a great deal of it was "imagination." But the question, then, as now, is, What is this wonder-working imagination?—unless the word be used as a mere euphemism for lying, which really, in many cases, is hardly fair. We cannot wonder at the old Neo-Platonists for attributing these strange phenomena to spiritual influence, when we see some who ought to know better doing the same thing now; and others who more wisely believe them to be strictly physical and nervous, so utterly unable to give reasons for them that they feel it expedient to ignore them for awhile, till they know more about those physical phenomena, which can be put under some sort of classification, and attributed to some sort of inductive law.'—pp.113,114.

Mr. Kingsley is far from agreeing with M. Cousin in his extravagant admiration of Proclus—the last of the Neo-Platonic school. Probably he runs into the opposite extreme. He inserts a prayer of this philosopher, prefixed to his discourses on the Parmenides—a prayer, which, notwithstanding the inflation of its style, is not without interest as the 'last pagan prayer, I believe, which we have on record; the death-wail of the old world,' contrasting mournfully with the simpler and profounder doctrine of the Christian schools, which found the apparent contradictions of the universe reconciled in the Logos of the New Testament. Mr. Kingsley does not say that Neo-Platonism is a failure. Its works spread through the south of Europe at the revival of learning, after the dispersion of the Greek scholars by the Turkish conquest of Constantinople. It rejoiced the young manhood of educated nations. In Italy, it did nothing for morals or politics. It amused the popes. In Castiglioni, it borders on sensuality. In England it was a gain to Sydney, Raleigh, and Spenser. In Henry More, Smith, and even in Cudworth, the

superiority of the scholar to the plain righteous man was growing up again very fast. 'It was good for us all that the plain strength of the Puritans, unphilosophical as they were, swept it all away.' Mr. Kingsley sees, in the writings of Proclus, that Bacon confounded him with Plato, of whom he was only the commentator and representative; whereas, the true Platonic method remains yet to be tried, in applying to words, as the expression of the metaphysical laws, the same induction which has found in natural phenomena the expression of physical laws.

The fourth and last Lecture is entitled 'The Cross and the Crescent'—the title, by the way, of a charming book by the late lamented Warburton. The object is to exhibit some characteristics of the Christian school. It is one disadvantage of approaching such a subject as this, on ground which excludes theological controversy, that the views propounded are apt to be vague and superficial. In addition to this, there are two aspects of the Alexandrian Christian school, which are, if not unknown, almost uniformly overlooked in England at the present time. One of these is, that the Alexandrians were philosophers, *independently of their being Christians*; and the other is, that their teaching in their schools was designed to show that all true *γνώσις* *was to be found only in Christ*. They did not aim at substituting either philosophy for Christianity, or Christianity for philosophy, but to express the truths of Christianity in terms familiar to their cultivated neighbours, and in accordance with the only methods of thought that *could* command their reverence. Mr. Kingsley avows his belief, that they made the best, perhaps the only attempt yet made by men, to proclaim a true world-philosophy; 'whereby I mean a philosophy common to all races, ranks, and intellects, containing the whole phenomena of humanity, and not an arbitrarily small portion of them, and capable of being understood and appreciated by every human being, from the highest to the lowest.' The ground they took—the ground common to all men—was the moral; and they produced a happy revolution in men, which was palpable and visible, while the speculations of the New Platonists, addressing the intellect only, and confining their instructions to the cultured few, in contemptuous neglect of the many, left men where they found them, in all that relates to the highest dignity and felicity of their nature. That Alexandrian Christianity should have perished as it did, is ascribed by Mr. Kingsley to the allurements of speculation so natural to their peculiar subtlety, to their habits of exclusiveness, combativeness, and dogmatism, which had been generated by their long contests with the heathen schools, and—



‘Why did this befall them? Because they forgot practically that the light proceeded from a Person. They could argue over notions and dogmas deduced from the notion of his personality, but they were shut up in those notions; they had forgotten that if He was a Person, His eye was on them, His rule and kingdom within them; and that if He was a Person, He had a character, and that character was a righteous and loving character; and therefore they were not ashamed, in defending these notions and dogmas about Him, to commit acts abhorrent to His character, to lie, to slander, to intrigue, to hate, even to murder for the sake of what they madly called His glory; but which was really their own glory—the glory of their own dogmas; of propositions and conclusions in their own brain, which, true or false, were equally heretical in their mouths, because they used them only as watchwords of division. Orthodox or unorthodox, they lost the knowledge of God, for they lost the knowledge of righteousness, and love, and peace. That divine Logos, and theology as a whole, receded further and further aloft into abysmal heights, as it became a mere dreary system of dead scientific terms, having no practical bearing on their hearts and lives; and then they, as the Neo-Platonists had done before them, filled up the void by those demonologies, images, base fetish worships, which made the Mohammedan invaders regard them, and I believe justly, as polytheists and idolaters, base as the pagan Arabs of the desert.’—pp. 137, 138.

Just as their dogmatic fierceness had thought, society was debased by the admiration of celibacy, which substituted for the sanctity of domestic life and the dignity of social duties, a huge monastic chaos of impurity, dishonesty, and selfishness. It was while engaged in controversies on questions which had lost their vital significance, that the Alexandrians lost the precious fruits of nine hundred years of toil, from the days of Alexander, their wealth, their monuments, their temples, their literature, and their religion, by the invasion of the Arabs. Wherein lay the strength of Islam? Mr. Kingsley rejects the common notion that Mohammed was a bad man and a deceiver, and he vouches his ‘own acquaintance with the original facts and documents’ that Mr. Carlyle’s vindication of him contains a ‘true and just picture of a much-calumniated man.’ He cannot admit that either fanaticism—or the sensuous ideas of Paradise and Gehenna—or faith in their own doctrines—or any innate force in the Arab character—can account for their success; on the contrary, Mr. Kingsley distinctly avers his belief that he was really charged with a message from God! He accounts for Islamism becoming ‘one of the most patent and complete failures on earth’ from its allowance of polygamy;—their exchange of belief in a present and merciful God for a benumbing fatalism; and the absence of freedom and originality in their schools. From these schools, however, we have received the works of ancient learning, and the

Commentaries of Averroës, Avicenna, of Albatani, and Aboul ; besides the use of the sine, and the Indian decimal arithmetic. The Crusades failed in their object. The nobler spirits that embarked in them, learnt lessons which led the way to the movements of the fifteenth century, and the books they are said to have brought home have taught the Europeans to navigate and colonize the globe.

We have thus given our readers a fair and somewhat copious report of these Lectures. The freshness, brightness, and genial sympathy by which they are characterized, are worthy of their author, and commend his opinions and thoughts to every candid reader. In many points, we heartily agree with him, and we regret that we have not from his pen a more ample discussion of them. As to other matters, we must express our dissent, but not without briefly rendering our reasons. It happens to Mr. Kingsley, as to many other ingenious and popular writers, to assert opinions which are received by those with whom he most naturally associates as though they were generally acknowledged. Thus, while aiming, honestly we doubt not, to keep clear of all points which are commonly called 'controversial,' he touches many questions in a manner which is most of all provocative of disputation—quietly assuming one side, and using strong language in condemnation of another. Thus he speaks of the Apostle Paul as a Platonist, as a practised Platonic dialectician to whose mind the Platonic doctrine of the real existence of archetypal ideas both of mind and physical phenomena 'was most certainly present consciously'—a notion for which, in our judgment, there is not the evidence on which alone so decided an affirmation ought to be based. He also takes for granted that the Dæmon of Socrates is the same Divine Teacher that Solomon acknowledged ; whereas a careful examination and comparison of what Socrates says of the one and of what Solomon says of the other, has led us to a very different conclusion. He represents the divine element in every man—the combination of reason and conscience, or the Logos speaking to reason and conscience, or the universal reason—as a divine Person, the Son of God. We are, of course, not ignorant that such views were held in the Alexandrian schools ; and that, in support of them, one of the interpretations of (John i, 9) 'The True Light, which enlighteneth every man that cometh into the world,' is frequently adduced. Neither are we forgetting the several philosophical and theological arguments offered on behalf of this interpretation. At the same time, we cannot but suppose that Mr. Kingsley is aware of other modes of treating this entire question by minds whose judgments he would respect, and which might have induced a less dogmatic tone in the assertion of the opinion

which he entertains. We stumble, in a similar manner, at the strong language in which he avows his belief of the moral goodness and the divine commission of the prophet of Mecca:—

‘I must, however, first entreat you to dismiss from your minds the vulgar notion that Mohammed was in any wise a bad man or a conscious deceiver, pretending to work miracles or to do things which he did not do. He sinned in one instance; but, as far as I can see, only in that one, I mean against what he must have known to be right. I allude to his relaxing in his own case those wise restrictions on polygamy which he had proclaimed; and yet, even in this case, the desire for a child may have been the true cause of his weakness. He did not see the whole truth, of course, but he was an infinitely better man than the men around, perhaps, all in all, one of the best men of his day. Many here may have read Mr. Carlyle’s vindication of Mohammed, in his ‘Lectures on Hero Worship;’ to those who have not, I shall only say, that I entreat them to do so; and that I assure them, that though I differ in many things utterly from Mr. Carlyle’s inferences and deductions in that lecture, yet that I am convinced, from my own acquaintance with the original facts and documents, that the picture there drawn of Mohammed is a true and a just description of a much calumniated man.’—pp. 144, 145.

All modern writers on Mohammed, in late years, have shown that while his memory has been loaded with absurd eulogies by one party, it has been loaded with not less absurd reproaches by others; but we are of opinion that Mr. Carlyle has followed one of the most favourite impulses too far in the lecture to which Mr. Kingsley here refers. We are at a loss to comprehend what the latter would have us to understand by his ‘own acquaintance with the *original documents*.’ He cannot mean any *Arabian* documents; since in page 165, he says he is not an ‘Arabic scholar;’ and, indeed, if he were, there are no ‘*original facts and documents in existence*.’ The Koran, indeed, is preserved in the original, of which a copy now lies before us. In the Bodleian Library, Oxford, there is a rich collection of Arabic MSS. The earliest writer found in Laud’s MSS. (No. 118) is Al Wadik, who lived more than two hundred years after the Arabian conquest of Syria. Ockley examined it, and used it; Boulainvilliers is not trustworthy; Prideaux is more learned, but he has written with strong prejudices; Gibbon relied on Pococke, D’Herbelot, and Hottinger, on Sale, Maracci, and Savary, the translators of the Korân, and especially on Gaignier, who translated and illustrated Abulfeda and Janani, both comparatively modern Arabic writers; the first an accomplished Syrian of the fourteenth century, and the second a doctor (‘credulous and bigoted,’ Gibbon calls him) of the sixteenth century. Neither of these authors appeals to any writers contemporary with Mohammed, or during the first century of the Hegira. The Arabic

of Abulfeda, with a Latin version by Reiske, was published at Copenhagen. We presume that these works are well known to an author who expresses himself so confidently and authoritatively on his own knowledge. Gibbon's picture of Mohammed, faithfully drawn from these sources, which none will accuse of being coloured by Christian prejudices, displays certain features too broadly to allow us to accept Mr. Kingsley's declaration without stronger evidence than we have yet heard of to support it. And as to his estimate of the 'strength of Islam,' he appears to us to deem too lightly of the Arabian character, and of the sort of appeals made to their master passions in the Korân. Men who really believed the records of Mohammed were surely strong against idolaters, and against corrupt and formal Christians, who in their hearts had no living belief of any truth whatever. And, assuredly, there was a great innate force and a savage virtue among the Arabs of the Desert, of which we are surprised to observe Mr. Kingsley say that they had not discovered it in themselves. Did they not discover it when it was called forth? All these rudiments met in those conquerors. Mohammed's message! Had Napoleon a message from God? If not, why say Mohammed had? And if Mohammed had, what was he commissioned to *do* as well as to teach? in what sense and how far is his religion a divine revelation?

We confess that what Mr. Carlyle has written, and which Mr. Kingsley endorses, strikes us as being, if not thoughtless, one of the confused modes of thinking, which, under the cover of Platonism, obscures men's perceptions of that gospel of which it was the best fruit of Platonism to make men feel their need, but to which the system peculiar to Islam is in fundamental opposition. That Mohammed was an instrument in the hand of God, chastising men, and spreading through the eastern nations the doctrine of His unity, of His righteousness, and of His mercifulness as the Teacher and Father of men, and their final judge, we suppose is not doubted by intelligent Christians. Neither is it doubted that Jesus Christ is in a most glorious sense 'The Light of the World;' but if there be no more light than that which abounded in the world before Messiah's Advent, or which has been cast on the world by the crescent, or which is even now to be found *in every man*, we are at a loss to discern in what consists the worth of the Christian revelation. We do not ascribe the notions common among mankind to the special illumination of the Son of God as our Redeemer. We do not believe that the *capacity* of knowing is knowledge. We have no comprehension of any divine saving knowledge but that which is revealed, or of any mode of being saved by the knowledge which has been revealed, other than that of believing it. The

great fault with which the philosophers in the Christian school of Alexandria have been charged, lay in accommodating these simple truths to the subtle apprehensions of their age and country. When the eloquent and learned Apollos came from Alexandria to Ephesus, 'he taught diligently the things of the Lord, knowing only the baptism of John;' but it was not till Aquila and his wife, the Jewish exiles from Rome, themselves disciples of Paul, had expounded to him the way of the Lord more perfectly, that he publicly showed that Jesus was the Messiah, and became qualified to 'water' the church which had been planted by Paul at Corinth. The great Christian school of Alexandria was based on the principle of faith according to the Scriptures. 'We rely not on men,' says Clement, in the 'Stromata,' 'who merely give us their opinions, over against which, we, in like manner, may set our own. But if it is not enough merely to give our opinions, if it is necessary to prove what we affirm, we do not wait for the testimony of men, but prove it by the word of the Lord, which is the most certain of all arguments, or rather the only one—the form of knowing, whereby those who have barely tasted of the Scriptures become *believers*, and those who have made greater progress, and become accurately acquainted with the truth, are Gnostics.' (Clem. Strom. vii. 757.) Both Clement and his successor Origen were naturally led by their mental idiosyncrasy, by their education, by their associations, and by the objects they had before them in their writings, to translate the Gospel into the thoughts and the language of their contemporaries, which, as philosophers, was indeed their own language. In this they have been followed in all ages by persons placed in similar circumstances. Thus the scholastic Aquinas pre-eminently constructed a system of theology on the principles of the Aristotelian philosophy, and according to the method of the Aristotelian dialectics. In England, the orderly teaching of theology follows in the track of Bacon, and of Locke. While German theologians are formed on the plan of the philosophy which happens to be in vogue, a slight smattering—and it is but slight—of the German schools finds its way to Britain and America; and even they who have a pious horror of everything Teutonic, and are most respectably ignorant of what they dread, insensibly imbibe their forms of thought and their habits of expression. That the popular teaching of Christianity is most effective for its proper object in the degree in which it abstains, as much as possible, from the intellectual cast which is always derived from the schools, all practical and sensible men in this busy island of ours will be found to agree.

But speculative men there always are; and for them, quite as much as it was for the Alexandrians of the third century, it

seems needful that there should be teachers—*mutatis mutandis*—to guide them, as Clement did his contemporaries, from whatever truths they hold, to a proper perception of what the Gospel is—what it teaches, proposes, and accomplishes. Such teachers need be deeply rooted in the spiritual and practical Christianity revealed in the New Testament, without which their finest speculations are of no more avail than the home-study of astronomy and theoretical navigation would be for the crossing of the ocean; nay, instead of being useful, they are in danger of being substituted for the personal reception of the divine message, and for the living energy of truth believed unto the saving of the soul. It ought not to be difficult to prove this, and to make it plain and impressive. But certainly such warnings come with the best grace, and with greater weight of authority, from those whose own minds are trained in all true discipline, who have sounded the depths and explored the recesses of intellectual activity, who are familiar with the most subtle processes of refined thinking, and who can gather up the analyses, the results, and the applications of all philosophies, and who, as the fruit of all these mental experiences, are competent to see for themselves, so as to make apparent to others, the vast difference between the mind's own workings within itself and those grand truths of fact and of principle which are received on divine authority, as the stars of heaven which alone can guide men to fellowship with God through the One Mediator, and by the power of the One Spirit.

On the other hand, the same prejudices against philosophy, against which Clement had to stand his ground in Alexandria, must be dealt with by the modern theologian, and pretty much in the same way. The Grecian culture was dreaded or despised by Christians in Alexandria in precisely the same spirit and on exactly the same grounds on which philosophical habitudes are assailed by not a few excellent persons in our own day. They said that the apostles and prophets were ignorant of this culture;—that men want faith, not science; that divine revelation is sufficient without the support of that science which the many cannot understand;—and the answers to these objections in the 'Stromata' of Clement are worthy of the study of every Christian scholar, as not only profound, beautiful, and strictly logical in themselves, but as suggesting replies to similar shallow objections at the present time. It is certainly a good thing to christianize philosophy for the behoof of the philosophers; but we would not philosophize Christianity. Still, as all truth is modified by the mind which receives it, we must expect the cultured intellect to see in some of the simplest truths of the Gospel the largest expansions of grand moral principles, and we cannot prevent, nor



ought we to forbid, the attempt to trace these expansions, and to illustrate the harmony of as much truth as man can learn. None are more fully persuaded than we are, that there are truths in the Gospel—vital truths—peculiar and characteristic truths, to which no other field of thought supplies analogies in the present life; and the full development of which in that whole truth which we can now see only in segments and portions, is probably reserved for the intellectual occupation of elevated faculties in unison with pure affections, in the joys of our eternal state.

Let none imagine that we would have the simple preaching of the plain Gospel less frequent or less fervent. We do not know where or by whom it is preached as simply and as fervently as we desire. But, for the most part, this will, in all coming time, be best done, and most successfully, when, either by the same men, or by men of other gifts and severe training, the relation of the Gospel to all truth and all goodness, to all social, national, and international interests, shall be clearly unfolded, winning the assent of the intellect to the Gospel, which purifies the conscience and consoles the heart. It is a glorious thing to awaken men to thoughtfulness; but they must be *kept* awake; and this will be done wisely and safely, not only by the work which so happily characterizes many churches, but also by the nourishing of those deep, healthy habits of daily thought which are the embodiment at once of a philosophy that sees its way, and of a faith which, in the darkness where it tracks no path, is guided by the ever-sounding footsteps of a Guide, who, though unseen, is trusted because He is known and loved.

It is sad to think of the fading forms of obsolete philosophies and theologies. There is an inherent perishableness in all the works of man; his very thoughts perish. One generation walks on the crumbling monuments which another had raised to the glory of that which went before. We forget our father's names. Who now cares about the choice spirits that spread throughout the world the fame of the Ptolemies? or who gathers up the fragments of that holy literature which, from the same shores, flashed forth the light of a Divine Faith along the waters that broke on every coast of the civilized world, or sped its path across the deserts to the worn-out nations beyond the Euphrates or the Tigris? Here and there an antiquary, a bookworm, a solitary student, whose voices, when they speak, are lost in the roar of war, or the hum of commerce, or the song and the dance of mirth. Well! we suppose it is a law of our transitory state. We cannot stop it. We would not. Down all this rushing stream of time there still comes the blessed ark of man's salvation. Happy he who enters. Thrice happy he who, wisely and lovingly, invites all men to enter with him.

ART. V.—*Accidents in Coal Mines.* Reports ‘from the Select Committee of the House of Commons on Coal Mines,’ ordered to be printed 22nd June, 1852, and 26th July, 1853.

2. *The Coal Mines; their Dangers and Means of Safety.* By James Mather, Honorary Secretary of the Shields Committee appointed to Investigate the Causes of Accidents in Coal Mines. pp. 102. London: Longman & Co. 1853.

3. *Report of the South Shields Committee appointed to Investigate the Causes of Accidents in Coal Mines.* (Reprinted in the Parliamentary Report for 1852.)

PUBLIC attention is every now and then called to the subject of this article by the occurrence of some frightful calamity, as appalling in its character as railway accidents, and perhaps still more disastrous in its results. Then probably a parliamentary inquiry is undertaken, a great amount of evidence of a somewhat contradictory character is heard, direct testimony as to the causes of explosions being seldom attainable, since those who could give such testimony have generally perished in the fiery deluge; inventions of safety-lamps and plans of ventilation are examined, and the result is that little or nothing is done in the way of practical conclusion or the adoption of remedial measures. Meanwhile, justice is satisfied, a court has been assembled, the case inquired into, and nothing more is thought of the matter until another terrible disaster causes a repetition of the same performance. So the inhabitants on the borders of Etna or Vesuvius forget their dangerous proximity until the flames burst forth and the lava overruns their houses and fields. Perhaps, if the cause were that of the public at large, instead of an isolated class, were the egotism of every one appealed to, as in the case of railway accidents, a more constant agitation might be kept up.

Accidents in mines arise from numerous causes, many of them such as could hardly be prevented by legislative enactments any more than the occasional fall of a sailor from the mast-head or the death of a warehouse porter from that of a cask; but a very large proportion of them arises from causes which at first sight appear to be to a great extent preventible. No less than eighty-six per cent. of the fatal accidents are caused by falls of the roof, explosions, and shaft accidents. There are no less than one thousand deaths from accidents in coal-mines annually, and when we think of the number of men merely injured, as must necessarily happen in the case of such mortality, what a picture of woe is here presented! Of these accidents, falls from

the roof and accidents in the descent of the shaft seldom affect more than a few individuals at a time, and generally escape attention ; but when, as at Wigan lately, the number of lives lost is almost as great as in many a pitched battle, then public feeling is excited.

It will be observed that falls of the roof may or might in many instances be obviated by a better system of propping the roofs ; shaft accidents by improving the mode of descent ;\* and explosions, it is contended, by a system of improved ventilation, and the use of better means of lighting the mines.

Taking the returns of deaths from the reports of the inspectors of mines, from the 21st November, 1850 to the 31st December, 1852, for England, Scotland, and Wales, we have the following results. Deaths from explosions, 645, = 30 per cent. of the whole ; from falls of roof, 744, = 34·7 per cent. ; shaft accidents, 457, = 21·32 per cent. ; from other causes, 297, = 13·86 : the total deaths being 2143.

Although accidents from falls of roof may be in many instances unavoidable, even when the greatest precautions are taken, still they should be carefully investigated lest they arise from an economy careless of life. We are acquainted with one colliery where the expense of propping the roof for many years consumed all the profit even at favourable times. Sliding machinery has been proposed instead of the present precarious mode of descent. But, as we have not space to consider these subjects, which, besides, are of a very technical character, we proceed to the *subject of explosions, their causes, and proposed modes of prevention*, as these have attracted more attention than the other parts of the subject, and include topics of very great interest. The chief cause of explosions in coal-mines is the presence of the light carburetted hydrogen gas, a compound of two atoms or equivalents of hydrogen and one of carbon, or of two parts by weight of the former element and six of the latter, or, as it is said, looking at the bulks of these two bodies which unite, of two volumes of hydrogen gas and one volume of carbon vapour, and these, when they form the pit-gas, condensed into a volume, which is as much as if we were to say that it takes two pints of hydrogen

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\* The modes of descent in use are by the sling, and basket, or *corf*. An unpractised person cannot contemplate either mode without a natural feeling of apprehension. When the Emperor Nicholas, then Grand Duke, visited Wallsend, with the view of descending the mine of that name, he was conducted to the mouth of the pit by the late Mr. Buddle, the eminent viewer, his imperial highness having been previously suitably apparelled. But when he saw the black mouth of the yawning chasm, his courage gave way, and exclaiming, 'My God ! it is the very mouth of —— !' he speedily resumed his ordinary habiliments and left the place.

gas and one pint of carbon vapour to form one pint of the light carburetted hydrogen.\* The reader will see the meaning of this explanation, as little technical as possible, by and bye. Besides this gas there are in mines common air, free nitrogen, sulphuretted hydrogen, sulphurous acid, and carbonic acid gases. Of these the sulphuretted hydrogen is inflammable.

The proportions of these gases in the atmosphere of coal-mines vary of course very considerably; sometimes they are nearly absent. Sulphuretted is for the most part present only in minute quantity. All these last-named gases except nitrogen are heavier than common air. Carbonic acid gas, which is often present in considerable quantity, is twice as heavy. The light carburetted hydrogen itself is a little more than half the weight of air. It has been supposed that these gases would assume positions in mines corresponding to their specific gravities; but most of those who have thus reasoned seem to be unacquainted with, or to have lost sight of, what is termed the law of the diffusion of gases which, indeed, was only discovered at a comparatively recent period. According to this law, gases do not diffuse themselves, like liquids: or, as it is stated, the particles of one gas are as a vacuum to those of another gas: so that a heavy gas will ascend into a light one, and a light gas descend into a heavy gas. This is supposed to be owing to the diminution, or rather destruction, of the principle of cohesion between their particles by the amount of caloric they contain. The consequence is that the light carburetted hydrogen of mines, although it has a tendency to rise to the roofs of passages, does not confine itself to these localities, and where access exists does not escape so readily into the atmosphere as might be supposed from its levity; and the carbonic acid gas evolved in the mine itself, or produced in it from combustion and the respiration of men and horses, is not confined to the lower passages, but generally diffused.†

Besides the power of some of the gases evolved in coal-mines

\* By many writers on mine accidents from explosion, the light carburetted hydrogen is improperly termed hydrogen,—by George Stephenson, for example. Heavy carburetted hydrogen, or olefiant gas, has not been detected in British mines.

† The beauty of the provision which the law of the diffusion of gases affords for the respiration of men and animals—combustion, &c.—should not be passed over. Were it not for this law, the carbonic acid evolved in these processes would be accumulated at the earth's surface, at least in several places, and animal life and combustion could not there be sustained; but by the law of the diffusion of gases, it is generally diffused, and the nutrition of vegetables which decomposes carbonic acid and restores oxygen, fixing the carbon in the tissues of the plants, is supposed to restore the balance and maintain the standard purity of the atmosphere. But as time is required for this diffusion, the effects of the accumulation of carbonic acid are shown in brewers' vats, and in some natural situations, as the Grotto del Cano.

to produce explosions, they are capable of being injurious in other ways. Thus carburetted hydrogen cannot be inhaled pure for any time. Independently of excluding air, it produces effects somewhat analogous to those of anæsthetic agents like chloroform, of which bodies, indeed, compounds of carbon and hydrogen are most frequently the base. It then produces all the symptoms of narcotic poisoning. Sulphuretted hydrogen gas is one of the most deleterious substances known, and is believed to be the *chief* poisonous ingredient in the gas of sewers, although this may be questioned. Carbonic acid is not merely a narcotic poison, or one which acts by overpowering the functions of the nervous system. When inhaled in the pure form, it seems also to produce a species of strangulation by causing a spasmodic closure of the glottis, or entrance of the windpipe, so that the victim is as it were *bowstrung*. It is in this way that the accidents are believed to be caused when men descend into brewers' vats or other places where this gas exists in a concentrated form. Hence it is well called *choke-damp* by miners and others. In explosions in mines it is often difficult to say how many of the fatal cases which may occur are due to the explosion itself or to the carbonic acid, which is one of the chief constituents of the gases produced by the explosion, or *after-damp*, as they are called; the products of the combustion of carburetted hydrogen being carbonic acid and water. The following passages occur in the 'South Shields Report,' describing a visit paid by some members of the committee to the St. Hilda pit immediately after an explosion:—

'The deadly gas, the resulting product, became stronger and stronger as we approached. We encountered in one place the bodies of five men who had died from the effects of the gas, and had apparently died placidly, without one muscle of the face distorted. Then there were three men that had been destroyed by the explosion; clothes burnt and torn; the hair singed off; the skin and flesh torn away in several places, with an expression as if the spirit had passed away in agony. Going with a single guide we encountered two men, one with a light, the other bearing something on his shoulders; it was a blackened mass, a poor dead burnt boy, he was taking out.'

A little further on they encountered pitmen endeavouring to extract the survivors, but who had been obliged to retire for the present from the effects of the gas in those parts of the mine which they had attempted to penetrate. The symptoms which they are said to have suffered from might have been occasioned either by carburetted hydrogen or carbonic acid, most likely from a mixture of the two. If a portion of the former gas be present greater than the amount of air it meets with can explode, or if the gas continues to issue after the explosion, such will be the constitution of the after-damp.

To what extent these various deleterious gases can be inhaled daily by pitmen with impunity, or without serious derangement of health, it would be impossible exactly to say; but it would be hardly consistent with reason to suppose that this daily inhalation can take place altogether with impunity; and, in fact, the sallow complexions and peculiar physiognomy of these labourers cannot fail to strike the observer.\*

The light carburetted hydrogen gas, the chief source of danger in mines, requires twice its bulk of oxygen gas to burn it completely, that is to say, to convert it all into water and carbonic acid, and as atmospheric air contains one-fifth of its bulk of oxygen, it follows, that when one part of carburetted hydrogen is mixed with ten parts of atmospheric air, the mixture is in the most explosive proportions; beyond that point, too much air, or too much gas, diminishes the explosive power of the mixture. The gas either oozes gradually from the strata of the coal, or rushes out with inconceivable violence. In the latter case it is supposed that the gas has escaped from a state of great compression under the stratification, or perhaps from the liquid form. Often the gas escapes with great force for a long time from a small orifice: this is called a *blower*.

After these premises, let us now speak of the remedies which have been devised for this state of things. These are chiefly the use of safety lamps and means of ventilation, whereby the foul gases may be removed as quickly as possible from the mines.

#### 1st. Of safety lamps.

The first attempt at lighting mines with safety was by what is called the steel mill, a machine by means of which a constant succession of sparks was procured from flint and steel, a most dangerous and imperfect mode; for not only was the light very insufficient, but the sparks were capable of exploding light carburetted hydrogen and air, in the proper proportions. Things were in this state, and explosions constantly occurring, when one of the most unexpected and fatal known took place at Felling colliery, near Newcastle, and attracted an unusual degree of attention. On the 25th of May, 1812, this tremendous explosion occurred in a mine previously considered a model of perfection, both for the purity of its air, and its other arrangements. No accident, except

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\* We have reason to believe that consumption is comparatively rare among pitmen, and cannot help connecting this fact with two others, which for the present we shall assume,—viz., the comparative rarity of the same disease (pure phthisis) in drunkards, and the now admitted curative power of cod-liver oil and fatty substances in this disease. Alcohol and fatty substances have for their bases carburets of hydrogen. Long ago the atmosphere of stables was deemed favourable to phthisical patients. In this case, the effect was attributed to diminution of oxygen.



a slight explosion, reaching two or three pitmen, had ever happened. About half-past eleven in the morning of the day named, the neighbouring villagers were alarmed as with the sound of a cannonade. The subterraneous fire broke forth with two heavy discharges from the shaft called the John Pit, one hundred and two fathoms deep; this was immediately followed by a discharge from what was called the William Pit. The earth trembled for half a mile round the workings, and the sound at the distance of several miles resembled an unsteady fire of infantry. 'Immense quantities of dust and small coal accompanied the blasts, and rose high in the air in the form of an inverted cone. The heaviest part of the ejected matter, such as masses of timber and fragments of coal, fell near the pit; but the dust, borne away by a strong west wind, fell in a continued shower to the distance of a mile and a half; and in the village of Heworth, it caused a gloom like that of early twilight, and so covered the roads that the footsteps of travellers were strongly imprinted on them.'

In describing the appearance of the bodies, the learned writer of this report\* says,—'In one spot were found twenty-one bodies in ghastly confusion; some like mummies, scorched as dry as if they had been baked; one wanted its head, another an arm; but the power of the fire was visible upon all. But its effects were very various; while some were almost torn to pieces, there were others who appeared as if they had sunk down overpowered by sleep.' The total loss from this dreadful explosion was ninety-two lives, 'while forty widows, sixty-six girls, and twenty-six boys, or one hundred and twenty-six persons were deprived of the means of livelihood.' Although quite as fatal calamities have occurred, and some since which have destroyed even more lives, still this accident made the greatest sensation, owing, perhaps, to the very graphic account published of it at the time; and a society was established at Sunderland on the 20th October, 1813, of which Sir R. Milbanke was president, the object of which was to endeavour to find a remedy for these accidents.

One of the first to propose an invention to the committee was the late Dr. Clanny, of Sunderland, who, unquestionably, has the merit of having originated the idea of a safety-lamp. An account of his invention was published in the 'Philosophical Transactions' for 1813. It was a lantern in which the air was supplied to the flame by means of a bellows through water, and the products of combustion in like manner were made to pass through water. After this the attention of Sir Humphry Davy and of Mr.

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\* The Rev. Mr. Hodgson, then curate of Heworth, afterwards author of a 'History of Northumberland.'

George Stephenson\* was called to the subject. Mr. Stephenson undoubtedly invented a safety lamp, in which the principle of obtaining safety by allowing access to the flame through capillary tubes was applied, before Davy made known his wire gauze lamp. As with regard to all scientific discoveries, much controversy took place as to the respective merits of the inventors. There need in reality have been little dispute about the matter if each party had not been supported by partisans more eager for their favourite than for truth. There was no doubt of the merit of each of the three inventors. Dr. Clanny originated the idea, and invented a safe lamp too cumbrous for use. Mr. Stephenson and Sir Humphry Davy arrived at the same idea through different processes of reasoning, but the superior practical utility of the wire-gauze lamp of the last-named, caused the palm of pre-eminence to be awarded in his favour.

It is not generally known that Sir Humphry brought forward several ingenious forms of lamps, before his final invention of the wire-gauze lamp. These were his safe lamp, in which the air was made to enter the lamp through concentric canals, and leave it through the same kind of structure; his piston, or blowing lamp, in which the air was forced through small tubes by means of a condensing syringe or bellows; lastly, he had a charcoal lamp, in which pieces of charcoal were kept at a red heat by means of bellows, on the dangerous supposition that it would not inflame in an explosive mixture. In several of these lamps, at first, he certainly does not appear to have had the principle of the wire-gauze in his eye. But in his paper read before the Royal Society on the 9th November, 1815, he was clearly aware of the principle of safety in the use of wire-gauze or capillary tubes, which Mr. Stephenson had practically exemplified at Killingworth pit, on the 21st October. The discovery of the principle in truth belonged to Professor Tennant of Cambridge, who had previously shown that flame would pass along tubes in the relation between their length and breadth, or the shorter the tube, the narrower it required to be, to prevent flame passing; and the longer it was, the wider it might be. But the abstraction, as it were, of this principle—the idea that wire-gauze was merely a mass of such tubes, of the least diameter and shortest length, was certainly entirely due to Sir Humphry Davy.

Nothing could exceed the enthusiasm with which the invention of the Davy lamp was hailed, and a splendid reward was

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\* Dr. Paris, in his life of Sir Humphry Davy, absurdly terms Mr. George Stephenson, *a Mr. Stephenson*. The thousand guineas which Mr. Stephenson, then an obscure *overman* in a pit, received for his invention from the coal owners, was the foundation of his fortunes.

conferred on its inventor. The coal owners saw in it the means of working mines without further expense, which otherwise would have had to be abandoned, and philanthropists hailed it as a grand triumph of humanity. An experiment, however, performed by Davy himself, and to which he called attention at the time, was sufficient to show how insecure was the lamp in many cases.

In the northern coal mines the coal is generally so saturated with gas, as to give it off abundantly on being simply exposed to the air. If a tube be taken and filled with pieces of coal and water, and then covered in, except a small hole with a glass tube attached to it, and well shaken, gas will escape at the tube; and we have already spoken of those blowers from which the gas issues in such immense quantities. Sir H. Davy, in 1816, fixed a brass pipe half an inch in diameter to the mouth of a walled off blower, which, when lighted, threw its flame the length of five feet. At this blower he found his ordinary gauze lamp, when the lamp was lighted, allowed the flame to pass through and burn on the outside; and he states in his work on flame (p. 102), 'where an explosive mixture is in rapid motion it produces, as has been stated in page 77, much more heat, and in this case the cooling or radiating surfaces of the lamp must be increased, or the circulation of air diminished;' and he recommends, to prevent the effects of such a mixture, the use of twilled gauze, or a double or triple fold of wire-gauze on one side of the lamp, or a screen of metal opposite to the direction of the current, or a semi-cylinder of glass or mica within the gauze. Strange to say, this statement, which amounts, to all intents and purposes, to an admission of the insecurity of the Davy in some of the most formidable contingencies that can arise, was practically ignored for nearly twenty years, and great surprise was created when Mr. Buddle first announced it to the parliamentary committee in 1835. Mr. Buddle then said that Davy on sending him the lamp, 'warned him that there would be no danger, *except in exposing it to a strong current, by WHICH THE EXPLOSION WOULD BE PASSED THROUGH THE GAUZE CYLINDER.*' On that occasion so little was this fearful contingency known, that several extensive practical miners were quite ignorant of it. Since then, it has been repeatedly proved, that in a current of explosive gas, the Davy is liable to explosion. The fact may be exemplified by putting a lamp in the flame of a common gas burner, when, in several instances, the flame will pass through.

A few considerations will show how little the Davy can be theoretically considered secure. When chemists burn explosive gases, as oxygen and hydrogen, they pass them through a cylinder of brass, about six inches long and half an inch internal

diameter, filled with closely packed brass wire, and the whole rivetted home by means of a brass pin driven through the wire; through all this the gas is forced before it is burnt; and although the explosive force of these gases is very great, it is not greater than carburetted hydrogen and pure oxygen, while the *surface* of the Davy exposed to the explosive force is very great. Imagine, then, a sudden burst from a *blower* filling a passage with an explosive mixture, the lamps perhaps already red hot, what is the result to be expected? Sir Humphry's suggestion of a metal shield can be of little real practical value. How is it to be known from what direction the outbreak of gas is to come? The lamp therefore could not be practically safe, unless it were shielded all round, and then what light would it give?

It appears to us, that when accidents have occurred in mines, a false line of argument has often been used in the case of the Davy. Take, for instance, the explosion at Wallsend in June 1835, which killed one hundred and two people. No cause could be positively assigned for the accident, because no one escaped to tell the tale. The inference drawn there, as elsewhere, was, that as the Davy could not be proved to be the cause, it must be held harmless. But as all other causes were excluded by the evidence at the coroner's inquest, there remains a strong probability of the Davy being the cause, according to the views already laid down of its insecurity in certain circumstances. Thus the circumstances detailed in the evidence are, that an extra discharge of gas had taken place the previous day; 'that the Davy fired at the *broken* the day before;' that according to the evidence of John Bell, hewer, 'the day before the accident took place, the pit was in so dangerous a state, that they were obliged to come away. They, himself and five men working with him, extinguished their Davy lamps before leaving, except one man, who reduced his light as small as possible, so as to give them light to find their clothes before leaving. The lamps became red hot, and they extinguished them as soon as possible. On the morning of the explosion, before Bell left work at eleven o'clock in the forenoon, all the six Davys were on fire.' Two of the lamps were produced at the inquest, and they appeared, according to the coroner, 'to have been subjected to intense heat.' The explosion occurred three hours after Bell left. Other evidence of the same kind was adduced. Here, then, for days, we had the men working with Davys on fire. No naked lamps were used, the men had been cautioned, every precaution was taken, a sudden explosion came, and all trace of the prime cause is lost. As Euclid proves a particular point to be the centre of a circle by excluding other points, the fair presumption is, that the Davy and nothing else was the cause of the explosion.

Independently of this presumptive reasoning, actual proof is given in the 'South Shields Report' of the Davy having caused explosions. There are other objections to the Davy—first, the bad light, which leads to the men taking every opportunity of unscrewing their lamps to procure more light; second, the facility with which the flame can be drawn through, leading to the men lighting their pipes at the lamps. The committee of the House of 1852, in their report, say, 'that where a proper degree of ventilation does not exist in a mine, the Davy lamp or any modification of it must be considered rather as a lure to danger than as a perfect security.'

Numerous efforts have been made to remedy the defects of the Davy; but so far as we are aware only two or three of the numerous lamps invented have come into use. The late Dr. Clanny invented a modification of the Davy. His lamp was a Davy with a cylinder of glass at the lower part instead of gauze. His idea was that a double current of air ascending and descending was created inside the lamp, rendering it less likely for a lateral current to blow through. This lamp is in extensive use. The great drawback is that the glass gets hot, and is apt to be cracked by a drop of water falling on it while in this state.

A lamp has been recently invented by Dr. Glover and Mr. Cail,\* which seems likely to obviate many of the drawbacks of the Davy. Instead of the single cylinder of the Clanny, there is a double one through which the air is drawn to feed the flame. Thus the outer glass is always kept cool, and the whole lamp is much stronger than it would otherwise be. There is also a contrivance by which the flame is extinguished in an explosive mixture. This lamp has received, as the Parliamentary Report for 1853 testifies, very high applause from several practical men.

The VENTILATION OF MINES has been rashly exalted, as if a good ventilation would be a perfect *panacea* for explosions. This is an error, inasmuch as a sudden rush of gas into a well-ventilated mine might be more dangerous than into one containing a large quantity of carburetted hydrogen; because, in the latter case, the gas might not find the requisite quantity of air to explode it. It follows, therefore, that ventilation, however perfect, is not likely ever to supersede the use of safety-lamps or precautions in the lighting of mines. But of the immense importance of ventilation, as conducing to a high average degree of safety and the improvement of the health of the miners, there can be no doubt.

A recent leading article of the 'Times,' in speaking of the miners' petition pointing out the enormous loss of lives in pits,

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\* On a New Safety-Lamp and the Invention of the Safety-Lamp. By R. M. Glover, M.D., F.R.S.E. Journal of the Society of Arts, December 9th, 1853.

and demanding a remedy, treats the subject of ventilation as one of great simplicity ; but it must surely strike even those not conversant with the practical details of the matter, that to ventilate in some cases hundreds of miles of passages and galleries, perhaps at a depth of one thousand or fifteen hundred feet below the surface, can be no such easy task, especially as this must be done with a due regard to economy. If this were not attended to, the working of collieries would often have to be abandoned. In every other occupation endangering life, in practice, a compromise exists between a due regard to the interests of humanity and the obtaining of a fair and reasonable profit from the capital employed. The employment of a sailor or a fisherman might be almost denuded of hazard by unlimited expense ; and perhaps the silver of Potosi would disarm the most fiery mine of the north of all its terrors. To sink an unlimited number of shafts seems easy to the speculative philanthropist ; and as there exists an idea, in the metropolis at least, that coal-owners derive immense profits, whereas in point of fact nothing is more difficult in the generality of cases than to obtain fair returns for the capital invested in coal-mines, blame is often most unworthily ascribed to the proprietors, and schemes are suggested which are impracticable, since to carry them out would entail absolute ruin. The interests of the coal-owners are clearly involved in doing everything that is reasonable to prevent those tremendous explosions which, besides the absolute damage, interrupt so seriously the working of the mine. Notwithstanding, we believe that the unlimited confidence in the safety of the Davy lamp was very injurious by causing too great neglect of ventilation. Thus, in the Report of the House of Commons for 1852, it is truly affirmed that ‘too entire a reliance on the Davy lamp appears to have led, in not a few instances, to the neglect of ventilation.’

The mode of ventilation generally adopted is by the rarefaction of air produced by furnaces. Independent of artificial means, there is a ventilation in mines called *natural*. This is due to the increasing heat of the earth in descending. This natural heat rarefies the air at the bottom of the mine, which thus becomes, especially in winter, lighter than the atmosphere at the surface, and ascends. This natural ventilation, however, would do but little. There are in a pit at least two shafts, although these may be constructed in one pit, i.e., a pit may be divided by partitions, or brattices, as they are termed, into two or more divisions. At the bottom of one of these shafts a furnace is built, whose object is to rarefy the air which ascends in the shaft, and which, of course, causes a current which draws the air from all parts of the pit. This shaft is termed the *upcast*. The current of air from the various parts of the mine causes a descending current



of cold air in the shaft at the bottom of which there is no furnace. This shaft is therefore termed *downcast*. Of the numerous contrivances which are requisite to course the air through the galleries and recesses of a coal-mine, only a vague idea can be formed by the general reader. To simplify this system of ventilation, it was long ago proposed to bore drifts at the higher portions of all the galleries and passages, on the supposition that the carburetted hydrogen itself, from its levity, would find a passage to the atmosphere, and thus form a number of natural upcasts, which would cause a descent from the air to fill the vacuum. But this notion, which appeared so simple, was entertained in ignorance of the complicated composition of the gas of coal-mines, and of the law of diffusion of gases, which would render the ascent of the carburetted hydrogen much slower than was supposed, and without due consideration of the enormous expense.

In considering the subject of ventilation in further refutation of the notion that a perfect ventilation will utterly preclude all chance of explosion, it should be borne in mind that some of the impurities of the air of coal-mines tend to diminish the explosive power of mixtures of atmospheric air and carburetted hydrogen. Thus it is stated in the 'South Shields Report':—

'One part of carbonic acid will destroy the inflammability of seven parts of a carburetted hydrogen explosive mixture, and one part of nitrogen six parts of the same mixture; and that in an extensive mine of 150 to 200 men, with 40 to 60 horses, and a corresponding number of lights, each man alone, in respiration, giving off every minute twenty-six cubic inches of carbonic acid gas of the mine, in addition to the free nitrogen, with a proportionate increased quantity of both these products from horses and lights, in addition to the immense amount of the natural carbonic acid gas of the mine; it is clearly evident that all these anti-inflammable products will diminish considerably the explosive capacity of a lengthened column. . . . These reasons will explain sufficiently that in long courses it is a vitiation, rather than a dilution, of the carburetted hydrogen that produces the less explosive capacity of the column. . . . The easy destruction of explosive mixtures by anti-inflammable gases, abundant, or easily and inexpensively produced in the mines, might, in many situations . . . be effected, it is probable, by a proper application of skill and ingenuity.'

After the introduction of the furnace system, for some time the air was only coursed round the outer workings of the mine, stopping the inner workings, so as to preclude them from a proper supply. Mr. Spedding, of Workington, in 1760, first coursed the air through all the workings of the mine. He did this by so directing the current of air by doors and stoppings as to turn all the passages into one vast air tube—a labyrinth of circuitous pipe,

as it were, through which the air was made to circulate through many miles of passages from the mouth of the downcast to the top of the upcast. Of course, in such a long progress, the current was often slow. Two great improvements were invented by the late Mr. Buddle, of Wallsend, about the beginning of this century, which may be almost said, as far as the great principles are concerned, to have perfected the furnace system. 1st. Instead of passing the whole of the extracted air from the mine right over the furnace, whereby, of course, great risk of explosion occurred in many cases, he caused the returns from the foul parts of the mine to enter the upcast shafts, by what is termed a dumbdrift, at a height considerably above the furnace, so that while the current from the furnace carried them upwards, they did not come in direct contact with the fire ; and 2nd, partly to effect this, and partly to shorten the courses of air, he split, by various partitions, the passages of the mine into several series of passages between the downcast and the upcast, so that, in point of fact, instead of the mine forming one tube between the two shafts, it became several.

By the furnace system, in many instances, even in the most complicated mines, very powerful effects are produced. Thus a difference of temperature of no less than 140 Fahrenheit has been observed between the air in the upcast and that of the interior of the mine, and the current produced is very powerful ; but, according to Mr. Buddle, the average velocity of the current is only three or four feet per second ; and, as the explosive gas often rushes out at the rate of thirty feet per second, the inadequacy of such a current to remove it may be conceived ; that is to say, in cases where the rush is long continued. Sometimes the rush of gas is such as no extent attainable by the furnace system could remove, so as to prevent the risk of explosion.

Our space does not admit of a discussion of the merits or demerits of the furnace system at greater length. It is clear that its range must have a limit. The air cools as it expands, and at length will acquire a density similar to that of the air it encounters. In a word, the presumed insufficiency of the furnace system has led to the proposal of Mr. Gurney to employ the *steam-jet* for the purpose of ventilation.

This plan consists in forcing high pressure steam through jets placed at various portions of the upcast shaft, whereby it is alleged that a much more powerful current can be forced along the upcast than by mere furnace ventilation. The plan is to cause a quantity of jets from a boiler with high pressure steam to issue in the shaft so as to *propel* the air before them, and cause a current. Very few details are requisite in the carrying out of this plan ; all that is essential is that the jets should be in sufficient size and number for the space they are placed in.

Thus, according to Mr. Mather, each jet should not operate on a column of air larger than one-eighth of a foot, or at the most one-sixth foot area, or the jets should be placed about a foot distance from each other. The committee for 1852 state in their Report :—

‘ Previous to 1848, when Mr. Forster introduced the steam-jet into the Seaton Delaval mine, the fire-damp was constantly seen playing around the face and edges of the goaves and other parts of the workings ; since that period the mine is swept so clean that it is never observed, and all danger of explosion is removed in a very fiery mine. The increase of ventilation is from 53,000 cubic feet per minute under the furnace system to 84,000 under the steam-jet ; and to double that quantity, which Mr. Forster considers sufficient, would, he says, only require the application of some extra jets.’

According to Mr. Mather, the highest velocity of the current produced in the upcast by the furnace system was seventeen miles an hour ; whereas, by the steam-jet a velocity of twenty-three miles has been produced. One of the most remarkable instances of the application of the steam-jet was to the St. Hilda pit, near South Shields. We shall let him tell the result in his own words :—

‘ Perhaps the most striking results of all have been produced by the steam-jets at St. Hilda’s pit, South Shields, which have lately been successfully completed. They have cleared out the pit where no other power, without desperate risk and enormous cost, could have done it. Let us detail these results :—Depth of shaft, about 850 feet ; extensive series of old workings, at least in passage extent, 75 miles, amounting to upwards of  $14\frac{1}{2}$  millions of cubic feet. This mine was so full of gas that no naked light was allowed to approach the shaft. Upon the 31st of December, 1852, as a man was carrying a shovel of burning coals, upwards of twenty feet from it on the surface, the gas from the pit caught fire at the burning coals, and in a mass of flame darted into the shaft, forming a blazing area of upwards of ninety-eight feet. It thus blazed for four hours, darting into the atmosphere in flames sometimes forty feet high, burning down all within reach. Had it descended into the mine and exploded the fourteen millions of cubic feet of gas, it would have shook a portion of South Shields as with an earthquake. Fortunately, no atmospheric air had descended into the workings to form one of the most tremendous explosive mixtures in the world. Since then the pit has been a waste, and the connexion made between Harton pit and St. Hilda’s enabled the gas also to escape into the workings of the former, which once or twice threatened to blast at the furnace there. On one occasion they were obliged to put out the furnace.’

Under these circumstances, the action of the steam-jet was employed to draw the gas out of the mine. Sixteen jets were erected at the top of the upcast shaft, of a quarter and three-eighths of an inch diameter, each surrounded by an iron cylinder eleven

inches in diameter, and six feet high. Changes from time to time were made in the number and position of the jets; and on the 21st of June, the mine was completely clean. So satisfied were the committee of 1852 of the superiority of the steam-jet system of ventilation, that they did not hesitate to express their opinion in its favour, almost in as strong terms as their conviction of the insecurity of the Davy lamp. But a series of experiments made since then, and stated before the committee of last session, have thrown doubt upon this superiority. An elaborate paper on the subject, by Mr. Nicholas Wood, is printed in the Report of the Committee. We have not room to quote his experiments; but the conclusions are, that neither as a substitute for furnace ventilation, nor as an auxiliary mode, is the steam-jet available; and that the good effects ascribed to the steam-jet were really due to the extra furnaces thus employed. Mr. Wood, we presume, considers such a case as that of St. Hilda altogether exceptional. Mr. Mather, in the work before us, points out several defects, as he considers, in the mode in which Mr. Wood's experiments were performed; and the whole question will doubtless be thoroughly sifted in the committee at present sitting.

The ventilation of coal mines, then, does not present that simplicity which the writer in the 'Times' deems to exist. It is a complicated problem; and the owners of coal mines and their engineers should not be rashly taxed with undue neglect of the interests of their workmen, because they cannot at once succeed in so difficult a task. In the present state of the question, it is not easy to suggest legislative remedies for the accidents which occur in coal mines. We should be inclined to recommend principally, the appointment of additional government inspectors: for at present it is almost impossible for these gentlemen to inspect all the mines under their charge; and to assist in every way the establishment of local institutions for teaching practical mining, in which, of course, the sciences connected with mining would form a principal part. The diffusion of knowledge of this kind among workmen as well as their superiors, and a systematic system of inquiries on the part of the government inspectors, would be of great value. The information received with regard to the state of the mines, and the accidents which appear to us, in time reach the removable causes of the accidents, and the workmen would quicken their vigilance. Any refusal on the part of owners and their engineers to follow the suggestions of the inspectors, a heavy penalty should be made to rest upon them.

At the head of this article, the South Yorkshire Coalfield, as its own work, reflect infinite credit on Mr. Mather. His work—more complete than most parts of the literature of the subject—contains the labours of himself and some

private gentlemen who devoted themselves for years to the investigation of accidents in coal mines from a simple sentiment of philanthropy. Both as secretary to that committee, and in other labours connected with the subject, that has been the sole motive of Mr. Mather.

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ART. VI.—*Travels on the Shores of the Baltic. Extended to Moscow.*

By S. S. Hill. 12mo. pp. 266. Arthur Hall, Virtue, & Co.

THE appearance of this volume is opportune. The matter of which it consists formed the early portion of a narrative of which the subsequent chapters have already appeared in a separate form. At the time when Mr. Hill published his 'Travels in Siberia,' little interest attached to the countries bordering on the Baltic Sea. The case, however, is now different. The presence of an Anglo-French fleet in those waters has directed the attention of our countrymen to Denmark, Sweden, Norway, and Finland; and Mr. Hill has been encouraged by this fact to put out the present volume. Its texture is so slight, the fresh information it communicates is so scanty, and the observations interspersed are so hasty and superficial, that the work would scarcely have commanded attention had it not been for the circumstance we have referred to. In the actual condition of affairs, however, we are glad to receive the report of any honest traveller. Works which might otherwise have been overlooked are now regarded with interest. We want to know all that can be learnt respecting the kingdoms bordering on the seat of the war. Sooner or later they must be involved in the struggle, and it is therefore of importance to obtain credible information respecting them, so as to estimate the probabilities of their future course. Mr. Hill's work was written prior to the breaking-out of the war, and it has the advantage, therefore, of being free from the prejudices to which that event has given rise. This is indeed partially counterbalanced by the sympathy it evinces with the undue estimation of Russian resources which recently prevailed throughout Europe. The tone of the work is dispassionate, and the testimony it yields is not wholly discreditable to our opponent.

The author appears to have intentionally concealed the time of his travels. We wish he had been more explicit on this point. From incidental passages we infer that it is some years since he visited the regions described. It is due to him to remark that he makes no pretensions to research or philosophy. In this

respect his volume contrasts pleasingly with those of many of his contemporaries. What he saw, he records, but his chapters need the stimulus supplied by passing events, in order that they should obtain general attention. 'To convey,' he modestly says, 'anything more than the impressions of a summer tourist, concerning persons and things as they passed before his eyes, open only upon what amused him by its novelty, or excited his interest as characteristic of the customs, and manners, and mode of thinking of the people among whom he was travelling, this volume has no pretensions.'

We shall say little respecting the earlier portion of Mr. Hill's narrative, as it pertains to countries with which we are already familiar, or to which no special interest attaches at the present moment. We are glad to be assured that the inhabitants of Copenhagen do not retain those feelings of bitter hostility towards our country which some passages in our former intercourse are adapted to engender. On one occasion Mr. Hill expressed to several intelligent Danes his gratification at this fact, and was assured that the impression prevalent amongst us was wholly unfounded, 'and such only as could be entertained by anyone who was very slightly acquainted with their countrymen generally.' The English language he found to be an indispensable part of a genteel Danish education, and our history and general literature to be extensively studied. Passing from Denmark and Sweden we come to Finland, of which several notices are given, that possess at the present moment considerable interest. Approaching Abo, the ancient capital, the vessel threaded a serpentine and intricate passage, 'forming an archipelago, extending from the Aland group to the continental shore.' The sea was studded with islands of all forms and dimensions, and the general impression conveyed is that of extreme danger to an inexperienced mariner.

'The hills of Finland,' says our author, 'are not of any considerable elevation, except the range in the northern region, called the Manselk mountains, which rise to a height of between three and four thousand feet above the level of the sea. Neither the climate, necessarily severe in these latitudes, nor the dense fogs which prevail in spring and autumn, have prevented the cultivation of the soil; and in the southern districts, the valleys produce rye and oats, and excellent flax, and some hemp; and throughout the country there is much pasture-land upon which is raised sufficient food for the whole of the inhabitants. Nevertheless, the riches of Finland lie rather in her mineral productions, her natural forests, and her fisheries, than in the produce of the soil. These resources have enabled the inhabitants, deprived of so many of the advantages of the people of more favoured climates, to engage in commerce, through the means of which they have attained a degree of civilization beyond that usually found in countries so disadvantageously



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of them that are mingled with the  
the Russian church, they are now

term of the fortresses of Sveaborg. They occupy no less than seven islands, several of which are united by bridges. Casemates appear to be formed in them for no less than 6000 or 7000 small arms; and the united fortresses are said to mount 800 cannon, and to possess a garrison of 12,000 men. Some of these formidable works are formed by cutting and fashioning the solid rock; and there are magazines, arsenals, and barracks both upon one of these islands and upon the mainland. There are even docks upon the same tongue of land upon which the town stands, that have been partly cut out of the solid rock.

‘On the morning after landing, we set out at an early hour to make a little survey of the town. This new seat of the provincial government of Finland, presents a remarkable instance of energy and progress. Thirty years ago it was a mere fishing village; but on account of the advantages of its position, it was chosen for the seat of the government of the province; and, already, it possesses all the public buildings and institutions which usually characterize and embellish the capital of a great province. Its population amounts to about 12,000 souls.’—pp. 114, 115.

Sailing thence to Cronstadt they shot rapidly by the outer batteries which guard the entrance of the port, and ‘by a narrow channel enter the broad sheet of inland water, which forms the basin of the river Neva, or bay of Cronstadt, and at the upper extremity of which is seated the modern capital of the Russian empire.’ The examination to which they were now subjected was inquisitive and severe, so far at least as the commercial voyagers were concerned. ‘After a close examination of several of the travellers indiscriminately, in the order in which their names happened to be written on the list that had been handed in by the captain, my turn arrived. Only two questions, however, were put to me. I was first asked what were my objects in visiting Russia. To which I replied in the words of my passport, “for health and amusement;” and the answer seemed to be satisfactory. I was then asked whether I had brought any introductory letters to St. Petersburg. To which question I replied, by throwing several that I held in my hand down upon the table. Upon this, one of the officials, after taking them up, handed them to the chief inquisitor, who, I believe, copied the address of but one only. They were then returned to me; and I was permitted to retire, without further question, to the deck of the ship, leaving my passport in the safe custody into which it had fallen.’

Mr. Hill availed himself of the introductions he had brought to obtain an insight into the fortress of Cronstadt; and as considerable interest now attaches to this place, we shall avail ourselves freely of his report. Cronstadt, as our readers are aware, is an island, and our author proceeded thither by a small steamer, which made the passage in less than two hours:—

towards the water-side, after passing  
 1 a college of cadets, we reached the  
 of three connected basins that form  
 are called the middle harbour and the  
 engaged a boat, in which we rode  
 y and bastions, which front the sea.  
 the town and the port, we came upon  
 wood, upon a base of solid granite,  
 inist the assault of the restless waves,  
 nted form against any attack from an

with the island of Cronstadt, that is  
 ver from one part or other of these  
 pies nearly a middle position between  
 of the bay of the Neva; or is a out-  
 relia on the northern side, and four  
 uthern. It is about seven miles in  
 re than a mile in breadth. It lies  
 either side; and the town, with its  
 t its south-eastern extremity. It was  
 ed of sand and morass, strewed with  
 re found in most low countries where  
 h has doubtless, at some period or  
 h they have been transported from  
 exposed to frosts, that from time to  
 lid rock

wast into a flourishing seaport  
 t to time, but now that time has



channels, its position has afforded sites for many strong forts, of which no less than six have been erected upon shoals, sand banks, and rocks lying even with, or below, the surface of the water, and within the cross fire from which every vessel of any considerable burden must pass.

'From the mole upon which we are now standing, all the fortresses which defend the approaches to the Neva are under our view. At this point Fort Menzikoff rises above the barrier against the sea, with four tiers and 44 guns, which can rake the channel by which every vessel must approach. Immediately opposite this, on the south side of the channel, rises the great fort of Cronslott, formed of granite and timber, from a small island at the extremity of the shoals stretching out from the shore on this side, and mounting 56 guns in casemates and 32 in *barbette* (uncovered).

'The next fort, west of the bay, is that of Peter the First, which is seen rising out of the water in a similar manner to that of Cronslott, and is built wholly of granite, and mounts 28 guns in casemates and 50 in *barbette*. Beyond this, in the same manner, rises Fort Alexander, also of granite and casemated, with four tiers, and 116 guns; and yet further west, is Fort Constantine, of 25 guns in a single tier. The sixth fort is that of Risbank, built of granite and timber, and rising upon the south side of the channel, and, though yet unfinished, intended to mount 60 guns in two tiers.

'On the west side, the town is defended by ramparts and a deep ditch, and on the north by ramparts and bastions and twelve batteries, and at the north-east point where the pier projects, by sixteen guns in casemates. On the east, where there is but three feet of water within guns' range, there are ramparts, but no batteries.

'The island itself is defended by a fort called Fort Peter, and by two batteries, all upon the south side, in the rear of the forts which guard the channel, and by Fort Alexander upon the north side, and by redoubts and lines near its extremity.'—pp. 175-178.

As the water between St. Petersburg and Cronstadt is shallow, a singular device is employed to float the men-of-war constructed at the former place down to the latter. This device consists of an enormous frame called *verbluid* (camel), which is sunk in the dock containing the newly launched ship. The ship is then run into this frame, which is afterwards closed up and pumped dry. As the water is thrown out the enormous frame lifts up the ship, until its draught is sufficiently diminished to allow of its being transported to Cronstadt, where it is equipped. The town consists of two parts, one containing the offices connected with the admiralty, and the other properly commercial. The population during the six months that the harbor is closed, does not exceed 10,000, but during the remainder of the year, when commerce is active it is computed at 30,000, exclusive of the garrison and the seamen afloat.

Some time was of course devoted to an examination of the lions of St. Petersburg, but there is little novelty in the informa-

amongst the most notable of our

the stranger, after his eye has dwelt before him, is the display of paintings on the houses, or covering almost every sometimes, even to the highest *appartements*. At the same time, the paucity of writings, or inscriptions of the citizens. These paintings testify of the character and customs of the northern Europe, which the traveller will find. The barber's pole seems the last relic in this. Thus, here, as well as in other parts of the country, the tenants of the different houses are significantly indicated by these signs.

Some of the houses by large bow-windows display the dealer's wares, as in our great thoroughfares, even upon the ground floor, is a display of paintings. If, for instance, we would enquire necessary that we should be so learned as to know our term to guide us; we have only to look all not search long before we find a display of hogsheads, very likely accompanied by the production of their contents, such as wine, and the Chinese rolling the tea-articles of commerce in retail; and we find them from behind the counter within. We have but to look about till we see the

and it may be said, to the credit of the Russian artists, that much more rarely than might be expected is a painting mistaken by the passenger for the representation of any other thing than that for which it is intended; at least, only one instance came within my experience. Upon this occasion, I was in company with a friend, and when we had pointed out to the shopman what we thought represented a pair of gloves, he presented us with a pair of breeches. But the mistake was easily corrected; for such is the discernment natural to all who profit by their intelligence, that we had only to thrust our hands instead of our legs into the breeches, and we were understood in a moment.'—pp. 130-132.

Mr. Hill's opportunities of examining the society of the Russian capital were not great, and being chiefly confined to the foreign residents, did not, of course, afford subjects for extensive observation. The only conversation which he records is singularly indicative of the policy which has at length arrayed the powers of Western Europe against the Czar. Having, in a conversation with a 'native merchant of the first reputation,' referred to St. Petersburg as the capital, he was told, that neither Petersburg nor Moscow was the capital of Russia; and on asking where then the capital was, and what might be its name, he was informed, 'with the confidence,' he says, 'of an advancing general after victory: "Our capital is Constantinople."' Such has long been the impression of the Russian people; not of the military only, but also of the commercial class. How far the expectation will be realized remains to be seen. We have no great faith in the permanent maintenance of the unity of the Turkish empire; but the signs of the times just now are not favorable to the ambitious policy of Russia.

From St. Petersburg, Mr. Hill proceeded to Moscow, a distance of about 530 miles. 'Nothing,' he tells us, 'can present a greater contrast than the scenes we were leaving and those that were now before us—between the interior of the Russian capital and the gloomy morass by which the showy city is nearly surrounded.' Many of our readers will probably be surprised at the following:—

'Everything is full of religion in some form or other in Moscow. Even in the most ordinary street scenes, you have continually before your eyes the acts of reverence or worship paid by the people to some symbol of their faith that they pass by. Every Moscovite uncontaminated or unchanged by his intercourse with foreigners, doffs his hat and crosses himself before every church, cathedral, chapel, altar, or picture of any saint which he passes, and makes some additional sign of reverence, according to the degree of his zeal, or the amount of respect which he entertains for the particular saint to which the church or altar is dedicated, or which the picture represents. Thus, after the ordinary reverence of removing the hat, and making the sign of the

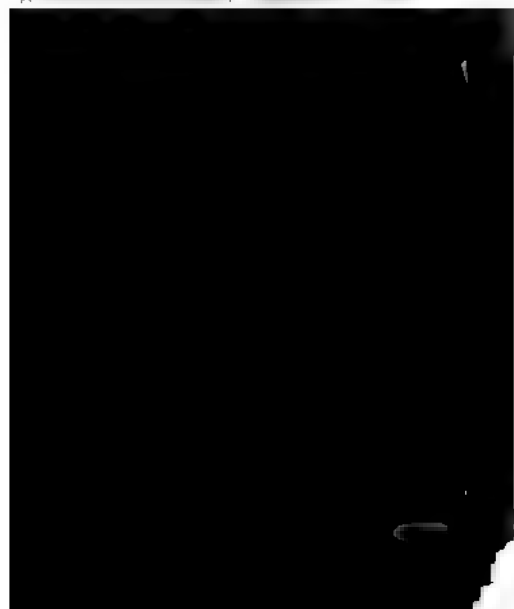


to excite a little more than common the object of his sentiment and love. In ordinary degree, the knee is also bent to the object of reverence to excite still bend the knee, and the more devout say a prayer, and afterwards kiss the

performing these acts of devotion where and no object visible that might be their pious exercises. This, however, is no church shut out from the view, or where an altar has at some time stood. It may be, where there has once been an altar, is for ever holy, and is, whether in an enclosure, and never suffered to be, 216.

in this city, as well as in the other, avails to a lamentable extent. The ruinous habit at all times, and even the rymen cautiously guard against it. However, Mr. Hill informs us, 'as the old, and sometimes so droll that it is the same disgust which we feel for it, disturb us.'

visited the cathedral of St. Basil. Her at before the church, under the protection from her attacks, at the



ART. VII.—*Memorials of the Life of Amelia Opie; selected and arranged from her Letters, Diaries, and other Manuscripts.* By Cecilia Lucy Brightwell. London: Longman & Co.

THE name of Mrs. Opie is connected with our earliest recollections of literature, or at least that description of it which has of late years set in upon us like a flood—namely, fiction. Her stories, we can remember, were always excepted, when a disposition to prefer a novel above every other kind of book provoked a warning against the perusal of such things, or a general statement of their pernicious tendencies. Her ‘Illustrations of Lying,’ for example, was regarded as a book which was not to be classed among mere story books, but a highly useful and edifying production. And such we might be disposed to call it now, although to our boyish imaginations, filled with the wonders of the ‘Castle of Otranto,’ and that tremendous, melo-dramatic affair, the ‘Romance of the Forest,’ it appeared tedious and tame. The authoress, whose works, then popular enough, were thus placed in our hands, always rose up before us as a sedate, if not demure, lady about middle age, whose delight it was to write books solely for the purpose of putting out our old romantic favourites. The time came when Mrs. Opie’s tales were no longer popular. There are fashions in regard to books, which change just as the shape of dress and the style of ornaments do, and accordingly the stories of our authoress went out along with those of Hannah More, Miss Burney, Mrs. Inchbald, and others. Scott came, with his magic mirror, in which the characters and events of the past were reflected with a vividness that called public sympathy away from the things of the present, and centred it upon historic scenes and heroes. The romantic, in his hands, ceased to be the thing made up of old armour in gloomy castles, such as Mrs. Radcliff had given us. It was a living and breathing thing, and the reader of fashionable fiction held companionship with the men and women of the middle ages. Then there came a reaction from this. The heroes and heroines of the novelist were no longer knights of the tilt-yard, the greenwood, and the battle-field, or ladies for whose love they broke a lance and buckled their armour on. They emerged, at the call of Charles Dickens, from the ‘slums;’ they were of the Alsatian type, and talked slang, or belonged to the common order of every-day humanity. And working in the same field with Dickens, though in a totally different way, came the other semi-satirical novelists, the writers who chose politicians for their heroes, and those who made the interest of their books depend

character subjectively rather than upon its

world had well-nigh forgotten Mrs. Opie. The announcement of her death appeared a year ago, no doubt many were survived till then. She seemed so much a character of the past generation—that her existence. There were, no doubt, some in the life of Mrs. Opie to account for her disappearance from public view for many years. These are the things which give the interest. Otherwise it is not very creditable for the production it gives us of the lady with whose

That life was unusually prolonged, even much less eventful than it was, it suggests some very interesting reflections. The French Revolution shook the world, a turbulent period of European history, it was a time of extraordinary circumstances. Mrs. Opie, in mixed in the society of remarkable persons, responded with not a few of them, and she was surrounded by persons of all ranks and of every description. Dukes, statesmen, bishops, players, &c. She entered upon the world as a child, and she remained at the court of

resulted from her love of the drama, which manifested itself so strongly, when she was little more than eighteen, that she wrote a tragedy, which the biographer informs us is still extant. She seems to have attempted song-writing, too, but not with much success. It was not until she had fully reached the years of womanhood that any work of real value was produced. She visited London when in her twenty-fifth year, and some time before she was known as an authoress. Her tastes and early associations, however, led her into the literary society of the metropolis, and her diaries furnish us with sketches of some of the celebrated men of the time. These are graphic enough in one or two instances, but the persons to whom they refer have almost all been portrayed in a more felicitous and characteristic manner by others. The trials of Horne Tooke, Hardy, and Holcroft, took place while Miss Alderson was moving in the literary and political, or at least semi-political circles of London, and to one who had imbibed strong opinions, these were, of course, matters of no ordinary importance. Her sketches of the scenes she then witnessed at the Old Bailey were given in letters to her father, who, deeming them somewhat dangerous, destroyed them as they were received, after reading the contents to one or two confidential friends. The fragmentary references to the subject, which occur in the volume before us, are not of much interest, and contain nothing really new.

In her twenty-ninth year Miss Alderson was united in marriage to Opie, the painter, who had been struck with her appearance at an evening party, in a blue robe, and bonnet with three white feathers. It does not appear that the lady herself was very deeply smitten, but the marriage was by no means one of mere convenience. It was mainly instrumental in bringing her before the world as a novelist, for it would appear that the circumstances of Mr. Opie were not so prosperous as to obviate the necessity for exertion on his wife's part.

Mrs. Opie's first literary efforts were not very successful. She tried the theatre, but even her connexion with stage magnates did not suffice to promote her plans. Her first acknowledged work, her biographer tells us, was the 'Father and Daughter,' and we are disposed to consider it her best work. There is a vividness and power of expression, a depth and delicacy of feeling, as well as dramatic force in that book which makes it no matter of marvel even now that it procured for its authoress a great deal of attention. We are scarcely disposed to regard her other productions as worthy of the promise thus held out. An incident in one of her girlish visits to an asylum for the insane supplied her with material for one of the most touching parts of the story. It was scarcely an incident, in fact, but rather the

who, probably perceiving in her face called the past, fixed upon her eyes haunted her memory for many subsequent years. Mrs. Opie's married life does not seem very notable, and in perusing it we are surprised and disappointed that it

situation and that of her husband, and was generally the gayest of the gay in respect much more of the piquant in life, and some additions to our own. There is very little of this. Her diary is full of lively gossip, and here and there we find some of her more distinguished correspondents, but, as a whole, her diaries lead us, however, go on to trace the lead-

their union Mr. and Mrs. Opie visited Lord Fox, whom they both idolized, in the Netherlands. They dined with him at Brussels and sallied forth to get a glimpse of the great Corsican. This, Mrs. Opie seems to have conceived as a long account of the schemes and intrigues of the great Corsican. He was

long black eyelashes, glanced over us with a scrutinizing but complacent look; and thus ended and was completed the pleasure of the spectacle.—p. 108.

This is one of the best descriptions in the whole book, and we could have wished that Mrs. Opie had exercised her powers of observation with as much success on other occasions.

Mr. Opie, who had been appointed Professor of Painting in the Royal Academy, had not long completed the delivery of his first course of lectures, when he was taken away by death. He was interred with becoming honour by the side of Sir Joshua Reynolds, in St. Paul's Cathedral; and after a comparatively short married life, Mrs. Opie returned to Norwich, and again took up her residence with her father. Her husband's lectures were published shortly after his decease, and she wrote a memoir of him, which we have seen, and which is worthy of preservation, for the delicacy and feeling pervading it. For the first three years of her widowhood, Mrs. Opie seems to have remained in strict retirement. Two letters of that period are given; one from the Countess of Charleville and another from Mrs. Inchbald, but neither of them is remarkable.

It was not in the nature of the lively lady, who is the subject of these memoirs, to remain long out of the busy world, or at least to isolate herself from the society to which she had been accustomed during her wedded life. Accordingly, we find that, in 1810, she paid another visit to London, and was soon in the midst of its gaieties. Nor was it from any want of feeling, or from giddy thoughtlessness, that she thus sought once more the pleasures of intercourse with congenial spirits. Sydney Smith well remarked, that tenderness was her forte and carelessness her fault, and this opinion may be applied in a wider significance than was intended. Amelia Opie's heart was easily touched, and highly sensitive, yet she had a free and joyous nature, and was ever attracted by what her Quaker friends were not slow to call 'the vain shows of the world.' Her stay in London, on the occasion of the visit we have referred to, was rendered very agreeable, it would appear, by the distinguished society in which she mingled. We find her frequently meeting such people as Sheridan, Lyttleton, Dudley, Mackintosh, and Romilly; in short, the most celebrated men and women of the time. She had her opinions about them all, too, and upon the topics—political or otherwise—discussed in such society. These we find recorded in her letters to her father, whom she kept fully informed of all her doings. She held levees herself on Sundays, and more than once seems to congratulate herself on the splendour of these, and the number of persons who came to them in carriages. And so the gay widow managed to pass the time very much to her own



ting affair turned up to call forth iasm. The visit of the allied sove- was quite an event in her life—a

'She was there in the midst of all w she strove—oh, how she strove to l the Russias,—how eloquently she chanced to be the lion of the day! to touch his wrist, being evidently ent of the moment; for she tells us e time, even think of touching him.' all this delightful fanfaronade that from her quiet friend, Joseph John been watching her movements with nan, anxious about his gay friend, rds of warning:—

wo texts, "Pure religion and undefiled his—to keep one's self unspotted from e not conformed to the world, but be ye 'your minds, that ye may know what is t will of God." Now, what wilt thou lt say that thy counterfeit drab-ated hing of "the world," and is frightened child is by a ghost. . . . I refer par- orld," of which I am apt to entertain re is much in it of real evil; the second, hich, though not evil in itself, is a

of the Friends. But it was impossible to pin her heart fairly down beneath her drab shawl, and under her little bonnet the lively smile of old times would doubtless be sometimes seen. The ways of the world were often remembered in her letters, while a touch upon the spring of her former animation sufficed to make her forget for the moment the change which had taken place. On the occasion of a visit to Paris, during which she made the acquaintance of Lafayette and Madame de Genlis, renewing at the same time her friendship with Humboldt, Cuvier, and other men of celebrity, we find her in the midst of a brilliant assemblage sighing as she looked at her Quaker dress, asking herself whether she had any business there, and wishing, for the first time in her life, to be unobserved. This was but a momentary feeling; we subsequently find her nearly as lively as ever at the soirées of the great French general, and in the society of other Parisian notabilities.

The latter years of Mrs. Opie's life scarcely call for lengthened remarks. They brought her in some degree back to society again, and it would have been difficult to perceive in her manner anything more than the decorum becoming a lady of advanced years, when she once more frequented parties at Lady Cork's, and mingled in society akin to that which she had enjoyed in her earlier life. The period which intervened between her retirement and her return in some measure to the world of literature and fashion, had made many blanks in such society. Most of those who were her early friends had been removed, yet she came to the soirées of another generation with much of the zest which had characterized her enjoyment of these things in other days. Her spirit was finely illustrated by the proposal made to old Miss Berry when the two friends visited the Great Exhibition—viz., that they should take a race in two wheel chairs. The buoyance of eighty was that of thirty only slightly tempered by time—the heart was as young as ever.

Mrs. Opie was 'formed for society,' as Dick Swiveller would have said. Her whole life was one of sprightly enjoyment; and we are not sure that we should be justified in saying that any period of it was marked by inconsistency. While she belonged to a sect, and conscientiously adhered to its forms—nay, was equal to the strictest member of it in her practical benevolence, yet she was no mere sectary. Her sympathies were expansive, and she associated with persons of all views, political and religious. Although J. J. Gurney was the object of her high esteem and affection, she could also respect a bishop of the English church; she had a warm corner of her heart, so to speak, for a Siddons as well as an Elizabeth Fry, and when her long and, upon the whole, well-spent life was over,

nt, was placed in a room hung with  
ated the catholicity of her friend-

rs. Opie's writings; at this late day  
should do so. Suffice it, that her  
the buoyancy of her spirit, and if  
r, they have had a healthy influence  
hich they belonged.

r, &c. [From Across the Sea.] By  
urg: Hoffmann & Campe. 1850.

F. Hennigsen. In Two Volumes  
1844.

*Turkey, and their Destiny.* By Ivor  
& Co. 1854.

l as a most powerful nation, because  
Czar extends over sixty millions of  
ided central power, making use of  
w has apparently sufficient founde-  
ized functionarism, which is esta-  
North and Poland. From the

political dominion of the Germans has contributed to extend this hostility among the western Slavonians and the Poles, but the Russians never have experienced German oppression. *Their* possessions on the shores of the Baltic, conquered by the knights of the Teutonic order, were inhabited by Finnish people (Livonians and Esthonians) not by Russians. But though among all the Slavonians, the Russians are those who hate the Germans least, the feeling of natural repugnance between them cannot be worn out. This repugnance is founded on an incompatibility of temper, which extends to the smallest concerns.

‘The preference given to the Germans since Peter the Great, was not likely to recommend them to the Russians. If it had been only Münichs and Ostermanns who came to Russia, the case would have been different; but it was a cloud of natives of all the thirty-six (or I do not know how many) principalities, which form the single and indivisible German empire, who sat down on the banks of the Neva.

‘The Russian government has hitherto had no more devoted servants than the nobility of Livonia, Esthonia, and Courland. “We do not like the Russians,” I was told once by one of the most influential persons of the Baltic provinces, at Riga; “but through all the empire, we are the most faithful subjects of the imperial family.”’ The government is aware of this devotedness, and fills the ministry and the central administration with Germans. But this is neither a favour nor an injustice. The Russian government finds just what it requires in the German functionaries and officials: the regularity and impassibility of a machine, the discreetness of the deaf and dumb, a stoicism of obedience, and an industry which does not know fatigue. Add to it a certain honesty (whilst the Russians excel in corruption and extortion), and just as much instruction as is required for their office, but never enough for understanding that there is no merit in being the honest and incorruptible tool of despotism; add the complete indifference to the well-being of the governed classes, the most profound contempt of the people, and a complete ignorance of the national character of the Russians, and you will easily understand why the people detests the Germans, and why the government likes them so much:—

‘Passing from the desks in the ministries and chanceries to the workshops of the mechanics, we find the same antagonism prevalent. The Russian workman is merely a member of the family with the Russian master. They have the same manners and customs, the same moral and religious ideas, they eat commonly at the same table, and they do very well together. It happens on occasions that the master gives a blow to the workman, who sometimes receives it with Christian resignation, and sometimes returns the kick; but neither of them goes



the State, both civil and military. Ostermann rose to be chancellor, and Munich Feld-marshal; Elphinstone, Greigh, and McKenzie, had the command of the fleet; Diebitsch was a German, Capo d'Istria, a Greek; Pozzo di Borgo a Corsican, and Cancrin of Jewish extraction. Peter respected likewise the manners and customs, the religion and language of every subjected people, and even of every tribe. The German and the Mongol, the Turk and Persian, the Protestant and Roman Catholic, the Buddhist and the Mussulman, enjoyed the same protection with the Slavonian and with the member of the "orthodox" church. This wise and grand system prevented the newly-acquired tribes and nations from feeling keenly the loss of political freedom and independence, and raised the northern empire to the height and importance at which we saw it culminating. But since the last ten or fifteen years such steps have been taken as lead to the conclusion that the wise policy of the great founder of the empire is to be abandoned, and that the political unity of the different tribes and nations under an autocratic chief, is to be transformed by forcible means into a compact Russian Slavonic nationality; and that in the place of the different religions and creeds, one national Russian church is to be established. May this snare be soon abandoned, and the imperial policy return to the old imperial highway! Such a misunderstood imitation of Roman policy will, and can never, succeed. The Romans were, in their epoch, the only ruling civilized people from the Euphrates to the Atlantic, from the Danube to the cataracts of the Nile and the deserts of Africa. They civilized the world when they subdued it, and conveyed culture to the subjected nations by the language and the laws of Rome. Even Christianity, the pillar of modern civilization, was carried only through the Roman language to the nations of the West. But the Slavonic world stands in a different relation to the rest of Europe. Except language, all that makes the physical man a thinking being, was conveyed to the Russian from abroad, and the foreign seed remained very often only on the surface, under which barbarism and rudeness continue to thrive. Yet, uncivilized or half-civilized nations have never succeeded in establishing a lasting dominion over civilized nations, unless they accepted the higher culture of their subjects.'

Alexander Herzen gives us the following description of the difference between Russia proper and the Baltic province of Livonia.

'In Livonia and Courland the villages are different from those in Russia Proper. They consist of isolated cottages around a castle. The peasants do not cluster together; there exists there no Russian community. The people which inhabits those farms is good-natured, stupid, crushed by long enduring serfage, and is evidently without a future(!). The chasm between the German and the Livonian is immense, German civilization has not been expansive. The people in those provinces have remained half savage, even after so many centuries of co-existence, amidst continuous intercourse with the Germans. It is the Emperor Nicholas who was the first to think about their



to his own fashion: he has converted

dark and narrow streets, of privy lanes, of a German spirit, where even commerce is German. The population consists of those who have remained two centuries back when they were still German; at Riga, I say, I understood the world I left and the world into which I came, the German spirit.

black velvet skull cap, short trousers, in spite of the Russian winter; and, in the midst of a deportment of senatorial dignity, they stand out of their way. In the club they were founded in 1600, of the charter of 1650,

provinces, sons of an ancient civilization, they look back, from the general movement of the age, here they just stood, without accepting of the new order and measure and a rule into which they were to swerve from it. It is, therefore, the vagueness, the exaggeration, the obscurity of Russia, not only in the laws, but like a

that arrived at stability, we aspire to that which is congenial to our nature, and, therefore, to that which we detest but accept, until we are forced to the contrary (the Germans of the 16th century, for example, they have lost most of their liberties, but they have the remainder. As to us Russians, we have nothing to lose. We obey only by habit, and we live for prohibitions and prohibitions as often as we can or dare to do it, we respect. With those Germans, however, it is looked upon as a crime even to



'To sum up: with the Baltic Germans a man is taken for a spend-thrift who spends more than one-half of his income for himself; a man who is satisfied to live only up to his means is, in Russia, called a miser.'

From these extracts it is sufficiently clear that the Germans are not beloved by the Russians, and that they are fully aware of this. They are regarded as foreigners by the Russians, though very few of the high functionaries are really of German birth, and even these have become not only naturalized by a long series of years but are nearly always much more addicted to the policy of the Czar,—though it has been hostile to Germany,—than the Russians themselves, who do not care for Western Europe. It is not, therefore, a fear that the interests of the state may be jeopardized in the hands of the Germans which excites the jealousies of the two races, it is an antipathy which has its ground in the character of the Germans. In the United States we see no such hostility displayed against them, but we must not forget that up to the last ten years there were few educated persons who emigrated from Germany to America, only the agriculturists and poor mechanics crossed the Atlantic, well aware that their industry and their saving habits would soon secure them independence whilst they did not aspire to political influence. The learned men went rather to Russia, where they knew they could live upon the State. It is a remarkable feature of the educated classes in Germany that they like to live upon the State, principally in a despotic country, where the possession of an office insures a certain livelihood as long as its duties are discharged; where, moreover, they are sure to ascend the steps of the official hierarchy according to the years of their service. The Germans like to live in peace; they abhor violent excitement, and shrink from risk; they do not like to speculate or to be in doubt about the future; they are contented with little, but it must be insured to them. An office, therefore, however small, but such as gives them the security of getting a certain fixed salary, paid with regularity, will always be deemed preferable to a greater but insecure income. They conform themselves entirely to their income; they patiently wait till the death of their immediate superior raises them to a better salary; they are industrious by nature, they know that no bribe would be likely to make up for the loss of their situation; therefore, they are the best officials in a centralized despotic government. They never adhere to any party; they never identify themselves with the country which they serve; they are attached only to the government and to the reigning family. The landed aristocracy of the Baltic provinces differs in no respect from these immigrants. They are the descendants of the knights of the Teutonic Order, which had occupied those countries by the sword, and held the poor Esthonian, Livonian, and Kurish peasant in servile subjec-

formation the knights turned Pro-sovereignty of the Order into landed g themselves. They never felt any of their subjects, whom they have property was to them a source of

As soon as they saw it guaranteed fully submitted to him and became since they perceived that in the are more offices which might fall by independent principalities of old, irely Russianized; their language, man; they do not feel themselves acknowledge the Russian to be their ry, they treat him with contempt.

that national hatred which cannot mans are fully impressed with the etic civilization; their systematic ture. Drilled and trained by their ply imbued with the spirit of criti- here, they feel themselves the born easily assume the dictatorial tone olars. In 1848 there was scarcely Germany who had not tried, in a Hungarians how to make a consti- rn cut out by German philosophy, Hungarians, with their self-govern- uries, were more practical than all it, therefore, they did not make the itution. Germans have no respect al always in theories and systems, sturbed by events of overpowering nd, on theories and ideals.

circumstances and of national habits, makes them tyrannical. The ideal world is with the Germans entirely unconnected with their life. Niebuhr writes most beautifully on liberty, and lends money to the Austrian commander to enable him to march upon Naples, and crush the constitutional rising before it can take root. Dr. Bach, the Austrian minister, talks about democratic institutions, and suppresses every vestige of freedom, not only in rebellious Hungary but likewise in loyal Croatia; thus every German in Russian office dreams of the extension of civilization, progress, and enlightenment, while he carries out the orders of the Czar, who prevents the children of the serfs from getting higher education, and limits the number of the sons of burghers who are permitted to enter colleges. The Russian proper has likewise his ideals, but they are entirely different from those of the Germans. He does not care much for the civilization of the East, for transplanting German philosophy to the Tartar nations, for 'Japhetizing Asia,' as the German phrase runs; but he longs to establish an empire, comprising all the Slavonic races of the world, extending from the North-Cape to the Golden-Horn, united by the orthodox creed, and holding Western Europe in awe. His eyes are turned to the cupola of Santa Sophia in Constantinople. It is only from that place that the Slavonic world can be ruled, and the West held in subjection. The words, Liberty, Independence, Progress, have no meaning for him; he longs for *power*, for the union of the sixty millions of Slavonians, and for the servitude of all the intervening nations which interrupt the continuity of the Slavonic countries. Many Germans have tried to explain this longing for territorial extension by the ungenial climate and barren soil of Russia, and by the desire of living under the sunny sky of the south in a fertile country. But they are greatly mistaken. The Russian likes his misty sky, the snow and mud of his steppes, the dark pines and the stunted beeches; he would not leave his *holy Russia* on any account; he clings to the place where he was born, but he desires to see Russia the greatest of the empires of the world, and the Czar the most powerful of men. He is proud of being the subject of a master whose will is law, provided that sixty or more millions of fellow-subjects be in the same condition. The aspiration of the Muscovite is for power, not for liberty; for the union of all the Slavonians, not because such a union would make them happier, but because it would bring all Europe and Asia into subjection to this race.

And here we arrive at the difference between the Pole and the Russian. Of whatever faults the Pole may have been guilty, he cannot be charged with love of conquest. For a long time he carried on war with the Cossacks, and held them in a kind of

its of the steppes adjoining Poland  
 red freebooters as the Montenegrins  
 netimes was involved in wars with  
 when victorious, the Poles did not  
 placed an acknowledged Russian  
 Moscow. The Poles were not even  
 uring the reign of Stephen Bathory,  
 is preponderance in the councils of  
 were persecuted throughout Europe,  
 slain by infuriated Germans, King  
 lum in Poland. When the Unit-  
 and burnt, Socinus and his followers  
 he banks of the Vistula. As long  
 tate, all creeds enjoyed liberty and  
 c intolerance was introduced by  
 ng of foreign growth. In their  
 ent century the principle of religious  
 dged. It is true that the landed  
 itical liberty to the peasants,—that  
 villein, in 1830; but the Polish  
 46, was ready to give up all the  
 and in 1848, before the diet of  
 the labour rent of the tiller of  
 dlords gave full freedom to their  
 ical, have no sympathy with the  
 Slavonic preponderance. Their  
 r territorial independence and the  
 ted country under a national and  
 ere but very few among them who,  
 slavistic views, though, in a great  
 ould surely have the greatest share  
 t of the labour and of



decay of the feeling of duty; by the rule of expediency adopted in the policy of nations in lieu of the principles of right; by the nice distinctions drawn between public and private honesty, and by the increasing want of that cheerful readiness to sacrifice repose, comforts, and, if necessary, property and life, in doing what is right—a readiness which has always characterized the great periods of history when the leading men of the age manfully struggled against error, against moral wrong, and principally against hypocrisy. ‘The Western world declines,’—so exclaims Mizkiewicz with sorrow—‘the Latin and German races have been found wanting; therefore, the vital breath of faith, of conviction, and of self-sacrifice must be instilled into the life of nations by new races not yet worn out through the intellectual struggles of centuries, which have dimmed and confused the notions of right and wrong amidst the nations of ancient civilization.’ The Panslavism of Mizkiewicz is founded upon the conviction that the moral regeneration of a fallen, though highly intellectual world, can only be achieved by the Slavonic element. The Roman races have failed to establish the reign of right and liberty; the Teutonic world has, by a higher civilization, not succeeded in overcoming the evils which prey upon the nations; it has, by diminishing ignorance, not diminished vice; the culture of the intellect has not purified the heart. What is it then, that can be expected for the future of the world, if the struggle and the emulation of the two great civilizing races has not made man better, and the condition of the majority happier? He therefore turns his eyes to a new element, which, until now, has scarcely had any leading influence in the history of mankind. The future, according to him, belongs to the Slavonic races, held back by Providence for so many thousands of years in order to appear in the bloom of youth and vitality when the races of the West have grown old. Mizkiewicz’s Panslavism is a philosophical dream, not a political system; he sees the Muscovite already punished for his ambition, the Pole, Croat, and Bohemian, for their simulation—the natural consequences of foreign oppression; he forgets the insuperable antagonism of the Eastern and Roman Churches, and concentrates all the glories of artistic Greece, of practical Rome, of speculating Germany, of impulsive France, and of coolly calculating England, on his visionary Slavonic confederation, in which each of the different races is harmoniously to develop its moral and material capabilities in peace and brotherhood, all of them to be really Slavonians, that is to say, *sons of glory*. (Sclava means glory in the Slavonic tongues.) The Polish poet has enriched his Utopia with all the resources of his fertile imagination; other followers of his genius have tried to support it by the philosophical theories of Hegel, and proved



aces and church for the thesis, and  
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es—viz., a certain impressibility of  
i manly. The Sclavonians excel in  
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road, their manner of thought is  
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o any authority. But the Poles are  
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massacred with the permission of the Austrian government officials, who paid ten shillings in cash for the head of every murdered nobleman. They have a tough nationality, and do not assimilate either with the Pole or with the Russian. Their religion is called the united Greek faith, that is to say, they acknowledge the supremacy of the Pope at Rome, but retain the liturgy in the Slavonic language, the cup in the Eucharist, and they repudiate the celibacy of the priests. It was the Ruthenes of Russia who, in 1834, were converted to the Greek Church by force and violence; the nuns of Minsk were Ruthenians. From a political point of view, this race is of little importance.

The Cossacks belong to a distinct Slavonic race, differing from the Poles, the Russians, and the Ruthenes. They are called by their neighbours Malo-Russians (Little Russians), and inhabit the Ukraine and the south of Russia. Incessantly exposed to the encroachments of Poland and Russia, and to the incursions of the Nogai Tartars of the Crimea, the Cossacks on the Bug, Don, Dnieper, and Dniester, maintained their liberty and national independence by continuous warfare, up to the times of Peter I. Warlike, and of predatory character, they were the scourge of the neighbouring countries. Their robber-republic, under an elected chief, whom they styled 'Hetman,' culminated in the seventeenth century under the sway of Bogdan Chmielnicki; and had his successors been equal to his genius, southern Russia might, at the present day, be a great, free, and independent country. Charles XII. of Sweden, the deadly foe of Russia, knew their importance, and when he failed to destroy Czar Peter's schemes through Poland, which at that time was rotten to the core, and distracted by Jesuits and Roman Catholic bigotry, he tried to make use of Mazeppa and his Cossacks. The ascendancy of the Czar may be computed from the battle of Pultava, by which Cossack independence was lost. The Cossacks were the last dyke against the rush of the tide of Russian supremacy in the south, as the Poles and Hungarians were in the west. The Cossacks once deprived of their independence, the Czars could easily take possession of the shores of the Euxine, and pursue that policy of diplomatic cunning and open violence which now disturbs the peace of the world. But though the Cossacks have for more than a century acknowledged the rule of the Czar, they still maintain the traditions of their ancient independence and some valuable privileges to which they cling with stubborn tenacity. Up to the present day, they are ruled according to their old usages by a Hetman; and though he is not elected by them, the Czar does not venture to appoint any of his generals to that office unless he is by birth a Cossack and belongs to the Staroverz creed, which is a source

the Staroverz branch of the Eastern Church maintained the spiritual supremacy of the native archbishops, metropolitans, and old, like the whole Eastern Church. Czar Nicholas, desirous to put an end to the Staroverz, once had all the bishops and monks carried away from their homes and sent to the remote provinces of Russia. He hoped that for the Cossack priests, to have a church ordained by themselves. Thus the church was interrupted, unless they chose to accept the ordination of Russian bishops. The spiritual supremacy of the Czar was 'schismatics.' But, in spite of the opposition, the new bishops elect succeeded in obtaining the frontiers of Russia, and obtained his bishops in Turkey, returning to his stolic succession to his brethren in the East. He was exiled to Siberia, but the ann

the Cossacks make foreign war very dear to their name has, in Western Europe, that of Muscovites. But this is a Cossack hates the Russian sway and its independence. Still the

their ancient poetical traditions, in fact, epic poetry, by oral transmission, from time immemorial up to the moment when the race of minstrels and rhapsodists began to thin. They were written down just when the people, drawn into the intellectual movement of Western Europe, began to forget them. It is difficult to say whether the Finns really felt attached to the Swedes, and still more difficult to know how far they have become accustomed to their present condition. No traveller has, of late, given us any account of the country between Tornea and St. Petersburg. All we know is, that Russia has in Finland encountered greater difficulties in her proselytizing schemes than in Esthonia and Livonia, where the most considerable portion of the serfs have abjured their Protestant creed, and accepted the Russian Church, in the belief that in such a way they might escape serfdom, and not remain subject to their Protestant German lords, who never condescended to take into consideration the moral and spiritual wants of their bondsmen. The nobility of Finland has likewise preserved some few of the privileges guaranteed to them at the time of the occupation of their country. They yet meet periodically in general session, and though the right of discussing their affairs has been suppressed, they maintain some forms which remind them of their former constitutional government; they elect some of their officials, subject to the approval of the Czar. All the efforts to Russify Finland have, until now, failed, much more than in Poland. In Finland there were no confiscated estates to be conferred on Muscovite generals, in order to get local influence over the people through men entirely devoted to the Czar, bred and trained in the school of despotism. The other way of Russification, successfully employed in Moldo-Wallachia, by the encouragement and reward of marriages of Russian officers with native heiresses, failed likewise, since, according to Russian law, the offspring of any mixed marriage, as it is called, that is to say, where father and mother are of a different creed, must be brought up in the Russian church, and the Finn, male and female, cling too strongly to their protestantism to be allured to Russian alliances by the favours of the Czar.

The Muscovites, Germans, Poles, Cossacks, and Finns are, in a moral aspect, the five principal nationalities of the empire of the Czar; but besides these there are scores of other races which inhabit the vast empire. We have already pointed to the motley population of the isthmus between the Black Sea and the Caspian; we see a similar state of things all over Asiatic Russia. Millions of Mohammedans and millions of Buddhists live on the plains north of the Caspian, of the lakes of Aral, Belkashi, and Baikal; Turkomans and Tartars, Kalmucks of the Mongol race, Tunguses, Jakutses; and Samogedes and Tschuktshes, in the Polar

uprised in the census of the empire, the Czar down at sixty millions, while only nominally dependent upon the savages, of no use, either in war or Russia. And still all the power of diplomacy of Central and Western Europe, of the census, which influence the measure everything by numerical estimate—millions of subjects seems to be so England, or to the United States, many millions are, in intellectual and to be compared with the hundred who are kept in subjection, and led by and British civilians and soldiers. In absolutism there is no real unity in the twenty-five to thirty millions of subjects upon whom he can rely in whose devotion and loyalty he may repose rests upon his army and his

## Notices.

### CONTENTS.

1. 5. The Miscellaneous Works of the Right Hon. Sir James Mackintosh.
2. 6. History of Religious Intolerance.
3. 7. Gerstaecker's Travels.
4. 8. The Old Hand Book.
5. 9. A History of the American Revolution.



intended. The first work is in substance a reprint of an article which formerly appeared in the 'Revue des Deux-Mondes,' of which, however, no intimation is given in the English translation. On the contrary, it is represented as founded on 'patient personal observations.' The Messrs. Longman are perfectly guiltless of the fraud which has been practised by M. Durrieu, and have promptly engaged to advertise the work as *founded* on an article in the French review. From their letter to the editor of the 'Athenæum,' inserted in that journal of the 27th May, we learn that the work was offered to them 'in MS., and in the French language,' and that they employed a competent person to translate it for the 'Travellers' Library.' It is evident therefore that they were imposed on by the French author, on whom the whole blame of the transaction rests. We regret this fact the more, as the work itself is really a very interesting and valuable one; and, in the present state of our relations with the East, is well suited to supply the information which we need.

Of the second publication, 'Schamyl: the Sultan, Warrior, and Prophet of the Caucasus,' we cannot speak too highly. Until recently, we knew little more than the name of this illustrious warrior, and every possible means have been employed to prevent our obtaining a correct view of his character, or of rightly appreciating the marvellous heroism with which he has contended against the policy and arms of the Czar. This deficiency, however, is now in the way of being supplied, and we trust that the events which are passing in the neighbourhood of the Caucasus will establish the independence of the tribes over which Schamyl rules. His history is the most animating episode of modern times, and we cordially recommend those who wish to possess themselves of a knowledge of his exploits to read attentively this inexpensive publication. It is grounded on the best authorities, and is fully entitled to confidence.

Mr. M'Culloch's 'Russia and Turkey' is a very opportune publication, and contains a large mass of facts specially interesting at the present period. His pains-taking research has condensed within narrow limits the information scattered through a variety of works, and we strongly recommend our readers to make themselves thoroughly acquainted with the details he has furnished. Deeply as we sympathize with Turkey in her present struggle, we must not conceal from ourselves the very serious blemishes which disgrace her government, or the wretchedness, ignorance, and poverty, which characterize a large section of her people.

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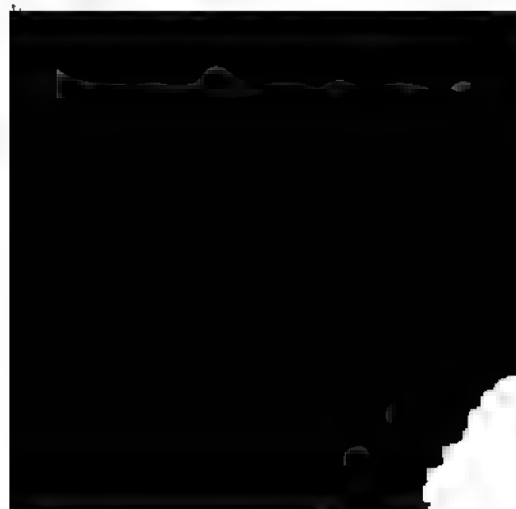
*Theologia Germanica; which setteth forth many fair lineaments of Divine Truth, and saith very lofty and lovely things touching a Perfect Life.* Edited by Dr. Pfeiffer; from the only complete Manuscript yet known. Translated from the German by Susanna Winkworth. With a Preface by the Rev. Charles Kingsley, Rector of Eversley. And a Letter to the Translator by the Chevalier Bunsen, D.D., D.C.L. London: Longman & Co.

THIS is a beautiful little book, printed in antique style, which comes to the English reader with strong recommendations. It was first



and in a second edition issued two years ago. The author says: 'Next to the Bible and St. Augustine, this work has come into my hands, whence I have derived more of what God, and Christ, and the Holy Spirit, and fifteen editions of the work appear, and it continues to be a favorite study to the present day, having passed through many hands, besides being circulated widely in Latin, French, and Flemish.' In his letter to the translator, the author says: 'This short treatise next to the Bible and St. Augustine, I place it before, rather than after St. Augustine's treatise,' and says it has been a great comfort to me and to many Christians in times of introducing it.' The author of the preface we learn that he was a priest of the Teutonic Order in Frankfort. Until the discovery of the original text of the work, this translation has been made. This work was probably written about the year 1200. Chevalier Bunsen describes it as 'plain and lucid,' and few readers will peruse it without the indications it affords of the state of the mind in one of the darkest periods of the history of the human mind. The translator for having introduced it to the public will be encouraged to follow out his plan of publishing an account of the theology of a period when it was supposed that the truth of God was lost.

General Dictionary of Geography, History, and Descriptive Imp. 8vo. D. 1811.



It is just such a work as was needed, and must long maintain a position of acknowledged superiority. It is published in *Parts*, at two shillings and sixpence each, and is expected to be completed in about twenty-eight parts. As a book of reference it is invaluable.

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*Poetical Works of William Cowper.* Vol. III. With Selections from the Works of Robert Lloyd, Nathaniel Cotton, Henry Brooke, Erasmus Darwin, and William Hayley. Edited by Robert Bell. Fcap. 8vo. pp. 277. London: John W. Parker & Son.

THIS volume completes Mr. Bell's edition of the *Poetical Works of Cowper*; which constitutes the most portable collection yet given to the public. The notes appended display extensive reading and sound judgment. Mr. Bell has appended to his edition selections from five contemporary poets, for the purpose of illustrating the state of English poetry at Cowper's time. They fall, he remarks, into two periods,—the two former indicating the character of the models that first awakened his admiration, and the latter exhibiting the *affected* style which was at the height of its popularity when the 'Task' appeared. 'It is necessary,' Mr. Bell observes, in reference more particularly to the latter class, 'that samples of these writings should accompany Cowper's works, in order to enable the reader to appreciate the nature of the reform he wrought in the public taste; and the selections here given from them have been made with a view to exhibit, in a brief space, their most striking characteristics.' Mr. Bell has judged wisely in this matter. It is scarcely possible to conceive a greater contrast to the productions of the bard of Olney than is exhibited in the extracts he has given. The naturalness and direct force of Cowper will permanently maintain their hold on public admiration, whilst the writings of Lloyd, Cotton, Brooke, Darwin, and Hayley, have already passed into oblivion.

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*The Miscellaneous Works of the Right Honorable Sir James Mackintosh.* New Edition. In Three Volumes. Fcap. 8vo. London: Longman & Co.

IN our last number we introduced to our readers a new and cheaper edition of the Rev. Sydney Smith's works, and we are now glad to report that the *Miscellaneous Works of Sir James Mackintosh* are issued in a similar form. The contents of these volumes are vastly different from those noticed last month. The two scarcely admit of comparison. Each is good of its class, but to our own taste the writings of Sir James Mackintosh are greatly preferable. The qualities of his mind pre-eminently fitted him for the calm and philosophical discussion of the many important topics on which he dwelt, whilst some of his productions, as, for instance, his 'Life of Sir Thomas More,' are distinguished by a graceful and touching sympathy which has never been surpassed. We could readily descant on the merit of his philosophical and historical writing. It is a fruitful theme, and we are tempted to pursue it, but our present mission is fulfilled in simply reporting the appearance of this neat and cheap edition, and in strongly recommending it to the favor and study of all our readers.

*Spain; or, An Examination of  
to that Nation's Decline.* Translated  
Don Adolfo De Castro. By Thomas  
London: W. & F. G. Cash.

known as the author of a 'History of  
the present work may be regarded as a  
of such a work is most obvious, and few  
ware of the immense difficulties which  
n. Our public archives are open to  
in, over which a suspicious despotism  
rd. Notwithstanding the difficulties  
ro has happily succeeded in compiling  
research, which opens up to the know-  
re long been shrouded in impenetrable  
abors under a deep sense of responsi-  
sime caution, and by the authorities  
set characters and events in a clearer  
d them. His volume constitutes an  
lesiastical History of Europe, and may  
age by all who are desirous of correctly  
contributed to the present degrada-  
ranslator of the work, is entitled to  
has rendered. We gratefully acknow-  
commend his volume to our readers

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*Panama, Buenos Ayres, Ride through  
ley across the Cordilleras, Chili,  
e Gold Fields.* Translated from the  
er. Crown 8vo. pp. 290. London.

g books of Travels which we have ever  
tion is highly creditable. It relates to  
de information is possessed and



at a sacrifice far too costly. The terrible vices which spring out of gambling are seen in California on a gigantic scale, which may well awaken serious apprehension, whilst the disappointment, misery, and even death, commonly encountered, present a mournful and heart-rending spectacle. The present volume belongs to the same series as the 'Memoirs of the Court of Prussia,' which we noticed last month, and is published at the low price of five shillings.

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*The Bible Hand-book.* An Introduction to the Study of the Sacred Scriptures. By Joseph Angus, D.D., Member of the Royal Asiatic Society. 12mo. pp. 660. London: Religious Tract Society.

THE design of this volume is admirable, and its execution is highly creditable to the research and sound judgment of the author. In its preparation, Dr. Angus has rendered a very acceptable service to a large class, whose means and leisure are limited, and who are therefore incapable of the extended and laborious research required by many of the topics he has discussed. He has done for such readers what they are incapable of doing for themselves, and a very slight examination of his labor will show them the great extent of their obligation. On some of the subjects treated of Dr. Angus's aim has been to guide to larger works, but in others, his volume 'will be found sufficiently full to enable earnest-minded inquirers to study and master the evidences, facts, and doctrines of Scripture for themselves. Its aim is to teach men to understand and appreciate the BIBLE, and, at the same time, to give such information on ancient literature and history, as may aid the work of general education among all classes.' Sound scholarship and extensive research, clearness of conception and definiteness of style, a strong sense of the importance of his theme, and an earnest solicitude to accomplish its spiritual aim, are amongst the chief qualifications required, and these are evinced by Dr. Angus in a highly creditable degree. We need not say that we recommend his volume to our readers.

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*A Letter to a Friend on certain Misrepresentations of Scripture Language.* London: E. T. Whitfield.

THE author of this brochure took offence at some remarks in the 'Westminster Review' on 'Ethics of Christendom,' and, in consequence, he has thought it right to inflict a long letter of twenty-three pages, first on a friend, who is known only as 'Dear Sir,' and then on the public. Some men have the habit of thinking aloud, and they are sad bores. Our author *grumbles* aloud, but to no earthly purpose that we have been able to discover: except that he has thereby produced several pages of pointless biblical *unaccented* Greek—an omission which leads us to the conclusion that he is a theological laic, and not a *ciris* of any university.

## f the Month.

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**THE OXFORD UNIVERSITY BILL** HAS  
**MAJORITY.** It was moved on Thursday  
 were these:—‘From and after the  
 1854, it shall not be necessary for any  
 of Bachelor in Arts, Law, Medicine, or  
 ord, to make or subscribe any declara-  
 oath of allegiance, or an equivalent  
 or statute to the contrary notwith-

spected, and the attendance was there-  
 Henley, however, maintained, as if in  
 palpable facts, that ‘the Establishment  
 to a large portion of the people,’ and  
 the clause be read a second time that  
 priately seconded by Mr. Newdegate,  
 llor of the Exchequer, who declared in  
 tention of the government to support  
 said Mr. Gladstone, ‘should deliver  
 conviction that, after the decision of the  
 t the other evening, he was doing that  
 rests of the University of Oxford.’  
 cient for a division, the result of which  
 of the motion; 233 voting for the  
 We are not surprised that the announce-  
 ment.

l time in the House of Lords on  
 rly delivered himself of a somewhat  
 e evidently sought to reconcile the  
 the future exigencies of his particu-  
 lar position, and the ex-Professor that



were coupled statements adapted to sober anticipations. The noble lord avowed his determination never to sacrifice 'the inestimable advantage of having the two Universities of Oxford and Cambridge the nurseries for the Church of England;' declared that he should require a distinct declaration from her Majesty's government that no alteration in the system of teaching would be admitted; and even went so far as to affirm that no dissenter, on the ground of having taken the B.A. degree, should be appointed to the mastership of an endowed school. The progress of public opinion prevents any British statesman of mark from openly resisting the admission of dissenters, but it is sought to render their admission inoperative, by coupling it with restrictions worthy only of the narrow-mindedness and bigotry of a former age. On the 7th, the Upper House went into committee on the bill, and numerous amendments were proposed by Lord Derby and others. The government, however, obtained a majority on every division. A special effort was made against the twenty-seventh clause, which provides for the establishment of Private Halls. Lord Derby proposed its rejection, but being left in a minority of 33, he pettishly remarked that 'he certainly had no great encouragement to propose amendments, for, whatever might be the case elsewhere, the government, in their lordships' House, were enabled to deal with the bill exactly as they pleased.'

The Earl of Winchelsea delivered himself of one of his own speeches. If it be any relief to his lordship to give utterance to such rhodomontade, we cannot, of course, object; but, for the sake of his order, we could wish that a more sober judgment was permitted to control his actions. Such language as the following is not adapted to raise the peerage in the estimation of the British people. 'He believed this bill to be one of the most gross violations of justice that had ever been introduced to their lordships' notice, inasmuch as by it we were called upon to apply the property of individuals to sources entirely foreign to their expressed wishes and intention. After the passing of this bill, what security had any man that his property would not be turned into a different channel almost immediately after his death, and perverted to objects he had neither contemplated nor wished? There never was such a cursed bill brought before parliament, and the injury that it would effect he believed to be incalculable.'

The Bishop of Oxford replied in a caustic speech, which perfectly

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on that occasion, 'that young men of sixteen or seventeen years of age ought not, on their entrance, to be called upon to subscribe the Thirty-nine Articles, which, in all probability, in nine cases out of ten, have never been read or considered. Such a system, he must contend, was most injurious to the real interests of religion. He would go further with regard to the discipline of the university, and most unhesitatingly express his entire dissent from the compulsory attendance of the students, morning and evening, in the chapels of their respective colleges. He complained, that day after day, and week after week, young men were called from their wine, at five or six o'clock in the evening, to attend divine service in the chapel, from which they returned to their wine again. This system was most injurious to the morals of the youth of the country, and was calculated more to deaden all feelings for religion than if all the dissenters of England were admitted to the honours of the University.'

—Hansard.



nal stage on the 18th. In a review of lordships' House, it is impossible to be uttered in the Commons, and to be referred. Objections were then taken to the clauses on the ground of their lordly measure. It now appears, however, as more certain in the Upper than in the Lower House, that the bill will regulate the country on the pass of the bill. Acknowledgment has exceeded our expectations.

be well for our country that

nature of charity.' The origin of the grant was entirely political, and its subsequent increase is attributable to similar causes. The grant dates from 1690, when William III. in reward of the services rendered by the Presbyterians conferred on them £1200 a year. Its amount was inconsiderable until 1803, when it was raised to £4000, and it was arranged that its recipients should be divided into three classes, taking £50, £75, £100, respectively. Thus it remained until 1838, when, on the representations of the Presbyterians, one uniform payment of £75 per annum to each minister was agreed on. The history of this grant from 1804 is strikingly illustrative of the way in which a vicious principle, if once admitted, quietly extends itself beyond the range of its original application. In the ten years succeeding 1804, £177,000 were granted to the Presbyterians of the north of Ireland, whilst in the last ten years £370,000 were thus voted, besides, as Mr. Bright remarks, 'a considerable sum annually for their professors, which ought to be added, and which would bring it up to £400,000.' The vote had therefore expanded during fifty years from £4000 to £38,000 annually, and by the system adopted there is no reason why a similar increase may not take place during the next half century. Now it is important to bear in mind that the Presbyterians of the north of Ireland are a substantial and well-to-do body. They are neither amongst the most wealthy nor the needy sections of the people. Their manufactures are extensive and prosperous, and Belfast, whose prosperity 'is equal to any seaport in the United Kingdom,' is in their hands. That such a people, whose members were mainly drawn from the middle classes, should come annually to the exchequer *in forma pauperis* is as discreditable to themselves as it is inequitable to the other portions of the community. Mr. Bright contrasted the ecclesiastical procedure of this body with that of the nonconformists of Wales, the United Presbyterian Church, and the Free Kirk, and the conclusion which he drew could not fail to make a strong impression on the House. We should gladly transfer to our pages the figures arranged by Mr. Bright, but must content ourselves with remarking that whilst the Free Church of Scotland raised last year for missions and education £51,000, and the United Presbyterian Church—though only half as numerous as the Presbyterian Church of Ireland—raised £16,000 for missions alone, this last body, for all these purposes, combining the conversion of Roman Catholics, foreign, colonial, and Jewish missions, raised only £10,000. The conclusion, therefore, to which Mr. Bright came was inevitable, that the vote was most injurious to the Irish Presbyterians themselves, 'crippling them, destroying that liberality and generosity which ought to be the distinguishing feature of a Christian church, and placing them in a position, in comparison with all other nonconforming sects of the kingdom, which was incredible, and which all good men must regret.'

We say nothing at present of the frauds to which the system gives rise. Some charges have doubtless been preferred which cannot be maintained, but on the other hand, it is beyond reasonable question that a series of discreditable manœuvres have been resorted to in order to relieve the Irish Presbyterians at the expense of the public revenue.

ists who now receive state pay, and the the interest of the Established Church, by Mr. Kirk, who spoke at length in the prejudices of the House which he himself of them. We thank him for an opposite conclusion. 'The grant,' is exactly similar to that upon which the the present attempt on the part of the ser and those who thought with him to believed, simply made because Preby te- rish established church.'

of this fact. It is not that English 'terians, but they are desirous of buying m *on the same ground* would make a the public sentiment of the country expected that Mr. Bright's proposition f last year would be admitted. Many ore we were relieved from the oppro- *Donum*, and we must be content to ist this remaining buttress of the trash ament, of course, supported the vote, amendment was rejected by a majority , and 149 against it.

AT THE EDUCATIONAL GRANT of this sion, which has further ventilated the ts of noticeable interest. Lord John a Committee of Supply, moved that education in Great Britain, during the and prefaced the proposal by a state- istory of the educational grant. We ess achieved on the previous evening of the grant to divide against it. We hey did not do so. Their object was which was raised. Mr. Miall and Elsom, in view being that the



could not partake, for it must be borne in mind that the voluntaries were excluded altogether from these schools. It was impossible not to admit that this was unjust to the voluntaries, and contrary, too, to constitutional principles, for *he really must say that it was going a little too far for the Privy Council to dispose of the public money in this manner.*

On the whole the tone both of Mr. Cobden's and of Lord John's speech was greatly in advance of their former exhibitions. Justice was not done by Mr. Cobden to the labors of the President of the Council, and the latter spoke in self-vindication with considerable feeling. Having intimated that he should not object to a committee of inquiry next year, Mr. Miall wisely refrained from pressing his amendment to a division. The voluntary educationists of Great Britain are greatly indebted to the honorable member for Rochdale for his exposition of their views, and we trust that his attention will continue to be given to a subject which is daily growing in importance, and for the solution of which facts are rapidly accumulating. Driven from one position to another the advocates of state-education, though still constituting a large majority, are compelled to make admissions in favor of the voluntary principle, to which a triumphant appeal may be made on future occasions. In the meantime let us be vigilant and active—vigilant in observing what our opponents attempt, and active in the employment of those means which we deem unexceptionable and sufficient.

THE CHURCH BUILDING ACT was thrown out on the 6th by a majority of 84, the numbers on the second reading being 59 for, and 143 against the measure. It was met by an amendment proposed by Mr. R. Phillimore, and seconded by Mr. Hadfield, and the debate clearly established the fact that the measure was adapted only to serve the purposes of the hierarchy, without promoting in any degree the religious interests of the community. So large a majority against such a measure is one of the exhilarating signs of the times. The day is passed for sacrificing all other interests to those of the church. A good case needs now to be made out in order that our legislature should intrust to ecclesiastical hands any large revenues. Recent disclosures make even churchmen recoil from measures which they would formerly have passed without hesitation.

THE SUBJECT OF MAYNOOTH WAS AGAIN DEBATED ON THE 3RD, under the form of an amendment to the 'Consolidated Funds Charges Bill.' In compliance with the wish of the House, that the gross income and expenditure of the State should be brought under its notice, the Chancellor of the Exchequer has introduced a bill for transferring some annual charges from the Consolidated Fund to the yearly estimates. Mr. Spooner availed himself of this opportunity to move, that 'the president, vice-presidents, and students of Maynooth College, and the expenses of the establishment' should be added to schedule B, so as to be included in the transfer. We have no sympathy with many of the views broached by Mr. Spooner and Mr. Newdegate; but in self-consistency, if from no higher motive, we should have felt bound to support his amendment, had we possessed a seat in the House. Prior to 1845, the vote to Maynooth was included in the estimates,

he annual revision of parliament. In  
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ia, chap 25. He was therefore entitled  
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ner is susceptible of an application far  
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uch his best friends must regret. This  
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in Ireland—which he considered the  
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broached, gaining rapid currency within the papal church. Mr. Lucas has recently expressed this feeling in terms of ominous import. Having avowed his conviction that the Irish church establishment could not be overthrown without the Irish members arranging themselves on the side of the voluntary principle, he added, 'He should therefore advise them to renounce all parliamentary grants, and especially that for the College of Maynooth; for, until they did that, he did not believe they would ever obtain justice for Ireland. He considered that the abolition of that grant was only a question of time. The member for North Warwickshire very nearly succeeded the other night, and would probably have quite done so but for the accident of the division taking place unexpectedly, in removing the Maynooth grant from the Consolidated Fund and placing it upon the annual votes. If he had done so there was no question whatever, with the strong feeling against the vote and in favour of the voluntary system, that very shortly after its transference to the annual votes it would disappear from them.'

WE ARE NOT SURPRISED TO FIND THAT THE TABLES OF RELIGIOUS WORSHIP recently published by the Registrar-General have been the subject of severe comment in the Upper House. We have long expected something of the kind. The disclosures which they make are 'gall and wormwood' to the members of the episcopal bench. Until lately, it has been fashionable to *pook! pook!* all questions pertaining to dissenters, by the plea of their being a small minority. Immediately after the passing of the Reform Bill, their political importance was exaggerated, but for the last twenty years they have been unceremoniously dealt with by all classes of politicians. Their own statistics have been discredited as the reports of interested partisans, whilst their confidence has been superciliously laughed at as more befitting the regions of fancy than a practical world. This state of things is now terminated, and what is more, it can never be revived. Other forms of hostility may be adopted, and doubtless will be so, but as far as mere numbers are concerned, the 'Census of Religious Worship' has settled the question for ever. The Returns made by authority place beyond reasonable doubt the immense growth of dissent, and its consequent power. A change has in consequence come over the public sentiment of the country, and we shall do wisely not to be stimulated by it into injudicious and ill-timed efforts. Our first duty, is to sift the 'Returns' themselves. Let them be examined with the utmost possible severity. Many errors have probably been committed. Let these be corrected by all possible means. We fear not the result. We are confident of the integrity of our friends, and await the result of examination, with the full conviction that it will place our case beyond reasonable question. With these views, we are far from regretting that the subject was introduced to the Upper House on the 11th by the Bishop of Oxford. We have much to complain of in the course pursued by his lordship, and could use strong terms in reference to some of his statements. We are concerned, however, rather to give currency to his charges than to designate them as they deserve; assured that investigation will disprove his statements, and strengthen



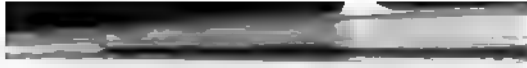
find that the bishop does full credit to these 'Returns' are presented to the report issued from the Registrar-General's office. It is a full and complete credit to the gentleman who has the honor to be Registrar-General, and is also admitted to be correct. It is also admitted that the members of the Church of England list the number of dissenters 'of nearly as great an amount as the former of these statements.' The former of these statements is from the Bishop of Oxford, who, in the machinery employed, and endeavored to bring up returns. But apart from this, we are showing, and deny, without hesitation, the statements. As he deals only in general terms with this denial; but if his lordship will allow us to render him every assistance in this matter, we simply remark that an *infinite* number of returns were received from clergymen who understate the number of their own

of shrinking from the discussion which is given in the 'Times' of the 12th the Reports of the country. 'From these Reports,' the time when the numbers were being places of worship on purpose to swell at many persons attended in these churches who attended church in the morning not all, the dissenters of the morning led the particular parish when the that they were in reality counted as four sermons were preached in the dissenting congregations to assemble; that the same of worship belonging to different churches the unfavorable state of the weather being taken kept many people from churches mentioned in the Report of 1844



endeavors were used in many cases to swell the returns, and we should like to know what reports as to *accommodation* were made in the case of Westminster Abbey, St. Paul's, Ely Cathedral, and other similar places. Let inquiry be directed into all these points, and if we are not greatly mistaken, the result will be favorable to dissenters. That so able an advocate as the Bishop of Oxford should not have made out a better case, strengthens our confidence in the general accuracy of the returns. The Bishop of St. David's supported his brother of Oxford, while Earl Granville, with due official reserve, appealed to future examination as the best test of the *Returns* in question. On the whole, we are well satisfied with the discussion that has been raised. The question involved is felt to be of deep practical importance, and we are glad that attention has been called to it. We do not wonder at the soreness evinced. 'Let the galled jade wince,' but we must not be deterred by any squeamish sentimentalism from pressing home the facts which are now for the first time before the eye of a long-abused and misjudging people. The Church of England is not the Church of the *people of England*. It is supported only by a minority, and as such is dependent entirely on the monied interest which it involves. Instead of being the poor man's church it is the church of the wealthy, and would not endure for another year if the voice of the British people were permitted to decide its fate. We have no ill feeling towards its members. Let all vested interests be sacred, but let not a politico-ecclesiastical institution be confounded with the church of Christ, nor its mitred and wealthy clergy be mistaken for the successors of the fishermen of Galilee.

MUCH TIME HAS BEEN OCCUPIED IN DISCUSSIONS ON a 'Bill to Consolidate and Amend the Laws relating to Bribery, Treating, and Undue Influence at Elections of Members of Parliament.' This bill has grown out of two others presented to the House at the commencement of the session by Lord John Russell and Sir Fitzroy Kelly. The main features of the measure are—diminished penalties, the appointment of an officer entitled, 'Auditor of election expenses,' and the requirement from candidates and members of a declaration that their election expenses shall be confined, with the exceptions allowed by the Act, to the sums paid through the Auditor. Many of the discussions which have taken place on clauses of this bill have amusingly exhibited the solicitude of honorable members to retain the appearance of great purity, at the same time that the door is left open for all kinds of electioneering chicanery. Some of the supporters of the bill are persuaded, we doubt not, of its being adapted to the proposed end. We give them credit for sincerity, but, in honoring their motives, we cannot profess to share their hopes. Our faith in the measure is very small indeed. Let it, however, be tried; its failure will render still more evident the absolute inutility of all substitutes for the ballot. Lord John and his whig allies may be unwilling to adopt this expedient, but come to it they ultimately must, unless our constituencies are to be surrendered to the combined influence of bribery and intimidation. We do not say that the ballot will certainly correct all existing evils, but we are clearly of opinion that all other means will fail, and that this



of success. Let it be tried, and we are we are but in the same predicament as

**E DURING THE PAST MONTH** has not  
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The courage and intrepidity of the  
ded the skill of their general. Europe  
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er may be the defects of Turkish legis-  
is entitled to rank amongst the best  
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sians in several pitched battles; have  
invaders; and are now in the fair way  
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deference to her views. We confess that we greatly mistrust her negotiations with Russia. Again and again she has been expected to throw herself into the struggle, but whenever the critical moment has arrived, she has disappointed our expectations under some plea of renewed negotiations with St. Petersburg. With these views, we were glad to read the remarks of Lord Palmerston on the 24th; when, referring to the objects of the contest, he affirmed that 'the independence and integrity of the Turkish empire,' and security to Europe against the recurrence of war, must be effected. 'That security,' said his lordship, 'must be accomplished by the united arms of England and France—I care not who else joins us, or who else stands aloof; these two great countries, the two greatest military and naval powers in the world, united in a cordial alliance for the accomplishment of a common object, are surely able by their own energetic action to accomplish such a peace as will satisfy the conditions upon which we think the security of Europe ought to be placed.'

These sentiments are worthy of the occasion, and if followed out by the 'administration cannot fail to achieve an honorable peace. We have no wish to throw Austria into the arms of Russia; but should she ultimately join the Czar, the area of the struggle may be enlarged, but its issue will not be altered; Hungary, Poland, and Italy, may rise from their depression, but the Turkish empire will not be dismembered, much less will the Russian eagle be planted at Constantinople.

It becomes the friends of European freedom cautiously to guard against that intemperate expectation which leads many of our statesmen and journalists to deprecate the apparent inactivity of our naval and military forces. We have fully expressed, on former occasions, our regret at the dilatory nature of our early movements, but now that our fleets and army are in immediate contact with the enemy, it becomes us to exercise generous confidence in their commanders. That confidence we feel. Whatever skill and courage can effect will be accomplished, and we should deeply deplore any wasteful expenditure of life, in order to satisfy a morbid craving for some great exploit. It may suit the temper and policy of Mr. Disraeli to throw discredit on the military policy of our rulers. His purpose is sufficiently evident. Let us however be content with a cautious, firm, and determined procedure, which accomplishes its end with the slightest possible expenditure of means.

ANOTHER REVOLUTION HAS BROKEN OUT IN SPAIN, and it wears some features of promise. For a time it was exceedingly difficult to obtain any clear information respecting it. From what could be gathered, however, we feared that it was the movement of a mere military faction prompted by a spirit of narrow-class interest. So long as it retained this character the movement seemed likely to fail, but when an appeal was made to popular sympathies,—a response instantly took place, which, passing from one city to another, speedily became too powerful to be suppressed. By the latest advices we learn, that the ministry has resigned, and its members have sought safety in flight; that the Queen has yielded to the pressure which she could not withstand; that Espartero has been called to her councils; and that his own and General O'Donnell's name are now attached to the proclamations

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THAT THE PRO-SLAVERY PARTY has  
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nited States Senate in the early part of  
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## EDITORIAL POSTSCRIPT.

MANY of our readers are probably aware that a change is contemplated in the editorship of our journal. This step has resulted from the pressure of other engagements, which compels one of the present editors to relinquish the post which he has occupied since 1836; and his associate, between whom and himself the most cordial co-operation has uniformly existed, retires with him. Arrangements have been made for the future conduct of the 'Eclectic' which cannot fail to be satisfactory to the friends of pure literature, scriptural voluntarism, and evangelical Christianity. This arrangement, however, will not take effect until January, 1855. We are not at liberty at present to name the individual on whom the editorship will then devolve. We should gladly do so, and are assured that all our readers would heartily concur in the propriety of the selection. In the interim, we shall continue to discharge the duties of the editorship as heretofore, in doing which additional stimulus will be derived from a consideration of the high talents and well-merited reputation of the gentleman to whom the journal will then be transferred.

The proprietorship of the work continues unchanged, and no expenditure will be spared which may be needed to maintain and greatly to extend its usefulness.

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Literary Intelligence.

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*Just Published.*

The Thistle and the Cedar of Lebanon. By Habeeb Risk Allah Effendi, M.R.S.C. Second Edition.

Ultima Thule; or, Thoughts suggested by a Residence in New Zealand. By Thomas Cholmondeley.

Jesus Tempted in the Wilderness. Three Discourses, By Adolphe Monod.

The New Testament Commentary and Prayer Book. Part II. Edited by the Rev. Joseph Fletcher.

Library of Biblical Literature. No. VI. The Deluge; its Extent and its Memorials. (Beautifully illustrated).

Beauties of the Sacred Poets. Part X.

A Cyclopædia of Sacred Poetical Quotations. Edited by H. G. Adams.

Katharine Ashton. By the Author of 'Amy Herbert,' &c. Two Volumes.

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The Sunday at Home. No. I.

The Last of the Old Squires; a Sketch by Cedric Oldacre, Esq.

Germany from 1760 to 1814; or, Sketches of German Life, from the Decay of the Empire to the Expulsion of the French. By Mrs. Austin.

A Catholic History of England. By William Bernard Mac Cabe. Vol. III.

Narrative of a Journey through Syria and Palestine in 1851 and 1852. By C. W. Van de Welde. Translated under the Author's Superintendence. Two Vols.



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THE  
c Review.

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MBER, 1854.

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*opi Lugdunensis quæ supersunt omnia,*  
*is ex iis, quæ ab aliis editoribus aut de*  
*s ejus sunt disputata, meliora, et ita cu-*  
he whole of the extant Works of St.  
with Annotations containing summaries

[REDACTED]

By torture, and by illegal testimony obtained from slaves, they had collected a mass of evidence against the Christians, charging them not merely with their religious belief, but also with horrid crimes, of which even their accusers could scarcely have supposed them to be guilty. Such was the treatment Pothinus received from the savage multitude that two days afterwards he expired in the dungeon into which he was cast.

Many of the tortured denied their religion; but when the number of the accused, and the position of some as Roman citizens, rendered it necessary to report the case to Marcus Aurelius, and when his rescript ordered those who had thus denied to be set free, and those who held fast their profession to be beheaded, their enemies were confounded at finding that those who had fallen through weakness were now ready to lay down their lives for their Lord. Fire and sword did their work; and the fury of persecution did not stop until the ashes—the sole visible remains of these witnesses for Christ, were cast into the Rhône,—burial being prohibited, in the vain expectation of frustrating the Christian hope of RESURRECTION.

Such was the condition of affairs when Irenæus was appointed to succeed Pothinus as bishop at Lyons. To be a Christian then was to peril everything earthly for the sake of heavenly hopes; it involved the liability of suffering, the loss of ease, life, and liberty. If it involved so much to be a Christian, how much more was the peril of a pastor? He stood in peculiar danger; to occupy such a place at such a time required a large measure of Christian firmness and zeal and of personal faith. A knowledge of the times in which Irenæus commenced his episcopal functions at Lyons is of the highest importance in estimating his character.

Although he became a bishop in Gaul, Asia was the land from which this early Christian teacher had come. In that region; the last in which the Christians were benefited by living apostolic teaching, Irenæus had received his early Christian training. And in after years, when his abode was by the vine-covered banks of the Rhône, he reverted to his early days on the shores of the *Ægean* Sea, and to the teachers who had known the last surviving apostle. In addressing Florinus, known to him in his early days, who had become a teacher of false doctrines, he says—

‘Thou didst never receive these doctrines from the elders who preceded us, who themselves had associated with the apostles. For I saw thee, when I was yet a boy, in company with Polycarp in Asia Minor. . . . For I remember what took place then better than what happens now. What we have heard in childhood grows along with the soul, and becomes one with it, so that I can describe the place where the

his going in and out, the manner of his son; the discourses which he delivered old of his intercourse with John, and Lord; how he reported their sayings, them respecting the Lord, his miracles were told by Polycarp in accordance he had received them from the revelation. Through the grace of God, ten to these things with eagerness, and but in my heart; and, by the grace of again fresh before my memory. And if the blessed and apostolic presbyter had have cried out, stopped his ears and he said, "O my good God! upon what that I must endure this!" And he the place, where, seated or standing, he

his narration, told in Irenæus's own scene of his early days, when he told him of John, the beloved disciple, the apostle, and John the presbyter, the apostle had seen our Lord.

knowing at what period of his life what motives he was drawn thither, intimately connected with those of his youth, from Lyons to Smyrna.



in the condition of the church, all that was known as to the course of the world, bore one testimony,—‘Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear.’

As bishop of Lyons, Irenæus had a great work to do. The church was thinned in numbers, and of those who survived, not a few were scattered: these had to be gathered, to be instructed, to be established in those eternal verities by which the Christian soul is healthfully nourished. There were other dangers besides persecution. ‘Science, falsely so called,’ had done its work in perverting Christian truth. Forms of philosophy, which retained but the semblance of their original vigour, had borrowed what they could from Christianity, and thus the vain endeavour was made to blend things in which there was no real compatibility. In these Gnostic systems there was, in those days, real danger; against them Irenæus had to warn, not as speculative notions, intelligible to few and ensnaring to none, but as systems by which the Cross of Christ was set aside, and which were really perilous to not a few within the church.

We seek in vain for any record of the years of Irenæus’s episcopacy—of his labours and the results: we can form our notions only from what we know of the times in which he acted; of himself we seem to get but slight and occasional glimpses. One of these glimpses is presented by the disputes about the right time of celebrating Easter, and the intolerant conduct of Victor, bishop of Rome, towards those who differed from his judgment.

From an early period in the profession of Christianity, the Resurrection of our Lord was a festival of especial praise and thanksgiving; and thus the *Lord’s Day*, which fell during the Paschal season, was regarded by some as the anniversary of rejoicing. But as the church, especially in the East, contained many Jews, they looked more naturally to the recurrence of their own passover, irrespective of the day of the week, as pointing out the feast of the Resurrection. The fact is that there was no church ordinance for this celebration, and it sprang out of individual feeling, and then common custom, that there should be this special anniversary, preceded by a season of fasting. But out of this custom sprang up a controversy between the Eastern and Western churches, the former of which adhered to the Jewish Paschal computation. About the year 190, the discussion of this question was carried on with such intemperate zeal by Victor, bishop of Rome, that he excommunicated the churches of Asia Minor for holding fast their own views. This caused Irenæus to write to Victor, in the name of the churches of Lyons and Vienne, to reprove him for his intolerant and outrageous conduct. He was able to do this with all the more

at he perfectly agreed with Victor only he considered that Christian in spite of such trivial differences. Christian liberty, and he would not id uniformity of ritual. And thus the conduct of Victor with that of Polycarp, when Polycarp visited Rome in his own form of observance on him. neither was convinced; but they parted in spite of this point.

forward as a witness in favour of doubt he does mention the order in which succeeded one another from the whole conduct and testimony showed with him knew of the figment of teaching or power to be had Victor walked in the steps of and into brotherly fellowship those led with him as to essential verities, a worthy of imitation and honour; so he cast out his brethren, and anate them on grounds not sanctioned extended this excommunication notion of succession, no imagined office, no supposed primacy of the

point. Some have thought that it would derogate from the honour of Irenæus if we do not admit that he laid down his life for his Lord; but, in fact, where we have no evidence, it is utterly unprofitable to indulge in conjectures. The Lord so ordered that his servants and apostles, Peter and Paul, should glorify him in laying down their lives for his name; but he also ordered that John, 'the disciple whom Jesus loved,' should continue to extreme old age as a living witness. He is glorified in his servants taking the place which He himself assigns to them; and thus Irenæus's early instructor Polycarp died for the faith of his Lord, a martyr's death; Pothinus, his predecessor in the episcopate of Lyons, was equally honoured in enduring much for the profession of Christianity; and he was equally a martyr, although he died from the treatment which he endured, and not directly by the sword of persecution. And thus, whether Irenæus died like either of these, or whether he lived on like the beloved disciple, he was, in his profession of Christ in the midst of perils, equally a witness for Him,—equally one who counted not his life dear unto himself; and thus in estimating his character it is needless to indulge in speculations whether or not his life was taken by the opposers of the Gospel.

The principal work of Irenæus, which has been transmitted to us, is his 'Five Books against the Gnostic Heresy,' in its different ramifications. This work, still extant (with the exception of fragments) only in a Latin translation, is often quoted as 'Against Heresies,' though, in fact, it has but little in common with the writings which have appeared in later ages against heresies in general. The truth is, that in the second century, hardly any opinions bore the name of *heresies* distinctively, except those held by the Gnostic sects. The origin of that wild chaos of opinion, and the manner in which it was endeavoured to combine it with Christianity, is a singular subject, and one into which it would be impossible to enter at all fully while speaking of it incidentally. Suffice it here to say, that the introduction of Christianity, as a positive system of objective truth, gave a new impulse to the speculations of those men who did not receive into their hearts the message of salvation through the blood of a crucified Redeemer. Although the cross of Christ was foolishness to such, they used whatever portion of the newly revealed truths suited their own ideas; often (not always) embracing the ethical truths of the New Testament, but without any acknowledgment of the true dignity of the person of Jesus Christ, the Son of God, the Word who was in the beginning with God, and who was God—and who was made flesh. Just such has continually been the tendency of the human mind; men have often been willing to receive and make some use of *part* of

le the real *object* of the revelation, any system of Christian ethics must f sight. This has again and again men, or in individuals who do not odhead of the Lord Jesus and his hile they profess to value highly his thus able to make *some* use of reve- ies, but with as little fitness as the used the Grecian works of art after

sible to state the Valentinian opinions, n such a way as to interest a modern e, it was not so in the second century. rrounded by men who used Christian much from the words of Scripture,\* ombination with some philosophical imagination, and really did possess v on the one hand the stolid idolatry n the other the profession of Chris- sent trial, even though it promised all marvel if Gnosticism were a real ro professed the Christian name; to gh something were gained by adopt- belief which *in word* acknowledged time, it possessed pretensions to ectability; and, also, it had a few



There can be very little doubt that Irenæus wrote in opposition to the Gnostic opinions, rather from necessity than from choice; the circumstances in which he was set led him to guard those Christians of his flock from the forms of error then afloat. His work has no small value as throwing light on the ecclesiastical history of the second century, and supplying evidence of the use then made of the New Testament books by the Christian congregations in general. When the simple fact is mentioned that Irenæus *certainly* uses all the writings of the apostles and evangelists which we possess, except, perhaps, the Epistles to the Hebrews, to Philemon, that of James, of Peter, of John, and Jude; and when he quotes them and argues upon them with the utmost familiarity, we shall at least see that his writings have value as evidence to the transmission of Holy Scripture, irrespectively of their immediate subjects or the writer's personal opinions. The value of this evidence is increased when we bear in mind the definite and known links of connexion which unite Irenæus with the apostolic age; and let it be observed that in the case before us it is not the tradition of a *fact* (real or supposed) or of an *opinion*, but it is the transmission of *books*, written documents, witnesses that possess a voice of their own, and whose testimony may sometimes be in little accordance with the opinions of those who hand them down. Irenæus, in his use of the New Testament, in his habitual quotations, and in his testimony to the authorship of most of the books which it contains, is a witness such as (in the case of profane authors) would be considered quite sufficient to disprove the negative theories of a destructive criticism.

It must not be supposed that the leading work of Irenæus is confined to the discussion of heretical opinions, for after he has stated the dogmas of the Gnostic sects, he goes on to define the belief which he and the Christians in general held. Thus, if an inquirer wishes to learn what was believed and taught in the latter part of the second century, this work of the bishop of the church of Lyons will do much to supply the needed information. Of course the statements of Irenæus do not possess *authority*,—they, in common with all other opinions, must be tried by the infallible rule of Holy Scripture,—but they supply evidence of facts, such facts as cannot be overlooked by those who wish to know what was the actual condition of the church at that time, be the results of that inquiry what they may.

It is easy, in examining the works of an ancient writer, to select the weak points, and to rest upon them, as if they gave a fair idea of his opinions and mental powers, and thus if (as some have done) we were only to point out the proofs of human infirmity found in Irenæus (such as his fanciful interpretations of

. traditions which he narrates), we  
 ctive notion of the man or of his  
 naïve view must be taken, and then  
 was in him a reality, a thorough  
 nsion of the significance of the incar-  
 on of God on behalf of guilty man—  
 not only in bright contrast to the  
 also as almost equally opposed to  
 led the Gnostic sects or embraced  
 anity enabled him to look on the  
 bove and beyond the powers of the  
 forth in persecution; and thus he  
 courage the patience of others as  
 hich led him onward to the day of  
 er to the particular form in which  
 r to the detail of his opinions (as  
 ters of his fifth book), but simply to  
 was to which his hope tended, and  
 as found in his testimony.

gainst heresies in Greek, his vernac-  
 that the Christian congregations in  
 at time in some measure acquainted  
 a mercantile connexion of Southern  
 as Marseilles was a Greek colony, it  
 vere not themselves of Greek origin,  
 in address to their native Gnostic

heresies: it would be impossible to do this briefly; and the patristic student will draw from the source itself. He who can mentally place himself in the latter part of the second century, and who from that standing place regards the wild chaos of Gnostic speculation, may here learn what measure of Christian truth was used to oppose such dogmas, and how that truth was presented.

Of the other writings of Irenæus we have but the names and certain fragments; of these, some have been preserved by Eusebius, and the rest have been carefully collected from the different *Catenæ* and other citations in which they were scattered. The most interesting and valuable of these fragments is that (from which a citation has been given above) addressed to Florinus; such life-like statements and expressions do more to bring the writer before us as a man than many a long and laborious dissertation. The extract also which we have from the letter addressed to Victor, the harsh and intolerant Roman bishop, in which Irenæus mentions the intercourse that had taken place between Polycarp and Anicetus, is full of life and reality. It gives us a picture of such tolerance towards dissentients as the church at large has far too rarely manifested. Anicetus could not convince Polycarp that his views were correct; Polycarp failed in argument to overcome Anicetus, but this hindered not their showing what fellowship in service they could practically exhibit.

Four fragments, bearing the name of Irenæus, have occasioned no small discussion as to their genuineness. These fragments altogether would not make *two pages* in the edition before us, while the arguments for and against their genuineness occupy *one hundred and forty-eight pages* in the accompanying Apparatus. They were found by Pfaff, in the former part of the last century, in a MS. Catena at Turin. On their publication their genuineness was fiercely attacked, especially because of expressions which are greatly opposed to the Romish doctrine, that the mass is 'a propitiatory sacrifice for the sins of the living and the dead.' A patient examination of the whole question leads to a full conviction that these fragments are genuine. Indeed, if they were not so, it would be difficult to account for the appearance of such sentiments in a later age as those of Irenæus; for notions of Jewish priesthood and sacrifice had then taken root in the church, and such expressions as those of this fragment would consequently be avoided. The upholder of the Romish system may find difficulty in reconciling the expressions of Irenæus with the dogmas of Trent, and he may think that the knot is easily cut by bringing in the charge of forgery. We might, however, suggest that if inconsistency with Romish opinions and practices

the genuineness of ancient doctrinal  
 as and letters written by apostles and  
 only call the New Testament—may  
 be rejected; indeed, it may be  
 ied to do this by endeavouring, at  
 ment out of sight, as though it were  
 their own system.  
 tion of the second of the Pfaffian  
 of which so much discussion has

inted with the last injunctions of the  
 established in the New Testament a new  
 re of the prophet Malachi:—Wherefore,  
 e going down thereof, shall my name  
 les, and in every place shall incense be  
 offering; even as also John says in  
 the prayers of the saints; and Paul  
 a living sacrifice, holy, well-pleasing  
 service. And again, let us offer the  
 it of our lips. These sacrifices are not  
 riting of which the Lord blotted out  
 rding to the spirit; for it behoves  
 spirit and in truth. Wherefore, also, the  
 fleshly but spiritual, and in that respect  
 read and the cup of blessing, giving  
 manded the earth to produce these  
 aving blessed the earth, which was

utterly unknown ; others have been carefully traced out to the places in which they are preserved ; such, for instance, as the MS. formerly in the library of the Jesuit *Collège de Clermont* at Paris. On the expulsion of this body from France, this MS. passed (in 1764 or 65) into the hands of Meerman ; and on his death, in 1824, it was transferred to England, and it now adorns the library of Sir Thomas Phillips of Middlehill. It appears to be of the tenth or eleventh century : Massuet was of opinion that it belonged to the former. Dr. Stieren speaks especially of the *Codex Vossianus* or *Burellianus*, now preserved in the library of the University of Leyden. This MS. belongs to the end of the fifteenth century, but its importance is not to be measured by its age, for it not only presents good readings, such as ought not to be overlooked by an editor, but it is the only known MS. which contains the last five chapters of the last book. We say the only *known* MS., because that from which this portion first appeared in the edition of Feuardent has not been identified in any library ; and thus the only MS. copy of the conclusion of the work of Irenæus which could be produced is this *Codex Burellianus*. Some have thought that this MS. was that which Feuardent used : the arguments on both sides are stated by Stieren, and the probable conclusion is, that this *Codex Burellianus* was, in part at least, a transcript of the older copy which Feuardent had before him. The *Codex Burellianus* was sent from Leyden to Jena, where Stieren then resided ; and thus he was allowed the use of it for six months. He was in this way enabled to collate it with more care and accuracy than had been done by previous editors. He gives a facsimile of this MS., which, from our own knowledge, we can state to be carefully and accurately executed.

As introductory to his own labours as editor, Dr. Stieren gives a brief account of what *had* been previously done. This account is, in our judgment, too brief, since it requires us to look elsewhere for information which we might expect to have found in this place. For instance, in speaking of the edition of Feuardent, we might have supposed that we should hear of the chapters first added by this editor from MS. authority ; whereas it is only amongst the notes, and in a casual remark in another part of the 'Prolegomena,' that we find this stated.

The first printed edition of Irenæus was that of Erasmus, which appeared at Basle in 1526. In his prefatory epistle, addressed to the Bishop of Trent, Erasmus gives some account of the work which he was first bringing before the world in print. In this he expresses his doubts as to whether Irenæus wrote originally in Greek or in Latin ; and he himself inclines in favour of the latter. This erroneous supposition (for it was not an

g now that the whole question has opinion Erasmus has not obtained as he has in that which he first w's Gospel having been originally Hebrew. The editions of Gallasius, then briefly described (the second *rograde* editorship); after which an ally executed editions of Grabe and

Stieren's 'Prolegomena' is devoted to f his own edition. That part of aeries which Epiphanius has translated with a MS. at Breslaw, from been extracted, and the text amended Burellianus has furnished means of oughout. Pains have been taken to is readings as complete and as correct ore the Greek text as preserved by which appears to be made from a far was before the eyes of the Cyprian n the way of correction of faulty ed from sources previously inedited. not been introduced into any former given. As an appendix, the frag-c writers, whose opinions are referred collected together. The man ch

will, on account both of its form and its *price*, be welcomed by many a student. Two goodly octavo volumes are more convenient for use than one large folio; and we quite expect that one consequence of the appearance of this edition will be that Irenæus will be far more read and understood. The editor has given in the margin the numbering of the pages of the editions of Grabe and Massuet, so that all the common references to Irenæus may be verified by the use of this edition.

To judge of the opinions of this early Christian teacher, recourse must be had to his own writings; but little dependence is to be placed on the manner in which Romish editors in their dissertations attempt to show that early fathers were Tridentine Papists. A somewhat better spirit, both as to facts and criticism, is found in some of the Benedictine editors; for they were better acquainted with the authors whom they edited; and they were not so entirely one-sided in their apprehensions. Still, we must avoid looking at the second century in the light of the eighteenth or nineteenth, and judging of the objects brought before us, and the tones of thought expressed from *our* conventional opinions and modes of speech. While we let Irenæus speak for himself, we must remember who and what he was, and the honoured place in which he and his associates were allowed to stand, as martyrs and confessors for Christ's sake. We can rightly value such men and their service, even though we judge every thought and opinion by the light of God's Holy Word.

Some have supposed that patristic studies are necessarily connected with Romish tendencies, and have in consequence decried them. Now, while it is owned that the fathers often show how early those corruptions were introduced into the church which Rome has adopted, we may most confidently deny that the system of Romanism finds evidence in the writers of the earlier centuries. We may safely draw all our knowledge of spiritual truth from the Word of God; but we mistake greatly if we so value our *protestantism* as to make us overlook the storehouse of *facts* found in the early fathers: for these facts have no small value, as showing what Christianity there was in profession and practice as a living reality. Those who wish to maintain protestant and evangelic truth, have often neglected, or even condemned the fathers; and thus they have unwittingly surrendered them to the ecclesiastical and antichristian system, which they by no means uphold.



*and its Resources.* By Edward H. ner. 1854.

*the Danubian Principalities, in the* ick O'Brien. London: Bentley.

*the Nations and Races between the* By Baron von Haxthausen.

*ca, and Circassia.* By Capt. Spencer. 1854.

*r Théophile Gautier.* London: David

*of Lebanon.* By Habeeb Risk Allah i. 1853.

*can Turkey, the Crimea, and on the* ick Sea; including Routes across the *Excursions in the Turkish, Russian,* *ie Caucasian Range.* With Strategical *le Scenes of the Allied Expeditionary* . F. Macintosh, K.H., F.R.G.S, F.G.S *mo.* London: Longman & Co.

*d social events connected with the* *pe, which have so long been thrown* *e distinctly before them, and a l*

and judicious selection with that evinced by its predecessors, is marked by greater vigor of style and excursiveness of thought; and the reader who masters its contents will have no slight acquaintance with the condition and prospects of those districts surrounding the Black Sea, to which public attention is now so powerfully attracted. Captain Spencer's first chapters are devoted to a luminous sketch of the history and condition of Hungary, through which country he passed before entering Moldo-Wallachia, and which he had visited prior to the war of 1848-9. Great advantage was gained to Hungary by Count Szechenzi, in the substitution of the vernacular language of the Magyars for the German and Latin languages, which had previously been enforced by Austria in everything connected with the administration of public affairs. This of itself was evidently a most important step towards the re-establishment of Hungarian nationality, as Austria had long reckoned on the compulsory suppression of the Hungarian language as a powerful means of producing fusion of the population of the two countries. The effect of this measure was aided by the rapid advance of the Hungarians in civilization, and in the establishment of free and tolerant institutions, springing from that love of liberty and self-government in which they so closely resemble the Anglo-Saxons of the West. It seems scarcely to admit of a doubt, that in any future insurrection in Hungary against the despotism of Austria, not only Wallachia and Croatia will sympathize, but Serbia will take an active part, animated by a kindred desire to free herself from the thralldom of a German ruler. The political and social condition of Serbia therefore becomes a matter of interest, and is thus briefly described by Captain Spencer:—

‘As an example, how easily this people are trained into the habits of a civilized community, the traveller in Serbia may journey from frontier to frontier without meeting the slightest molestation, and if he should solicit their hospitality, he may depend upon meeting, in the poorest hut, with a kind reception; and however primitive may be their habits, however defective their knowledge of the great European world, they can appreciate and practise those important social virtues—truth and honesty. He will also find schools established in the towns and villages, lyceums and gymnasiums in the capital, provided with talented and well qualified professors.—p. 65.

Relying on his intimate knowledge of these countries, Captain Spencer ventures on some predictions, which in so far as they are reliable, invest Serbia with considerable prospective importance. He thus casts the horoscope of Turkey and Serbia:—

‘Taken altogether, and we speak from a perfect knowledge of the country and the feeling of the inhabitants, we cannot divest our minds of the impression that the rule of the Turks in Europe is drawing to a

can maintain themselves, surrounded and abroad, seeking their total over-ation to think, that in the Serbian-nts necessary, if properly managed by barrier against any future aggression.

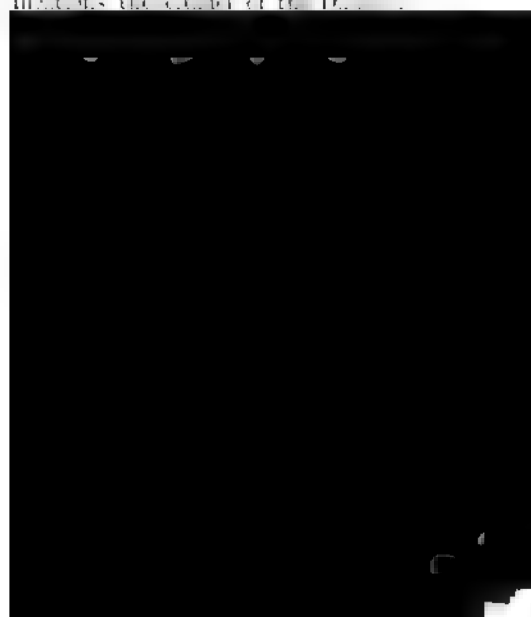
A people, whose tendencies are all-ocracy, no hereditary titles, and with-ot be likely, voluntarily, to become

rsued by Turkey towards the im-he speaks with great distinctness. Turks are in possession of six other-ablish in fact their complete mili-e. Notwithstanding these advan-are left in full enjoyment of their- l in the administration of their-ot exist.

indeed which are now occurring, listria, which the Russians assailed which they have been compelled

Indeed, had the allied armies ere can be little doubt that they y destroyed. Of this important

which may be termed from the great-ifications the establishment of the



length. This would be in every point of view most disastrous to the Turks.'—pp. 85-91.

The remarks of the author on this important fortress indicate not only an accurate acquaintance with the country, but no small acquaintance with military science. The occurrences of the last few weeks throw great light on the soundness of his views. He considers that the great danger to Turkey lies in the Russians getting possession of Widdin and Kalafat, as all the other fortresses in Servia held by the Turks would avail nothing to prevent the march of an invading army. The author is of opinion, that if Russia were a great maritime nation with a civilized people, in full possession of their rights and liberties, it would be matter of rejoicing to see such a power take the place of 'the indolent Turk, who, during his long rule, has taught nothing, established nothing.' As however the reverse of this is the case, he wisely deprecates this accession of Russian power, which would give to that empire the keys of Europe and Asia, the Black Sea, the Caspian, the Baltic, and the Danube, with the Adriatic on one side, and the *Ægean*, the Dardanelles, and even the Mediterranean on the other, as the greatest catastrophe which could befall the civilized world. Returning to Moldavia and Wallachia we get the following statistics:—'At present this nationality numbers, according to their own computation, no, far short of 10,000,000; Moldo-Wallachia it is said contains 4,000,000, the adjoining countries belonging to Austria, Hungary, Transylvania, and the Bukowina, 3,000,000, while the remaining 3,000,000 are scattered in Russo-Bessarabia, and in the provinces belonging to Turkey on the other side of the Danube.'

After describing the felicitous prospect held out by Russia to these principalities under Peter the Great, by which Brailow in Wallachia, and Galatz in Moldavia were occupied as the most favourable positions by Russia, with hopes of constitutional and commercial freedom inspired into the population, the Russian troops crossed the Pruth in 1828 for the invasion of Turkey, and thus taught the inhabitants of Moldavia and Wallachia what was the true meaning of Russian protection. It would be impossible to narrate in detail the miseries occasioned by this military occupation. The broadest proof, however, of the prosperity or sufferings of a people is derived from the increase or decrease of its population, and on this subject we quote the words of Captain Spencer:—

'Can we wonder that these principalities, notwithstanding the advantages they possess of soil, climate, and situation, together with the noble Danube, navigable for all the purposes of commerce, should be at the present moment still lying for the most part in a state of

inhabitants to till the soil, or that the  
duced within the last century by war,  
one-half of its original amount, and  
terror of the Turks, and could bring  
rms, should in our day become the  
reely a remnant of the courage, the  
rty that distinguished their noble

ube, and of the immense account  
be turned for the commercial inte-  
not to notice the wasteful inutility  
he depraved policy of the Russian  
iel is the only navigable outlet of

Russia, and is composed of a few  
lt upon piles, in the midst of pools  
rom the neighbouring marshes; it  
ropolis of fever. To avoid these,

should stop at the little port of  
is journey by land to Kistendjeh,

that the Emperor Trajan contem-  
canal from Tchernawoder to the  
d, would shorten the navigation of  
t to Constantinople by nearly a  
ngth of the canal would not exceed  
of constructing it would be c. 11

bar. Let the free-trader recollect that this was at a time when wheat was selling in London at a hundred shillings per quarter, and then ponder on the following passage referring to the town of Ibraila.

‘Close to the river side is a long line of shops and stores. The stores were all filled with grain, and there were great mounds of corn lying in the open street for want of store room. In this part of the town I met at every turn with men clearing wheat or piling it up in heaps in the open air, or carrying it down to small vessels lying in the river. The place was literally running over with corn. It was lamentable to think that a great portion of it must perish for want of the means of transporting it to other markets.’—p. 17.

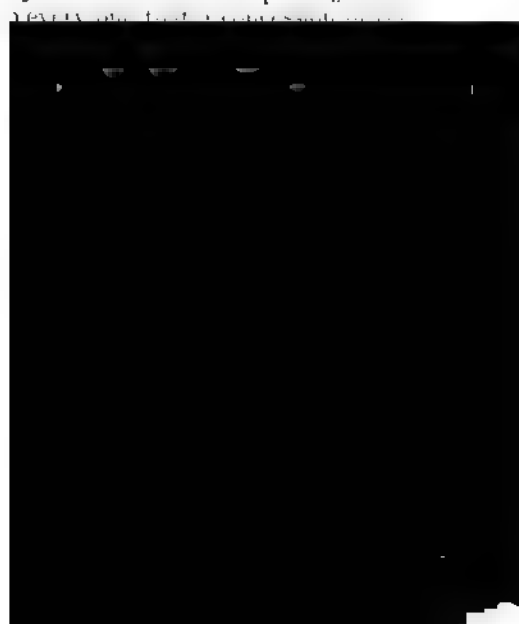
‘There is no country more deeply interested in rendering the Danube navigable at its mouth than England, and it is England alone that has shown a sincere and constant desire to effect that object. In 1851, the exports from Ibraila by sea amounted to £778,157, and its imports up the Danube to £334,078. The exports from Galatz by sea in the same year amounted to £496,368, and the imports up the Danube to £374,233, making in all a sum for imports and exports of £1,982,836. British subjects and British ships have the principal share in this trade; it is therefore the duty of her Majesty’s government to exert its influence to remove as far as possible all obstructions to the free navigation of the entrance of the Danube.’—p. 12.

From the economical condition of these countries we now advert to their social and spiritual position. The priests of the Greek church appear to be deplorably ignorant, and it requires all our charity to induce the belief that they are not designedly practising upon the still profounder ignorance of the population. A few words of Captain Spencer place this in a very striking light. He broadly states that their education is far inferior to that of the clergy of any other sect of the Christian church; that no other form of worship is burdened by so many degrading superstitions, and that no mode of faith tends more to debase the intellect, and to degrade man for ever to the condition of a willing slave. Standing as we do in the immediate presence of Romanism, with all its leavening virulence, and of a quasi-protestantism, which is rapidly sickening under the infection, we deeply feel the force of these representations, and cheerfully listen to the warning voice which tells us of the depths of social degradation to which a misled population are inevitably conducted by the combined influence of subtle priestcraft and ceremonial observance. It is the specific poison that paralyses civilization. It acts immediately on the vital functions of society, and under its torpifying influence the motor nerves of the social body are benumbed, or to use the grotesque language of Mr. Carlyle, ‘The march of intellect is distinctly of the spavined kind;—what jockeys call, all action and no go.’

stcraft and superstition in a social h contains within it the repulsive influence of civilization, and the ritual religion. Its effect in the old by Captain Spencer.

l angels to be propitiated, the Almighty Absolution, and a payment of a fee to ce of a man from the weight of any les are believed to be performed by the is used as an antidote against the evil every disease to which man is subject. the field from thunder and lightning. rom taking fire, a ship from being lost all the influences which corrupt the ore pernicious effect, particularly among lity with which this church gives its e marriage tie.'—p. 111.

to the causes, perhaps we should he present war between Russia and based, though only nominally, on claims the protectorate of the so- f the Turkish empire. This claim a despotic and unscrupulous power ie subjects of Turkey. Enough is system of Russian *espionage* and





religious equality of the Mohammedan and Christian populations of the Turkish empire; and the second is the fettering of the territorial ambition of Russia, not only by stringent treaties, to which the great powers of Europe should be bound, but also by the alienation of the Crimea, which, by the powerful fortress of Sebastopol, suspends the might of Russia like an avalanche over the independence of the Turkish empire. The material benefits accruing from such an arrangement are thus noticed by Captain Spencer:—

‘ Western Europe, with its superabundant population of active, intelligent men, requires an outlet in her own hemisphere; and why should she seek to people a new world, when a railway carriage or a steamboat will convey her children, after a pleasant journey of a few days or weeks, to some of the most fertile, beautiful, and salubrious countries in the world? If this project were carried into execution, and the settlers assured of safety, protection, and freedom, in a very few years we should people the Turkish wilderness with a population of intelligent agriculturists, enterprising merchants, and active traders; men of the world, who would add by their industry, not only to the resources of the Turkish empire, but by their example infuse a portion of their own life and vigour into the few remaining inhabitants. We should then hear no more of a Slavo Tartar protectorate.—p. 121.

Evidence of the truth of these reflections abounds in the volumes before us, and that not only with reference to this principality but to all the provinces of European Turkey. Yet how far these countries are from being prepared to be the seat of a civilization like that of Western Europe may be gleaned from the descriptions of their mode of travelling, the accommodations of their inns, and from the occurrence of such events as that narrated by Captain Spencer (pp. 140-143)—a nocturnal engagement with a troop of infuriated wolves near Jassy.

It is unnecessary to describe Constantinople and its environs. Innumerable descriptions have brought most readers acquainted with the unrivalled beauty and grandeur of its situation and of the scenery which surrounds it. In examining the latest notices of its population, it is pleasing to observe the decrease of fanaticism among the Turks, and the corresponding increase of the influence exercised over them by the Christians. The most obvious method of strengthening this influence, and thus opening a prospect of the ultimate Christianization of Turkey, is the establishment of a perfect political equality between the various religionists who form the motley population of this empire, and this result it is not perhaps too sanguine to anticipate will issue from the war of which Turkey is now the theatre.

The events which are fast approaching attach unusual interest to the notices that we find of the fortress of Sebastopol. Not longer than sixty years ago Sebastopol was a miserable Tartar

, a Frenchman, who was travelling  
 in the natural advantages of a post-  
 ight be made, if properly fortified,  
 in the world. His observations to  
 St. Petersburg, reached the ears of  
 dispatched engineers to visit the  
 rating that of the Frenchman, forti-  
 which have been gradually increased  
 become capable of bidding defiance  
 armaments. Its main advantages  
 principal harbour, called the Roads,  
 of more than four miles, is so capa-  
 cious, that the fleets of nations might  
 find, and such is the great depth of  
 the largest size can lie within a  
 Besides this there are five other small  
 in directions, equally commodious,  
 at harbour, together with the small  
 inuation of capes, strong and easily  
 are expressly for a naval station.  
 been contended by military engi-  
 the following capital disadvantages.  
 which protect the entrances, consisting  
 of batteries, and mounting in all twelve  
 disabled by a hostile fleet, in conse-  
 quence of the level of the sea, owing to the

highest summits of the mountains, were in such abundance as to lead us to believe that Europe would find a sufficient supply of the finest wood for ship-building in those nearly unknown countries on the Black Sea, without seeking it in another hemisphere.'

Much of the pleasing and hopeful descriptions, both physical and moral, which are given of Circassia, apply also to the wilder region of the Caucasus. To the achievement of the conquest of both these important regions Russia has devoted many years of unsparing but unavailing effort. It will scarcely be believed that the hostilities conducted against the inhabitants of the Caucasus alone cost the Russian empire an annual loss of thirty thousand lives! Of these countries we may say, as of the Crimea, that the declaration of their independence, coupled with an honourable alliance with the Western powers and Turkey, would almost confine the operation of the unprincipled barbarity of the Czar to the unfortunate subjects of his own immediate dominions. It would interpose an impassable barrier between Russia and the East; thus not only protecting Persia and the other intervening countries, but constituting the strongest safeguard to the immense dependencies of Great Britain, which, with their teeming millions, stretch beyond them. And better still; the cultivation of friendly relationships based on hospitable intercourse, and a reciprocity of material interests with the inhabitants of these countries, would open a new field, verdant with promise and enriched with the choicest gifts of nature, to the commercial, scientific, and evangelistic enterprise of our country. In a region in many respects resembling that selected by Divine wisdom for the use of that religion which must regenerate the world, is it too much to suppose that we may hereafter see a focus from which the English language, literature, commerce, civilization, and religion, shall permanently radiate through the promising twilight of the East, and that the elegant motto of the Asiatic Society, *Ex oriente lux*, shall brighten from a conceit into a prophesy, pregnant with the glorious destiny of millions yet unborn.

Major-General Macintosh's volumes did not reach us until after the foregoing was written, and we hasten to introduce them to our readers. They are drawn up from memoranda made on the spot, chiefly in reference to military operations. Their interest, therefore, is, to a large extent, professional. They make no pretensions to the ordinary qualities of a work of travel, yet they are far from being deficient in interesting sketches of the countries described. Their object is to inform rather than to please. A considerable portion is devoted to strategical observations, some of which may be wanting in general interest, though an intelligent civilian will rarely fail to comprehend their drift, or

This state of things engaged the  
 thor, whose communications to the  
 led to the adoption of measures  
 n of much misapprehension. Early  
 s us, 'a commission under a distin-  
 and of profound scientific knowledge  
 tinople, where, after communicating  
 of French officers, already arrived  
 on of learning that operations had  
 substitute direct to Constantinople.

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condition of the very seat of government of the Ottoman empire, situated as it is in a locality, which, quite independent of its being around the capital, has the greatest political and strategical interest to every nation in Europe.'—Vol. i. pp. 49, 50.

Some valuable remarks are made respecting the principalities seized by Russia, as well as on the Dobrudscha, the climate of which has been so fatal to the Russian troops. The Caucasian range is also noticed with the eye of a soldier.

'All parties in Russia,' says our author, 'though differing as to the means, agree that the entire subjugation of the Caucasians is a political necessity, both in reference to the security of the Russian provinces beyond the mountains, and for the development of her power in Asia. The circumstance of an intervening region, inhabited by a warlike and independent people, through which communication is often impeded by their occupying a single defile, has ever been a subject of inquietude and mortification; and this obstruction may now be raising a more intense feeling, with the expectation of its becoming an insuperable barrier.'—Vol. ii. p. 216.

We should be glad to notice at considerable length our author's account of the naval station of Sebastopol, but want of space compels us to be very brief. The general opinion of our countrymen has been, that Sebastopol was quite open on the land side, so that an adequate military force might with comparative ease obtain possession of it. Such was apparently its former state; but there is reason to conclude that it is so no longer. 'So late as 1853, travellers, who, however, were not military men, reported that the town was still altogether open to the land side. Detached works may, however, have existed even then which escaped their observation; and there is little doubt that, since the occurrence of war, the Russians have been busied in extending the defences on that side.'

Our countrymen are looking for some great event in the Black Sea. A recent speech of Lord John Russell is supposed to indicate an approaching attack on Sebastopol, and the French general is reported to have received orders to proceed thither with a large military force. Major-General Mackintosh's opinion is strongly opposed to an immediate and direct attack on this seaport. Such an attack he deems in the highest degree hazardous, though his opinion is equally decided that the permanent possession of the Crimea and the ultimate capture of Sebastopol, may be certainly accomplished by an attacking force of adequate magnitude. As a preliminary step, he is of opinion that Anapa on the Circassian coast should be taken and garrisoned, and that the Circassians, who are very efficient irregular horse, should be invited into the Crimea, as a countervailing force to the Cossack and other Russian cavalry.



that a strong force of the allied armies, and having cleared the peninsula of raised such defences towards the main-land the sandy ledge of Arabat, as to be leave the peninsula in its rear. I con-column of light troops, accompanied by ported by steamers, to pass along this nt in the passes through the mountain,

army would advance along the sloping ere it dips towards the steppes of the lvancing parallel to each other, reached

leading across the heights, they would tly to secure the means of future retreat d unfortunately be necessary, as well as their rear; and for these reasons the ough the passes would be very desirable. f necessity, afford means of re-embarking rest harbour on the coast, when a retro-; leaving only a sufficient rear-guard to est part of the pass, which, as we have viously strengthened by field-works, so

not make them available against the oned them, or against the army should

ountain tract of the south shore might om Kertch to Sebastopol; but it is, of re hard fighting would occur before this even attacks the plateau.



column on the north side of the heights, as well as to the south, would have the advantage of manœuvring in a country where a large proportion of cavalry would not be indispensable; but on advancing across the steppes towards Pericop, a field eminently calculated for the employment of that arm would begin: and it is to be hoped that by that time we might assemble a strong force of cavalry for the purpose.'—*Ib.* pp. 261-265.

These observations, with the remarks appended to them, are eminently worthy attention. The authority already given to the views of Major-General Macintosh, as shown in the substantial adoption of his suggestions, entitles him to speak with confidence. The tone, however, of his observations is at once calm and unpretentious. There is neither mistrust nor overweening confidence in them. He writes like a man who is fully equal to his theme, and who has well considered the facts connected with it. Our military authorities will do well to deliberate calmly on his suggestions, whilst the great body of our countrymen may learn from them to sober their expectations. We have no doubt of the issue of the present struggle, but we should deeply deplore the unnecessary exposure of our troops, in order to satisfy the demand of an impatient people. Let our military movements be as energetic and determined as possible, but let not our soldiers be sacrificed in rash expeditions. Let us be content to accomplish our object with the least possible expenditure of life; though the measures adopted may be more dilatory, and the time required be more protracted, than we had calculated on. We strongly recommend Major-General Macintosh's work. It supplies much of the information which was needed; and if we may judge of others by ourselves, it will moderate the expectation of immediate results, at the same time that it strengthens confidence in our ultimate triumph.

Since the foregoing was in type, it has been authoritatively announced that a large expedition has proceeded from Varna to the Crimea. 'We are at length,' says the 'Times' of the 5th ult., 'in a condition to present something more than speculations and surmises on the movements of the allied armies in the East. About the time we write, if not on this very day, a force made up of English, French, and Turks, and amounting to between 80,000 and 100,000 men, will invade the Crimea.' The precise point of disembarkation is not of course at present known. There are good reasons for keeping it a profound secret as long as possible. In due course we shall receive intelligence which, we doubt not, will be as honorable to the sagacity of the commanders as to the bravery of the troops.



*London.* By John Wykeham Archer  
London: David Bogue.

l only to Rome among the cities of  
raced in authentic record to about  
ntury of the Christian era. It is  
, by Tacitus (Ann. xiv. 33), in terms  
ply to its present state, as a place  
course of merchants, and an abun-  
earlier times, however, the citizens  
the source of the wealth and great-  
embodied in an address to Henry VI,  
h that—

the universe, extolled by fame, none can  
ondon, the metropolis of your realm,  
f the world, both for the wholesome mess-  
actice of the Christian religion and for  
y liberty, and most ancient foundation  
chroniclers, it is considerably older than  
y Brute, after the form of great Troy,  
ulus and Remus. Whence to this day  
nd customs of that ancient city of Troy,  
nity and lesser magistrates (i.e. mayor  
l sheriffs supply the place of kings.

drawn from a history in the British tongue, which was met with by Walter Mapes, Archdeacon of Oxford, in the middle of the twelfth century. The manuscript was committed for translation to Geoffrey Ap David, called Geoffrey of Monmouth, who is supposed to have grafted upon it Merlin's prophecies and other garbled matter, and probably the compilation was further vitiated by succeeding hands, the result of which is that the whole document has been set aside with a degree of contempt too uncompromising and absolute. Four of those kings are said to have been buried in London, and the names of two of them, Belin and Lud, are associated with the well-known localities of Billingsgate and Ludgate. It is remarkable, that at the point where this line of kings comes in contact with the course of acknowledged history, we learn from the authority of Julius Cæsar, that the Trinobantes, whose territory covered the present counties of Middlesex and Essex, entered into a voluntary alliance with Cæsar, showing thereby some evidence of civil polity in thus obtaining the protection of the Romans against the neighbouring states, and procuring the restoration of their ruler, Mandubrace, brother to Lud, who had fled into Gaul to escape the vengeance of Caswallen, or Cassivellaunus, whose seat is supposed to have been near Watford, in Hertfordshire.

Touching the condition of the Britons, and those of London in particular, at the time when this city came under the notice of Tacitus, the author of the work before us says :—

‘Of the original inhabitants of this site the recorded facts are few and unconnected. We are told of the Britons, generally, that they had horsemen and charioteers, whose evolutions in several instances taxed the tried skill of the Roman troops, that their government was over-ruled by a theocracy whose observances and symbolism appear to have been derived from an eastern source. Moreover, the people are said to have painted their bodies, and to have been in many particulars little superior to the condition of savages. The statement of Tacitus respecting the mixed character of the Britons, may account for this disparity, and it may be conceived that the southern and maritime parts of the island, when first known to the Romans, had become the resort of a series of communities, offshoots of the Belgic, Gaulish, and other tribes inhabiting the opposite points of the continent, Druidism, which appears to have held the initiative position, having perhaps been introduced together with other particulars of eastern character by wandering members of the Phœnician race. Tacitus, particularly referring to London, testifies to the consequence which it had attained as a mercantile situation in the year 62. This site, called by the Romans *Londinium*, a name supposed to have been Latinised from a British original, may be conceived to have progressed through some stages of civilization prior to Cæsar's acquaintance with the island, whither he was directed by the Gaulish merchants who frequented its

large probably contained the elements of savage states, the former as represented with the wild beasts in order to provide him with his place in the land, the progress by he had subdued and trained to his tractable animals, such as the horse and of cultivation, for it is stated that the used it for use—evidences of the pastoral. A third and important step in progress is the character of the inhabitants of London, the opposite coast, and, in addition, the element, that the Gauls were in the practice of sending their young men to Britain to receive education, the partial civilization presumed to have been introduced by the Gauls who directed the religious and civil introduction, pp. 1, 2.

London is introduced to us by Tacitus is more than that of Julius Cæsar's invasion of Britain, and especially those of London, considerable intercourse, not only with the imperial city itself, in the account of the tribute imposed upon the presence of Roman officers was the dues which were levied on articles of Britain. It appears, moreover, that an asylum to disaffected Britons for the Roman army to trade with the natives.

derived from the word Dwr or Dwy—water, with the addition of the Saxon word, gate, or way. The earliest record of this locality represents it to have been a wharf or warehouse, of the merchants of Cologne, a company whose origin is coeval with our earliest traces of commerce, and which, probably, originated in the trade between Britain and the Roman states, while the former yet maintained its independence of the latter.

In a description of the wall of London, illustrated by a plan, the author follows the existing vestiges, step by step, filling up the intervals, and sketching many noted adjacent places. In this way he has described some features not before observed. In particular, a tower still existing on the east side of the Old Bailey, and considerable remains of Cripplegate Postern. Of Saxon London there exists not a vestige, nor does there appear any authority for supposing it to have presented any other appearance than that of the patched ruins of the Roman city, ravaged by repeated fires.

‘Thor and Woden usurped the Roman temples, some of which are believed to have been previously dedicated to the Christian ritual; Freya, the Teutonic Venus, perhaps had her shrine on the site now called Friday-street, and *Caer Llundain* became *Lundenbyrig*, but in the disorder which prevailed, the condition of the mixed races who tenanted the usurped habitation of the Roman city, appears to have resembled that of wild hogs revelling in a vineyard.’

It remained for the Norman succession to give a fresh and noble aspect to the architectural features of London, one of which, the Keep, or White Tower, of London, remains in substance, and it may be anticipated that the fine chapel of St. John, which it contains, will soon be disburthened of the presses which contain the navy records, and again become visible in its lofty and massive proportions. The beginning of the Norman period proved favourable to the clergy, and churches and the magnificent residences of wealthy ecclesiastics were raised in suitable abundance.

‘The exertions of Dunstan, vigorously carried on by the clergy, had by the time of the Conquest, realized to the Church about a third of the landed property of the nation, and the endowment of churches and monasteries was proportionate to such means, together with the aids which the commutation of penances made available. The Conqueror, who owed his success in a great measure to the countenance of the Pope and the support of the Church, was at first a liberal patron of its endowments, and ecclesiastical edifices became a type of the wealth and splendour of the ambitious clergy of France and Italy, introduced by his sway and promoted by his successors. When religion and chivalry became associated, London was thronged with sumptuous edifices, suitable by their magnitude, to accommodate the retinue of prelates and their clergy, whose state rivalled that of the nobles, and

of the newly-introduced orders, who, with the original Benedictines, the ecclesiastics, and of the order of St. John of Jerusalem, establishments, with their walls and residences of the greater nobles, constituted, among which the wealthier citizens and the poorer sort their hovels, a mingled assemblage, graced with the disglittering pageant, and rendered gay and the manly sports and exercises of

shadow side of which should be the nobles, the exactions of the which the commonalty were liable, dwellings and the abominations of eyes, whereof frequent visitations of the natural consequence, to which state of the police and the want of nets at night. These latter offered at in the reign of Henry II., murdered by bands of citizens, so that, ever dark without armed attendance, ted in the Norman period, that of near Smithfield, has a peculiar ing remains, but more especially devotedness by which its founder, dertaking, the beneficial result of resent St. Bartholomew's Hospital. is preserved in a manuscript of the ritish Museum.

origin and a hanger-on of the court



of his intended edifice, through a revelation concerning it, which had been previously vouchsafed to Edward the Confessor.' 'Three men of Greece, also,' says the manuscript, 'came to London, and worshipped God upon the same spot, and prophesied that here should be built an acceptable temple, and that its fame should attain from the spring of the sun to the going down.' It appears that little aid had been granted by the king when Rahere began to clear the ground, which, according to the original account, he found in a most wretched plight.

There are so many points of good old English character in this MS. that we should be glad to quote from it, if space permitted. It is published entire, if we remember rightly, in the 'Archæologia,' and it is worthy of perusal. The existing version and Rahere's tomb appear to correspond in point of date, and they both probably owe their production to the revival in the Romish church of the monuments of its eminent members, which preceded the Reformation. They may date from about the year 1410, at which time the greater part of the priory was rebuilt. Stow mentions the restoration of the monument by Prior Bolton. On either side of the effigy kneels a canon, having before him the Bible, open at the forty-first chapter of Isaiah.

Though nearly every feature of this noble building is still represented by existing remains, we are reminded of the devastation of a few recent years. A Norman chapel, of peculiar solemnity, has been razed for the erection of a school. It is referred to in the MS. 'In the east part of the same church is an oratory, and in that an altar in the honour of the most blessed and perpetual Virgin Mary.' And it goes on to relate that the Virgin here appeared to one of the canons, named Hubert, to complain that 'her darlings,' the canons, were remiss in their duty of prayer and vigil. With this antique vestige were likewise swept away the ruins of the south transept and the arch of the chapter-house, this part of the building having been destroyed by fire about twenty years ago. The nave of the church, which extended westward to the fine *Early English* gate, which gives access to St. Bartholomew's Close from the north-east corner of Smithfield, has long since disappeared. An etching of the gate appears in the work before us. The present parish church is the choir of the Norman edifice, being, with the exception of the chapel in the White Tower, and the crypt of Bow church, the only large vestige of the period remaining in London. It is solemn and massive, as though constructed in defiance of time. Blocked up by the modern altar is an apse, which appears to have formerly been the chancel, and which, if opened out, would greatly enhance the beauty and space of the choir. The area within the cloisters measures about a hundred

es, but only the east cloister remains,

The refectory is appropriated for a  
 he original timber roof remains at a  
 , and the other dimensions of this  
 h about a hundred feet, by thirty in  
 ry is a noble crypt, now divided and  
 ior's house exists in the disguise of a  
 st end of the church, and remains of  
 ie neighbouring dwelling-houses. In  
 hich answers to that of the stables,  
 ication made at the time of the sup-  
 nscoted rooms, in one of which is a  
 od carved mantelpiece. They are  
 ined to a residence of Lord Rich,  
 ildings and site of the priory. This  
 he apothegm 'Well done if warily.'  
 as the mall and Rich the hammer  
 d himself a diligent agent to the  
 ork of wholesale appropriation, his  
 religious societies saw they had faults  
 way their lands, they had wit enough  
 as his rule, by the art of casuistry, in  
 o suggest the faults upon which he  
 e, he asked him, '*Whether he would*  
*come head, if it were enjoined*' ; to



not if this lord rose early up the next morning, who may be presumed not to have slept all night. He hieth to the court, and, having gotten admittance into the bed-chamber before the king was up, fell down on his knees, and desired that his old age might be eased of his burthensome office ; pleading that there ought to be some preparatory intervals in statesmen, between their temporal business and their death, in order to which, he desired to retire to Essex, there to attend his own devotions ; nor would he rise from the ground till the king had granted his request. And he thus saved himself from being stripped by others, by first pulling off his own clothes, who, otherwise, had lost his chancellor's place for revealing the secrets of the council board.'

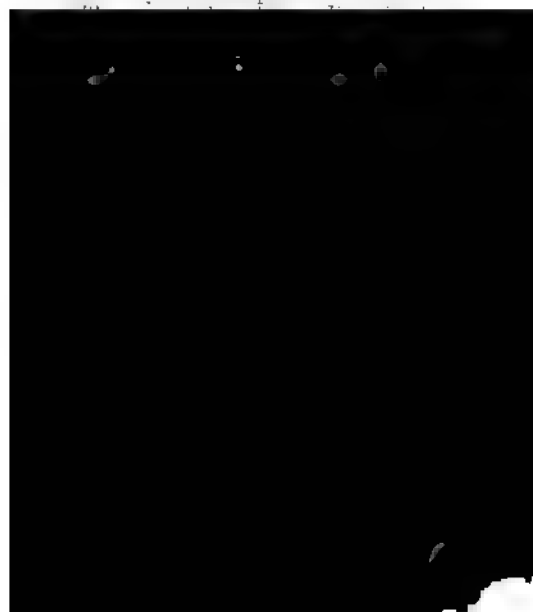
Among the etchings in Mr. Archer's work is 'A Room in the Coach and Horses,' a mean public-house in Bartholomew Close, but formerly an appendage to the monastery. This is the best illustration in the collection, the griesly air of the neglected room being enhanced by the management of the light, a small portion whereof (and that only such as struggles over the house-tops tinged with the smoke of the city) is admitted by a deeply recessed window, and is reflected upon a squalid unmade bed and some articles of slovenly costume—an old pair of boots thrown upon scanty fragments of ragged carpet, &c. A broadsheet, setting forth the adventures of a sprightly Young Farmer of Essex, and a 'Last dying speech and confession,' &c., the latter with its appropriate heading of a gibbet, are the pictorial decorations of the apartment. A door that has not been opened from time immemorial, but which, local tradition says, conceals the tokens of a horrid murder, darkens a shadowy recess, and bars the Bluebeard chamber beyond. There ought to be a ghost story to complete the attractions which this apartment holds forth for a nocturnal adventure,—the terms are cheap, fourpence per night being the charge to Smithfield drovers, and such unimagined wights as seek repose under its dingy auspices. These are the ordinary features of this inauspicious lodging, 'but it has originally been a noble apartment, about thirty-four feet in length, and upwards of twenty feet high, with an arched roof, the pointed ends of which being distorted by the pull of the strong timbers that help to support it, renders it difficult to judge as to what period the proportions of the arch might be identified with, but the substantial nature of the building is betokened by the bulk of the wall, three feet in thickness. The antique character of the north end of this apartment, as shown in the etching, is marred by a chimney having been carried through the floor and penetrating the apex of the roof. A heavy cornice, bearing escutcheons, which skirts the springs of the roof, belongs to the style of the end of the fifteenth or beginning of the sixteenth century ; and some indications of a small door, which has



or to about the same period. This  
modern partition of no very recent date.  
aces of the monastery mentioned by  
garden. We remember, about ten  
of the last stock referred to by the  
or, which may have furnished, in its  
voured by the sweet-toothed canons

presents the Salt Tower, one of the  
ballium wall surrounding the keep or

The view was taken in 1846, when  
teen, called the 'Golden Chain,' and  
e ancient ballium wall, constructed  
op of Ely, and chancellor of England,  
, in consequence of a quarrel with  
pretence of providing against his  
likewise surrounded this wall with  
it have been considerably within the  
, as it is recorded that in the reign  
enclosed with an earthen bulwark,  
of brick, in the reign of Edward IV.  
sed of blocks of chalk, which were  
lished. Dr. Stukely, in his specula-  
own what he terms *Arx Palatina*,  
n erected by the Emperor Constantine



beasts.' This account, written within a century of the period assigned to the erection of William the Conqueror's tower, appears to distinguish some edifice of remote origin, with a strange traditional accompaniment, which, if it can be supposed to convey any meaning at all, might be construed into an indefinite allusion to the blood of Roman sacrifices, whereby the foundations of the edifice had been consecrated. At any rate, the comparatively speaking newly-erected tower of the Conqueror must have been familiar, together with all the particulars of its erection, to the monkish chronicler, and in this view his account suggests the striking inference that the White Tower (so called) may have been only reconstructed upon the remains of an earlier Roman fortress. . . . With reference to the title by which the Norman tower has been distinguished as Cæsar's tower,

"Ye towers of Julius, London's lasting shame!"

although there is no ground for the belief that Julius Cæsar ever set foot on the soil of London, this title, supposing the existence of a Roman tower, may have been bestowed, without reference to the original invader of Britain, upon the edifice in honour of the contemporary Cæsar, or presumed heir to the empire, at the time of its erection. It is to be remarked that this title appears in a record of a survey made in the reign of Henry the Eighth, in connexion with the Salt Tower, where it is designated as Julius Cæsar's tower, but whether from any traditional reference to a Roman origin there appears no evidence to indicate. It is, however, one of the oldest of the towers by which the ballium surrounding the keep was defended, being supposed to date from the reign of William Rufus. The Salt Tower is of a circular form, with a vaulted dungeon in the basement story, surrounded by deep recesses. The story above is entered by a flight of stone steps leading from the ballium wall, called the king's gallery.

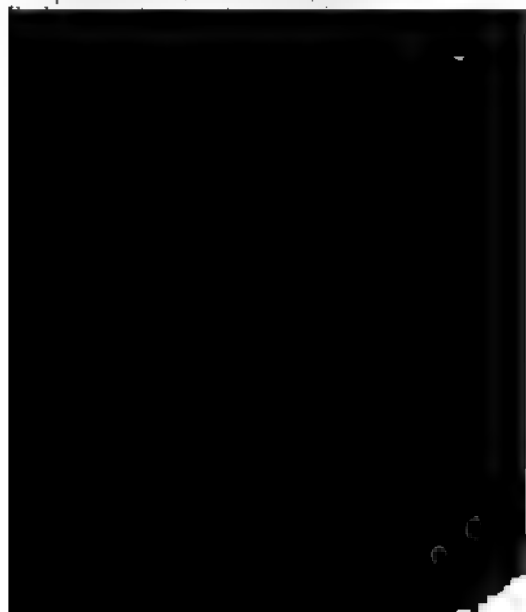
Several remarkable devices, the work of captives, are cut in the walls on this story. Next to the circuit of London Wall the author bestows his most minute attention on a survey of the Fleet ditch, from its source at Hampstead, and its associations, from the remote time of its virgin purity to the days when the uproar of Hockley-in-the-Hole mingled with its sluggish murmurs, and downwards. It is somewhat difficult to realize his picture of its 'virgin stream flowing under the western inclosure of the Trinobantes,' whether, as 'threading its silent way through the primeval forest of oak and beech undisturbed save when the elk or the tremendous urus rushed from the brake to slake its thirst or lave its limbs in the yet nameless river, or curving to murmuring falls nigh which the beaver constructed its weir, or spreading its waters where the painted Celt paddled his coracle between its embowered shores, ere yet the chronicler had commenced his task, unless, indeed, some long-forgotten lay of the Druidic bard may have been tuned in its praise, and sung among the sacred groves which then hallowed its banks.'



ture of a later and more familiar etching of 'Old houses at the back part of the Fleet ditch :—

dated hovels and "rats' castles" multi-  
v, formed lately part of a district of a  
which still cumbers the ground, and is  
t its extremities, by the approach to  
orn, on the south, and on the north by  
lbath-fields. . . . Quitting the

diving among the sinuosities of a  
alleys, pent thoroughfares, which have  
re, blind passages, ways which had  
l deserted, or over the roofs of half-  
; the decaying timbers of houses roof-  
tinuing to serve as roosting-places for  
eople this forlorn region, amid filth and  
d garbage and congestion of all magi-  
we approach the innermost parts of the  
murky wonders. And, wonderful, in-  
l populous London, with its splendour  
detestable a nook on the very confines  
ould have never a besom to cleanse this  
ding-place for fevers, cholera, and other  
l diseases that congeal the vital fluids,  
poison. Having advanced "thus far  
the Fleet ditch, the *Acheron* of this  
ts open land, with length of



requires strong seasoning) may be seen hanging in strings over the reeking channel of the ditch, probably to enhance their mildewed and foreign appearance, or perhaps to give an additional *gout* to those popular dainties. 'The knackers' sheds are the rats' banqueting-house; in these parts the king of the rats holds his court, and reviews his myriad armies, cruel, fearless, and independent as the tyrant of Dahomey, who sits on a throne of his enemies' skulls. . . . The human inhabitants would strike the mere daylight observer as comprising only women and children. The men eschew observation from prudential motives. Of the former, groups may be seen crouching on steps or huddled together within the doorways of their wretched abodes, blear-eyed and stupefied under the collapse succeeding a debauch of gin—the girl of twelve and the woman of twenty-five wearing the same air of callous apathy, the result of the like pernicious cause. The age of from five-and-twenty to thirty is here the maximum term of female life, but there are exceptions, and they are terrible ones, the few really old women met with in those parts being such as an extraordinary strength of fibre has enabled to defy the effects of continued debauchery—the slaves of the elder thieves and the tempters and nursing mothers of the young fraternity. . . . In the young fry—the children of the soil, as they may well be termed—it may be remarked, that while they exhibit none of the graces of infancy, they are equally free from the characteristic display of childish petulance. Rolling listlessly in the dust and filth, or moping in corners, they sit or lie about with the apathy of pigmy Diogeneses, neither playing nor fighting, as if destitute of sufficient animus for either exertion. The same gravity distinguishes the lads of from five to fifteen; but in them is developed the impulse of play, still, however, in a sedate and calculating spirit. Pitch and toss, and other games of chance, dexterity, or such as include a little by-practice, engage the attention of those young Spartans, when not professionally employed on the *fogle lay*\*, or *shelling a till*.† A short pipe is an indispensable feature in the countenance of boys of this class from the age of five years upwards. Such is the scene where generation after generation of the most vile and desperate characters have been born, nursed, and educated in crime, even to the pitch of moral lycanthropy, whose rabid appetite blood only can assuage.'

In another paper—for with the exception of the localities of London Wall and the Fleet, the subjects are taken up without any kind of connexion with each other—the author maintains, with a satisfactory amount of evidence, the fact of a Temple of Diana having existed upon the site of the present Post Office, in St. Martin's-le-Grand, where extensive remains of a Roman edifice were discovered in preparing the foundations of the building. This article is accompanied by an etching of an altar

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\* Stealing handkerchiefs.

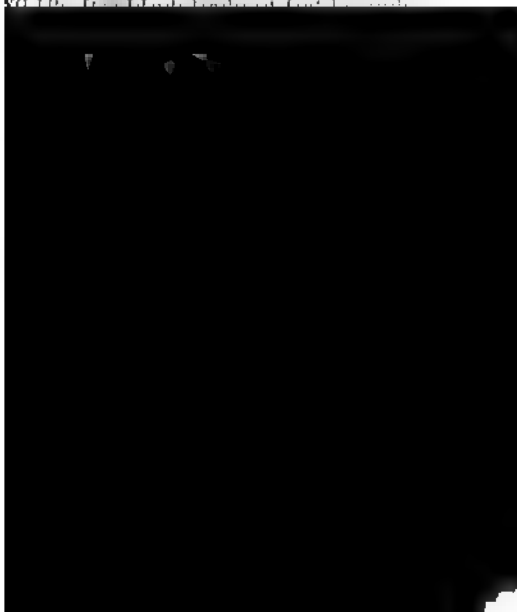
† One of the practices among juvenile thieves is to skulk about shops, and, watching their opportunity, to creep in, and empty the till of its contents.



pot, but which has erroneously been an altar of Apollo. This interesting is deposited in Goldsmiths' Hall. In this work, a method of producing effects observable in the works of Rembrandt success. This is particularly observable under the chapel of Lambeth Palace, shadow being graduated to a point of light enters one of the windows and the remote vaults; likewise in a view of the ruins of London Wall, the texture of the decayed stone is well expressed. Indeed, in several of these the masonry has been drawn, so that all the peculiarities of construction may be seen.

In shops called *bulks*, pulled down a

Bar, brings in a perspective of the the question of whose longer existence for the newspapers. The time when it is to have been the æra of *General* by a placard carried on the sunny the shadowy side stalks the advertiser the last finished work of the unfortunate comment on the public taste in the the first of the century but for the



cine from his lodging at No. 2, Brick-court, in the Temple. Of the coffee-houses and taverns of this storied locality, *Nandos* is no more, but 'Dicks' and the 'Rainbow' still flourish. The famed tavern, kept by Simon Wadloe, *king of skinkers*, where Pope says of Ben Johnson—

‘The Muses met him at the Devil,’

has left an imperishable celebrity in its *Apollo Club* and *Leges Convivales*. Here, likewise, on the Temple side of the Bar, Bernard Lintot had his shop, and Tooke, another bookseller; and on the opposite side, at the end of Shire-lane, took place that solemn debate on the point of precedence by the country gentlemen recorded in the pages of the 'Tatler'—a scene worthy of the pencil of Ward, or Frith; and which, to those who have read the passage, renders it impossible to pass the spot without being reminded of those celebrated *twaddlers*, and their strife of mutual deference, like a garrulous company of geese essaying the entry of a barn door. Other etchings worthy of notice are the house of Milton, and the tree planted by him in Petty France; Westminster; a house in Fetter-lane, an early locality of John Dryden; the house of Sir Paul Pindar; the Fleet Ditch, under whose vaulting the author was tempted by the zeal of research to penetrate; remains of Clarendon House, in Piccadilly; a staircase of old Southampton House, still in existence; and a door of the house of the celebrated Gondomar, with a characteristic figure of one of the class of London boys who exist by what they term *chancing it*. This hopeful youth being questioned by the author while he stood for his portrait, as to the extent of his education, professed his ignorance of reading, &c., but boasted of a higher accomplishment—to wit, he could drink an *out* of gin standing on his head.

The etchings are thirty-seven in number, being, the author states, a selection from some hundreds of drawings of remains of Old London, which have engaged his attention for many years, and which he continues to augment. We sincerely hope that the fruits of his undertaking may survive to show a future generation that London in the nineteenth century still retained a remnant of its ancient edifices and monuments—vestiges which the unceasing demands of modern improvement are calculated to render dependent upon such means for their rescue from total oblivion.



*Joseph John Gurney: with Selections  
 correspondence.* Edited by Joseph Bevan  
 . Norwich. 1854.

he bankers of Norwich and London,  
 he late Sir Thomas Fowell Buxton,  
 on. These eminent men, along with  
 , Elizabeth Fry, have won European  
 ding forward among the foremost in  
 our time ; and they have helped to  
 stentifully, that younger philanthro-  
 w out their benevolent designs with  
 encountered. It is then right to  
 to others who are to be the instrum-  
 nings than they accomplished. The  
 natives, so to speak, of the Society  
 British people, whose influence should  
 ot by numbers. It is not the least  
 rs that they present in striking lights  
 rful mind contributed to direct the  
 ecial works of reformation ; and the  
 eliberating upon some one object of  
 th the collective and individual

savage and cruel disposition,' who was one of the tormentors and assassins of Edward II. in Berkeley Castle, and was then chased by the subtle vengeance of Edward III. half over Europe, to his death at Bayonne ;—from Francis Gurney, a prosperous merchant of London in the seventeenth century, to the princely provincial traders and bankers of Norwich of a later date ;—from the more strongly contrasted Gournai, of the Norman monastery of Bec, down to anti-Cromwellian puritans, and the Quakers and philanthropists of our time. Mr. Daniel Gurney has abstained, with good taste, from including in the Memoir the living members of his family, and from setting forth those advocates of peace and reformation in contrast with the daring warriors and the regicide barons of his remarkable race ; but the portraits scattered through the volume strikingly attest its genuine type, and recal the kindly features with which we are all so well acquainted. He has, however, carefully recorded the progress of his forefathers in religious dissent, and enlarged with curious felicity upon the antiquity of the craft of banking and loans to which the worthily employed wealth of their descendants is traceable. On this head, the slight error in his historical sketch, of styling the founder of the Bank of England *Sir William Paterson*, instead of plain *William Paterson*, may be noticed the more properly, inasmuch as 'Mr. John Gurney of Norwich' is a fellow-subscriber with a plain William Paterson to an early book on Commerce, 'The British Merchant,' along with Harley and Walpole, Addison and Steele, and a host of other historical names.

This 'Record of the House of Gournay' ought to be published for general use, as a picture of our progress in civilization. What a contrast is here seen of the ravages of the barbarians who violated all the decencies of social life in the middle ages, to the happier influence of the members of the same family in our day. With equal energy of character at both periods, and probably an equal amount of wealth, according to the requirements of the times, the men of brute force are the disturbers of society, the good and gentle its preservers and improvers.

The grandfather of John Gurney was one of the first *Friends* ; and suffered in their religious persecutions in the time of Charles II. John Gurney, of Earlham, did not strictly maintain the habits of the *Friends* ; but he respected that sect, and his wife, Catherine Bell, great grand-daughter to Barclay, author of the 'Apology,' became in her latter years, says the author of her son's memoirs, a decided *Friend*. She possessed superior talents, and her admirable qualities are fully described in the life of her highly-gifted daughter, Elizabeth Fry, one of the sisters of Joseph John Gurney. At her early death, leaving numerous young children, the eldest daughter, then but seventeen, took

charge she proved singularly capable  
was at that time under five years  
received good religious impressions.  
in his Journal, 'that some seed  
I was little more than an infant  
watchful mother; and that seed  
my dearest sister Catherine; but  
y decided turning-point in regard to  
what afterwards brought him to  
by no means insensible,' he says,  
s considerations; being no stranger,  
y mental faculties, to those precious  
rich often draw the young mind to  
tenderness. If religion has indeed  
believe it has, though amidst immu-  
s pretty much kept pace with the  
ties; for I cannot now recall any  
s matter, except that which after-  
Quakerism."

d he was sent to a good classical  
the Rev. John Henry Browne, a  
England, and a pupil of Dr Parr.  
ended the Friends' meeting at Wy-  
for January 6th, 1811, a curious  
known to have been long taking  
during the meeting.

and various in his attainments. He seems to have set his pupils hard tasks of every kind. But they were ready learners, and to extensive classical study Joseph John Gurney willingly added Hebrew, mathematics, *chemical lectures*, and 'Italian,' the last being learned secretly to surprise a sister.

The eagerness with which, according to one of his letters of the time, he searched over Oxford for news of 'Dr. Kidd's lectures,' is highly characteristic of the activity of his whole life; as well as of the then dawning state of chemical science in Oxford. 'As I saw no advertisements in any hole or corner,' he says, 'all good judges thought Dr. Kidd had not begun his lectures. So I stayed at home. Next lecture night I sent to the *Cellar*, as it is called, to be certain he had not begun; when, to my mortification, my messenger brought me word he had seen a light and heard a voice. I flew to the place, and sure enough found the Doctor haranguing. I was really disappointed to have missed *three* lectures on nitric, muriatic, and carbonic acids. I have partly made up my loss by studying an account of them in chemical books.'

A summary of *one week's* work towards the close of the residence of this young dissenter of seventeen in Oxford contains a remarkably satisfactory account of his proficiency. It may be doubted whether in 1805, the date of this letter to one of his sisters, the University could have produced his equal for the variety, depth, and exactness of his attainments. Vicesimus Knox had not indeed laboured in vain to reform the Oxford system; and the Allens had proved what fitting stimulants Oxford can produce in every department of science and learning. But here was their equal, however much their junior.

'My studies,' he says to his sister, 'go on in rather a flourishing way. I have read *this week* almost half through one of *Æschylus's* plays, a great deal of *Thucydides* and *Josephus*, two or three acts of *Plautus*, a great part of *Caligula's* reign in *Suetonius*, four cantos of *Dante*, and a proportionate quantity of *Davila*, a tolerable number of verses in the Hebrew Bible, some *Euclid*, and a great deal of algebra, a crowd of German grammarians, with portions of *Locke*, *Gregory*, and *Ferguson*. Besides these things, I have been employed by exercises of all kinds, Latin verses, chemical lectures, and, to conclude the whole, the composition of a long dissertation in Greek—rather a good week's work.'—Vol. i. p. 26.

His course of education might indeed become a model for all. Its solid foundation in the country school and its varied superstructure at Oxford do much credit to his teachers. How early he formed a correct notion of what makes a good scholar is shown in one of his letters at sixteen to his younger brother. 'Never despair,' he writes from Oxford, in 1805; 'fag on, and you will soon have your reward. . . . I hope Mr. — does not follow

ing sufficient stress upon grammar. tly, you will always find Greek difficult *without knowing every circumstance* will find this tedious at first, but it th down your difficulties.'

se two young *dissenters* at Oxford, gaged in all the studies of the *Unions by their own tutors*, not by its ay, cannot but suggest very painful not members of the great educational creditably spent their youth? Why honours which they were proving t? The answer is a heavy reproach. *iversity*, which should signify a seat a strain of the term, a place of study inations of men, was narrowed by a the profession of a section among us. nph in 1854 that so miserable a rule

d another destination in life than partner in the bank established in had greatly prospered. Two of his introduced into the business—one ey, was fixed in London. He was me career, which would favour the

‘At the same time I am not yet a believer in the peculiar pretensions of Friends; nor has anything which I have witnessed this week tended to make me so. Yet if it be the will of God to bring me more nearly to them, I earnestly pray that no countervailing disposition of my own may stand in his way.’ In July of the following year he refers to the same subject in terms which sufficiently indicate his growing conviction:—

‘I also think,’ he says, ‘that Friends have reason on their side with respect to the ministry; because I can hardly conceive any other authority for the ministry than the direct gift of the Spirit. . . . Their testimonies about oaths and war, put them, I think, upon a very high ground; and their ecclesiastical discipline is very admirable. I also think there is some reason in their minor testimonies about plainness of speech and dress. Indeed I have felt so much about the former, that I have adopted their modes in some degree. How far the reason of the thing will bear me out I know not; but my having made such a change, should induce a state of watchfulness and prayer, in a far greater degree than is at present my portion. If it be the Lord’s pleasure that I should adopt these things, may I be enabled to do so with all Christian boldness. Let me not be afraid of approaching my Saviour in solemn waiting to know his will. With respect to the sacraments, I own they are matters of great doubt; may I use all my efforts to discover the divine will respecting them.’—Ib. pp. 67, 68.

On the 2nd of August, 1812, he records that his mind was made up to ‘conform more entirely with Friends in plainness of speech and apparel;’ and on subsequently reviewing this period, he records an anecdote, which, whilst clearly illustrating the strength of his own conviction, betokens in our judgment a misapprehension, the conscientiousness of which we honor, whilst we demur to the propriety of the conclusion formed. We should do injustice to the narrative if we reported it in any other than his own simple and lucid words:—

‘Soon after my return home,’ he says, ‘I was engaged to a dinner party at the house of one of our first county gentlemen. Three weeks before the time was I engaged, and three weeks was my young mind in agitation, from the apprehension, of which I could not dispossess myself, that I must enter his drawing-room with my hat on. From this sacrifice, strange and unaccountable as it may appear, I could not escape. In a Friend’s attire, and with my hat on, I entered the drawing-room at the dreaded moment, shook hands with the mistress of the house, went back into the hall, deposited my hat, spent a *rather* comfortable evening, and returned home in some degree of peace. I had afterwards the same thing to do at the bishop’s; the result was, that I found myself the decided Quaker, was perfectly understood to have assumed that character, and to *dinner parties*, except in the family circle, *was asked no more*.’—Ib. p. 55.

That so clear a thinker, honestly devoted to the pursuit of truth, should confound such acts with religious conscientiousness,

us, nor does his candid biographer remarks which he appends. There is to all this in the testimony borne, worldly conformity, and that some- -was nobly exhibited by Mr. Gurney life. There is no religious com- with more respect than on that of occupies an important post in the rendered to it most important ser- nfess that some of its habits seem -worship and voluntary humility' piritual mindedness which charac-

From some of the evils which rian associations, Mr. Gurney was rgeness and catholicity of his mind.

his biographer, 'doubtless led him its of union than of difference with is expansive feelings, it was to him rated in outward religious fellowship loved, from many whom he highly ulk of his fellow professors of the er beautifully appears in a letter to ber, 1811, giving an account of the ible Society in Norwich. Speaking e submitted to the general meeting,



'I wish,' he says, 'to complete the Psalms, attending a little to Syriac and Chaldee as I go along. After that, to read Solomon, then Job again; to make myself master of the Jewish laws, and translate the 'Yad Hachazekah,' of Maimonides; to study the New Testament critically, and with a particular view to the great doctrines of the Trinity and the atonement; to finish Ancient History in Plutarch, Sallust, Cicero, Cæsar, &c., after that to read Tacitus, then Gibbon; to read every afternoon a hundred lines of Greek Poetry, and go on with Pindar. After I finish Michaelis I shall launch into English History, and follow it up, if possible, with English Law.'—*Ib.* pp. 58, 59.

It is not surprising that so ripe a student should have corrected the less exact learning of Sir William Drummond, as Joseph John Gurney did in an acute criticism, published in the 'Classical Journal' (vol. ii. No. 3, p. 524), in his twenty-third year.

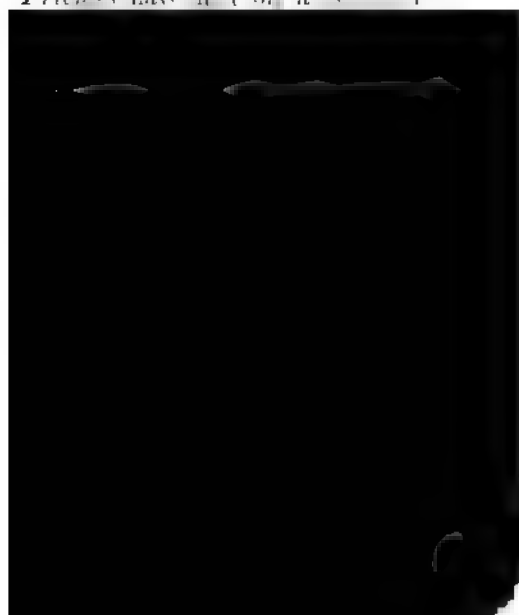
Such suitable preparation enabled him to produce his important 'Essays on Christianity,' his 'Biblical Notes and Dissertations,' and his treatise 'On the History, Authority, and Use of the Sabbath.' But deep learning was a secondary instrument in his chosen path in life. Attached from early association, and on principle, to the Society of Friends, he soon became one of their ministers, so far as their plan admits of such a service. This employment long claimed a large portion of his earnest and active labours in all parts of the United Kingdom, and in the United States of America. He also devoted much time and thought to the calls of *philanthropy* in the widest and purest meaning of that abused word, and has left a poetical, truthful view of a good man's proper way of directing his sympathies with his kind. His own practice conformed to this curious scheme of communicative benevolence, which is of universal application:—

'I have often,' he says, 'thought that the grounds on which a serious Christian stands in connexion with other men, while he prosecutes his various objects in life, may be compared to the successive stories of a *pyramid*. When he is transacting the common business of the day, with men of all characters and conditions, he is surrounded by vast numbers of people, and stands on the broad basement story. Here, while he abstains from evil things, he is compelled to communicate with many evil persons; and he calls to mind the words of the Lord Jesus, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil." But now an hospital is to be built; he mounts to the second story, his ground is narrowed and his company lessens. The utterly selfish and dissolute disappear from his view; but he still finds himself in communication with the worldly as well as the religious; with the infidel as well as with the believer. Christian benevolence, however, has new services in store for him. A society is formed for distributing the Scriptures without note or comment. The object is one of undoubted excellence, and he heartily

he stands on the third section of the  
is diminished; again the circumference  
s enough to comprehend all reflecting  
e the Bible and approve of its dissemi-  
ows that the work is pure and good, and  
in sentiment with all who co-operate in  
f is to narrow the circle either of its

he Bible he stands on a common level  
ct, he well knows the importance of a  
tents; and on the next story of the  
ged with rather fewer companions, and  
ndaries in a Missionary Society, or in a  
the express purpose of affording, to those  
action. The merely nominal Christian  
the Bible Society have now parted from  
ssed by many persons whose religious  
r from his own. He ascends, therefor,  
n area of still smaller dimensions, and  
his own church, in distributing tracts  
iments or practices peculiar to them-  
litary duty to perform, or some opinion,  
velop; and behold, he stands alone on  
p. 461, 462.

ken a very slight part in the various  
re sketched, without observing the  
*Friends* have not on a common



company with Elizabeth Fry, with general remarks on prison discipline. At this period he 'was much interested, at Yarmouth, by a mantua-maker, who gave up the time and earnings of one day in every week in order to visit the wretched prisons of that place. She has surmounted,' he says, 'many difficulties, and has produced great effects.'—(Ib. p. 161, 1819.) Thus early did he appreciate the merits of SARAH MARTIN, who, by her own efforts and experience, solved the two most difficult penitentiary problems. She practically, and upon a considerable scale, comforted, taught, and reformed the prisoner within the prison; and what is to them just as important, she helped them effectually to find honest employment at home when discharged. Her example, with that of the magistrates of Durham, and others which abound throughout the country, show what may be done towards settling the chief difficulties in the way of penitentiary reform.

Joseph John Gurney never ceased to follow his early, excellent views, in aid of the efforts of his sister, Elizabeth Fry, Sir Thomas Fowell Buxton, and Sir James Mackintosh, for the improvement of the criminal law in all branches. As a banker, he was a powerful advocate in favour of making the punishment of forgery more mild; and, in particular cases, he was an unwearied, and sometimes successful, intercessor, for the mitigation of sentences of death.

His friendships are among the most valuable subjects of this record of a good man's life. His excellent tutors had his early attachment; and his near relatives shared his affectionate respect for the high qualities of intelligence and principle which have placed them among the best of our worthies. Of distinguished persons not related to him, but with whom his intercourse was intimate, the most detailed accounts concern Mrs. Opie, on her becoming a *Friend*,—Wilberforce, and Dr. Chalmers. An original memoir, cited under the title of '*Chalmeriana*,' supplies the following extract. After dining with Dr. Bird Sumner (the present Archbishop of Canterbury), Dr. Chalmers, and others, he tells us:—

'In the evening Joanna Baillie joined our party; and, after the bishop and others were gone, we formed a social circle, of which Chalmers was the centre. The evidences of Christianity became again the topic of conversation. The harmony of Scripture, and the accordance and correspondence of one part with another were, I think, adverted to. This evidence of accordance is one to which Dr. C.'s mind is obviously much alive. He knows how to trace, in the adaptation between one branch of truth and another, and especially between God's religion and man's experience, the master-hand of perfect wisdom and goodness.

al evidences of Christianity are abundant; scrutinizing researches of the learned, well-educated persons. But the great trial is in the grasp of *every* sincere inquirer, and compares what it says of mankind with experience; every man who marks the relation of doctrine to his own spiritual need is furnished with practical proof of its truth. I love this evidence. It is what I love in Christianity." \* \*

When Dr. Chalmers was called upon by the Convention to write the article of Christianity for the *Encyclopædia*, he obeyed the summons, though his researches in order to this end, were themselves the means first of course to the truth of religion, and next of impressing upon his mind its unspeakable importance and excellence. He was doubtless marvellously assisted by the Spirit of God, in which he recommended to us so marked a feature in his own character. His judgment, the meek will he teach his

concluded, my brother, Samuel Hoare, of his chariot, and drove Dr Chalmers to the residence of Mr. Perforce's, at Highwood Hall, beyond which lady were engaged to stay some days; opportunity of enjoying the company of Dr. Chalmers, and of his wife, and of his

and praise. Yet these persons, distinguished as they are from the world at large, and from each other, present some admirable points of resemblance. Both of them are broad thinkers and liberal feelers: both of them are arrayed in humility, meekness, and charity: both appear to hold self in little reputation: above all, both love the Lord Jesus Christ, and reverently acknowledge Him to be their only Saviour.

'Wilberforce was the son of a wealthy merchant at Hull, and was scarcely more than of age when he was elected member of Parliament for that town. But he was not long to occupy this station, for a higher one awaited him. Immediately after the Hull election, he attended the county election at York; where, to the vast assembly collected in the castle yard, he made a speech on the popular question of the day—Fox's India Bill. His eloquence, especially in the earlier stages of his course, was, as I understand, of a most animated and diversified character; and his voice sonorous and mellifluous. The speech produced an almost magical effect on the assembled multitude; and under a strong and apparently unanimous impulse, they cried out, "We will have the little man for our member." In short, though without pretensions from family or fortune to the honour of representing that vast county, he was elected its member by acclamation.

'Wilberforce was now one of the most popular of men. His fine talents, his amiability, his wit, his gaiety, adapted him for the highest worldly circles in the county. Happily, however, that heavenly Father, whom his pious parents had taught him to love in early life, was preparing for him "better things" than the blandishments of the world, even "things which accompany salvation." Not long after his election he was travelling through France, in order to visit a sick relation at Nice, in company with his friend, Isaac Milner, afterwards Dean of Carlisle, a person somewhat older and more serious than himself. In the course of their journey they happened to converse about a clergyman in Yorkshire, who, having been impressed with evangelical views, was remarkably devoted to his parochial duties.

'WILBERFORCE. "That man carries things a great deal too far, in my opinion."

'MILNER. "Do you think so? I conceive that if you tried him by the standard presented to us in the New Testament, you would change that opinion."

'WILBERFORCE. "Indeed, Milner—well, I have no objection to try the experiment. I will read the New Testament with you, if you like, with pleasure."

'Important, indeed, were the results of this casual and unexpected conversation. The two friends read the whole of the New Testament together as they journeyed on towards Nice: and this single perusal of the records of inspiration was so blessed to Wilberforce, that he became a new man.'—*Ib.* pp. 409-413.

Mr. Gurney's appreciation of the virtues of individuals among his own people—the Friends—will be traced with great interest in the extensive intercourse which the controlling plan of Quakerism occasions between its members. For a church

is body is under a system of internal ; and besides the examples here held al supervision brings forward some discipline and *excommunication*.

r of the philanthropic works of the ted in these memoirs, in which the followed for many years. Upon a ty, which has much occupied public arter of a century, without yet pro- he treatment of the aborigines of the try in Mr. Gurney's Journal, showing ad formally considered the case, and he relief of the sufferers. This was n of Negro emancipation, and the y to the great exertions of Sir Fowell philanthropy. Individual Friends, the Backhouses, obtained the unani- meetings' to their 'missions' to the South Seas. A similar sanction is the philanthropic visit of John and and the islands of the Archipelago. usly devoted her life to the cause of with the warm sympathy of her date, the 17th century, Mary Fisher a bold resolution to visit the Grand

ening, met with more reluctant assent, which accounts for some painful passages in his Journal. Indeed, the controversial character of some of his labours brings under review a deplorable schism, which long divided the Friends, but which, unlike some other religious differences, although ending in some secessions, has left, we are assured, no bitterness behind.

For twenty years Mr. Gurney had contemplated a visit to America in the cause of the Society. So early as 1814, a minister of the Friends from the United States, followed by a colleague, had been formally disavowed by the *Yearly Meeting*,—the one for discrediting the writings of the Old Testament, the other for promulgating unitarian doctrines. Towards 1826 and 1828, a separation took place from the main body in five out of the eight of the American Yearly Meetings, under the influence of Elias Hicks. They had been led on, step by step, to the same results.

To one of Joseph John Gurney's 'cast of mind,' it was a source of unhappiness without compensation to be engaged in controversy with any member of his Society. The elements of such controversy had, however, long existed in its bosom—largely in England,—more extensively in America.

'There were,' says Mr. Braithwaite, 'some members of the body who, whilst distinguished for their warm attachment to those views of the spirituality of the Gospel, which had led the early Friends to the disuse of all outward rites and ceremonies in the worship of God, and to press home to the consciences of men the practical operations of the Holy Spirit upon the heart; were yet, perhaps, hardly enough alive to the importance of keeping steadily in view the great and glorious truths of the incarnation of the Son of God, and of the necessity and efficacy of his atoning sacrifice upon the cross. These were not indeed disbelieved, but they had evidently not occupied so large a share in their meditations, as some other portions of divine truth. Others there were who, though brought up with great strictness in the habits and usages of the society, had not imbibed in their earlier years an extended knowledge of scriptural truth, and who, after leading a regular and blameless life among their fellow-men, had, in their middle or declining age, been, for the first time, awakened to the full conviction that their salvation wholly depended on the free and unmerited mercy of God in Christ Jesus. This was indeed a new light to their souls, and, under the painful consciousness that they were dark before, they were too ready, perhaps, to reject all their former experiences; too ready to think that all their brethren were precisely in the same condition as they had been in; too ready to make this one precious doctrine the entire sum of their Christianity.'—Vol. ii. pp. 12, 13.

A grave incident in the annals of the Society brought on a serious crisis. In 1829, a solemn declaration of its principles had been made in expectation of staying the spread of differences already broken out in America. Between the divergent sections



to steer a middle course, on which commendable fidelity. After stating up its more serious conclusion

John Gurney's feelings when, towards his labours in London, the conflict of the country was brought to a crisis by ' in the beginning of the year 1835' Manchester, the author of this work, was read by a large circle, and was then in minister. He had been brought up in Quakerism, and had early imbibed the ; but it was not until towards middle age that it was ed upon his mind. "I remember," is Autobiography, "telling my friend years before the publication of the work, that it was ed in our race from opposite points,

" to adopt Joseph John Gurney's testimony on various passages in the scriptures, of North America, who had been brought into the country; and, with proof, drawn from the scriptures and delusions, are mixed up, in various degrees, on our well known Gospel of Christ. Indeed, it is my work, professing as it does to defend the Bible, and having a tendency to undermine the

seized, to draw up a declaration of 'his faith in the Holy Scriptures, in the immediate and perceptible operation of the Spirit, the doctrine of the mediatorial justification of the penitent, and in that of the Trinity,'—all of which he avers had always been maintained by the Society of Friends (vol. ii. p. 235). His visit of three years to the United States was undertaken in the hope of healing very serious differences on these and other points of doctrine and discipline. He entered on it most deliberately, and with all the apprehensions which pertain to minds of extreme sensibility. Indications occur to this effect in his journal, not to be read without the greatest pain. The brave spirit, urged almost perhaps beyond its strength by the purest motives, to buffet with contrariety of opinions, had resolved to appeal in person to the members of the Society in the hope to bring back those he held to be erring to the common fold. A degree of nervous infirmity, seldom experienced, was here joined to an indomitable resolution to act up to his sense of right, and was near overpowering it. In the distraction of mind, not unapt to be occasioned by the terrors of the ocean, added to the sinking of heart that might well attend a mission to charge dangerous error upon his brethren, a flitting thought of despair crossed even the benevolent Joseph John Gurney. On the voyage to America he one day expresses himself thus:—'We have had adverse winds; dead calm; fair wind for a season, and now somewhat the contrary again. How incontrollable is this moving power by any human being. . . . My condition is one of much lowness, for the enemy had been beating against me within, with many a stormy, restless wave; so that the suggestion arose, am I a Jonah, to stay the vessel on its course? This temptation, however, left me, after a very interesting meeting in the large dark hold of the vessel, with the steerage passengers before they retired to rest.'

He discharged his mission, as might have been expected, exemplarily; what he effected, even on minor points, will be told in his own words:—

'I think,' he says, as a narrative to his children, 'my visit has been the means, through mercy, of leading many, especially of the young, to clearer views of the religion of the New Testament, and to a firmer and more intelligent attachment to the principles of our own society, than they had ever felt before. So far from having at all unsettled their Quakerism, my ministry has been the means, under the divine blessing, of inducing many of them, especially of the young men, to renounce the habits of the world, and, as a token of their allegiance to the Saviour, to adopt the plain dress and language, which unquestionably become our Christian profession.'—1b. p. 223.

The Society in America solemnly declared their approval of his course. Nevertheless, after his return, warm discussions were

dition of his religious views. In him on this subject, in 1845, he submit his writings to the judgment of the Society. He passed the sentence was not wanting to embitter

whole life was spent in efforts to to conciliate them by earnest and character of the man was, indeed, guarantee of the innocence of the violent was his nature, that he was ; an erring child ; and his own on the fault of such an one was everest punishment. This part of t forth in his daughter's 'Recollections Memoirs.

approaches to perfection is demonstrated is here curiously analysed, truest circumstances. It is another n's character that he has no respect ve his sympathy and his personal of good breeding made him d, and acceptable to the highest, generosity knew no bounds ; and in upon his own splendid fortune, so rich was consistent with his

‘The funeral itself, as might have been expected from these unusual preliminaries, was an extraordinary scene. The entire city suspended business, in order to witness or to take part in it.’—*Ib.* pp. 516-518.

Mr. Braithwaite’s volumes are ably written, and they are a valuable addition to a branch of our literature—the *biographies* of the Friends—on which they who are best acquainted with the productions of the British press in the last two centuries set a high value. The patriarchal hospitality of the Earham family; the affectionate intercourse of its eminent members with each other; the unwearied versatility of Joseph John Gurney’s philanthropy, are here well displayed. It may be hoped that future editions of the work will be still more enriched from his remaining journals and correspondence, of which what is produced gives large promise.

ART. V.—*Publications of the Commissioners of National Education in Ireland.* First, Second, Third, Fourth, and Fifth Books of Lessons. With their Sequels. 1852-3. Dublin.

2. *Books and Maps.* Explanatory Circular. London: Privy Council Office, Downing-street.
3. *The Illustrated London Spelling Book.* London: Cooke.
4. *Cassell’s Illustrated Spelling and Reading Book.* London.
5. *The Illustrated London Reading Book.* London: Cooke.
6. *The Illustrated London Instructor.* London: Cooke.
7. *The Illustrated London Drawing Book.* London: Cooke.
8. *First Lessons in Arithmetic.* By Hugo Reid. London: Cooke.
9. *The Illustrated London Astronomy.* By J. R. Hind. London: Cooke.
10. *Elements of Experimental and Natural Philosophy.* By Jabez Hogg. London: Cooke.
11. *Electric Science; its History, Phenomena, and Applications.* By F. C. Bakewell. London: Cooke.
12. *Mechanics and Mechanism.* By R. S. Burn. London: Cooke.
13. *The Illustrated London Geography.* By Joseph Guy. London: Cooke.

WE have selected the two packets, of which the above are the titles, because they may be fairly taken as representatives of the apparatus furnished by educational protectionists and freetraders. If it were required that the merits of the antagonist systems should be decided by their respective fruits, we might safely undertake to secure a verdict in favour of the dogma that the

manage the business of education under the control of government than with the private trader, is not to discuss this *question* which would require the analysis of those who have just seen the light, and the great weight of government to undertake the task, and then again the expediency of its right is not admitted. We propose if, by comparing the book-trade of the private trader, we can see that the trade of the bibliopole is not so profitable to assume.

And that a government which has the power of its command, and is able to buy in the work of providing instruction, so to subsidize the paper manufacturer, should furnish elementary books to the hearts of the pupils for whom they are so vociferous for more books; and thus teacher of half his toils by the power of securing attention and aiding the mind of those of riper years to supplement the youth by new and more direct means than have been previously traced. If a government can do such things as had never been seen in the execution both intellectual and

book, and the eagerness with which the prize has been seized, a perfect assurance being felt that the contents must be good when the cover was so bright ; and we have thought that in a world where first impressions have so lasting an influence, it is the part of wisdom to keep the fact in mind when providing books which we wish our little ones to love and read. The government—at least, the Commissioners of National Education in Ireland—do not seem to patronize our theory ; or it may be that they have a conscience in the matter, and are unwilling to excite expectations which they are not prepared to gratify : for in their interior these books are as unattractive as inferiority of paper, coarseness of type, and poverty of illustration, can very well make them. The illustrations are often inapt, and, even where useful, are anything but attractive. A travestied ‘God save the Queen’ is adorned with a medallion by no means calculated to stimulate the loyalty of her Majesty’s subjects who have happily, since the appearance of this ‘Sequel No. II.’ been furnished with the means of correcting their impressions by a sight of the original. If it be true that eight shillings must be expended on these miserable productions before the pupil can become master of his reading book, there will be considerable difficulty in refuting the statement that ‘the maximum of the funds granted for the purpose of educating the people have, in fact, been appropriated to the payment of official salaries and extravagant and uncalled-for expenses, while the minimum has been doled out in supplying infinitesimal portions of elementary instruction, at a price far exceeding the value of the article produced.’

We do not, of course, intend to affirm that the books of the Commissioners of National Education in Ireland are unfitted to convey to the learner a great amount of valuable information. We affirm enough when we say that, considering the resources which the Commissioners had at their command, their books should have been the most attractive school books that could be produced, and that their solid worth should have corresponded with the exterior ; instead of which they have no claim to take rank among the best productions of their class. The ordinary subjects treated in educational books are set forth in a manner by no means remarkable or striking, and not always free from the provincialisms which the English government, when it undertakes the duties of the schoolmaster, should most carefully avoid. There is, however, no want of those lessons which may be expected always to form a part of the teachings in government schools, and of whose tendency to inculcate a spirit of honest independence our readers will be able to judge by the following passage from one of the ‘Books of Lessons’ :—

se who govern in the Queen's name, it is, the gentlemen who are chosen to watch over the concerns of the money for building schools, paying nothing to them. But the number of this money would not be sufficient, towards it; and a number of them of the expenses when they find that a burhood. So you see, that there are try and in England who are kind and

our readers will set a high price on whose direct tendency is to destroy and to cherish that servile awe of developed in many parts of Ireland, y of the organs of veneration for gentlemen who are chosen to overs, *en passant*, a somewhat novel and knights of the shire in the

ing severely critical on the contents cannot peruse them, even cursorily, to say the least, are likely to prove the mind of a child. To our her to talk to his pupils about the talk to them, which is decidedly



'The news of the arrival of Columbus, and of the discovery he had made, filled the people with joy and wonder. The bells were rung, all the shops closed, and the people flocked in crowds to the harbour to see Columbus land. The sight was, indeed, remarkable, First walked Columbus, followed by some of his crew carrying beautiful parrots, cotton, and various other plants and animals which they had brought from the New World. Then came the most curious sight of all—six natives of Cuba, who were painted after the manner of their country. The streets were so thronged that the sailors could hardly get along, while the shouts of joy and welcome were so loud as to be quite deafening. Columbus, occupied with his own thoughts, walked along in silence. In the midst of all this rejoicing, he could not but remember the time when he first arrived at *this very town*, with his little son upon his back, and had been obliged to beg his bread.'

In no part of the narrative is the young reader told the name of 'this very town' from which Columbus set sail, and through which he is described as walking in procession with the natives of Cuba and his other trophies. It would have been well to name the port of *Palos* as that from which the great discoverer set sail, and to which he is described as having returned, but which is not once mentioned in this story; and, at the same time, it should have been mentioned that the procession of which the six natives of Cuba formed a part took place in *Barcelona*, which was then the residence of Ferdinand and Isabella.

There is a difficulty when a government turns author in giving a faithful description of any other people, whether it be favourable or otherwise, as the relation which may dispose to plain speaking at one time may make some degree of reserve desirable at another. In a Lesson (XVII.) on Turkey, in the Fourth Book, the Irish pupil is told that the 'Turks have, at Constantinople, one of the finest harbours in the world, but that they make very little use of it in the way of commerce, for they are a proud, indolent people, who hate trouble, and like to spend their days in lounging about, smoking long pipes, and drinking coffee.' Is it wise thus to describe the ally whose battle we have undertaken to fight? We are told that 'their sovereign is called a *Sultan*, which is the *Eastern* name for a king,'—this is instructive to the Irish reader, as well as to others.

We would not speak disparagingly of these productions, or multiply instances of their imperfectness; but enough has been said to prove that their character is not such as to justify the expectation of any improvement in school literature by its transfer into the hands of government.

Putting this homely-looking package aside, we turn with much pleasure to the handsome productions of the *free-trade press*, which are very inviting to the eye, and, as we hope to convince our readers, quite as good as they look.

ination to decide the rival claims of the 'Illustrated Book' and the 'Illustrated Boy'. They are equal in size, price, and in the quality of the woodcuts, the productions of which are remarkably with the Dyches and the others depicted so coarsely the domestic scene. Either of these first-books,

from his A, B, C, through his admirably intermixed and proposed of generating a taste and love of the art. It would perhaps be a striking instance of the progress of the practical application, than we obtain any school books with those in use of this century.

The 'Illustrated Boy' is intended to occupy the boy's leisure days, and is in many respects a boyhood ; and being a two-shilling and sixty-four pages, well selected text, and illustrated with numerous vignettes, realizes the intention of the publisher, the cheapest of its class. After the books of Elocution and Composition, and the other, there is a rich collection of stories, historical and biographical.

him with the great triumphs of mechanical art. The work does not profess any other than a popular character, and proceeds on the principle of giving only practical arrangements and their results. It may be as well to allow the author, Mr. Robert Scott Burn, to explain in his own words the method he has followed:—

‘Supposing a pupil desirous of becoming acquainted with the arrangement by which the rectilineal motion of a steam-engine piston-rod was changed into the circular one of the fly-wheel, we proceed to explain in the first instance how this change is produced; but we proceed a step further, and instead of giving a theoretical exercise, or entering into an exposition of the nature of the acting force at various points of the revolution of the crank, or the estimated loss entailed by its use, we suppose the pupil, actuated by a still greater degree of curiosity, desirous of going deeper into the details of this movement. Thus he will at once perceive from our explanation how pieces of thin iron wire may produce the desired movement, but this would not explain the method by which mechanics in actual practice avail themselves of the principle. We consider the gratification of this curiosity essential, and proceed, therefore, to explain how a crank is actually made, what is its form, how it is fixed in the shaft, what constitutes a connecting rod, how it is constructed, how connected with the crank, in short, the arrangements of the various parts, and how fitted together, as exemplified in actual working machinery.’

Dr. Johnson would have us read geometry not so much to make us mathematicians as reasonable beings. In this age of applied sciences there is a greater necessity than in the times of the great moralist for some acquaintance with geometry, not, indeed, with its recondite truths, but with its more prominent features. ‘There is no royal road to mathematics.’ He that would learn all that Euclid had to teach must read all that Euclid wrote, and follow all his demonstrations. Still it is possible to prepare the mind to understand the bases of popular science, of perspective, of architecture, of engineering, civil and military, and geography and astronomy, without working through the whole of Euclid; and for the general reader it is not altogether true in reference to geometry that

‘A little learning is a dangerous thing.’

On the other hand, it has been considered very desirable that we should have books containing only as much of geometry as forms the groundwork of physical science in its more popular forms. Several such works have been prepared, but for size, price, and practical value, we have neither seen nor heard of anything equal to ‘The Illustrated London Practical Geometry, for the use of Schools and Students,’ by Mr. Robert Scott Burn. We should have regarded such a book with intense delight had

ts of our school-boy satchel. The  
ding on to the elements of architec-  
de us anxious to leave the starting  
a smooth, pleasant, and rapid course  
se arches, elliptical, lancet, circular,  
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lent will be able to describe. In  
rich this practical geometry is fitted  
owers of the young, and the know-  
o principles of form, we can strongly  
of adults who suffer from painful  
education, and who are not yet  
had skilful guidance. To many  
s, such terms as asymptote, hyper-  
mbus, and cycloid, serve no other  
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owing to the strong impression created among astronomers by the publication of Bode's relation of distances, that a plan of searching out the latent body was devised and speedily put in execution. This so called "law" has consequently acquired great celebrity, but has failed particularly, at least, in the case of Neptune, which was unknown to Bode. In its most simple form it is expressed as follows:—

'To the numbers 0, 3, 6, 12, 24, 48, 96, 102 (in which series, it will be observed, each number after the second is double the preceding one) add the number 4 in succession, the sums will represent, approximately, the rival mean distances of the planets, including Uranus, that of the earth being 10: thus

'Adding 4 to	0	the sum is	4,	nearly the distance of	Mercury.
" 4 to	3	"	7,	"	Venus.
" 4 to	6	"	10,	which is	The Earth.
" 4 to	12	"	16,	nearly	Mars.
" 4 to	24	"	28		
" 4 to	48	"	52,	"	Jupiter.
" 4 to	96	"	100,	"	Saturn.
" 4 to	192	"	196,	"	Uranus.

'This relation indicates a planet between Mars and Jupiter, at a mean distance from the sun of about 28; and it is curious enough that Ceres, the first of the new planets in order of discovery, was found to be situated almost precisely at this distance.

'The subsequent discovery of Pallas and Juno, in the same region, led Dr. Olbers to suspect that these small planets are in fact part of a much larger one, which moved at a remoter period near the same mean distance, but by some great convulsion had been shattered in fragments; this idea has received considerable weight from the more recent discovery of so many small bodies belonging to the same group, and the mutual intersection of their orbits in about 180° of longitude, or in their sign Virgo, which has induced some astronomers to think that a great planet may have met with some fearful catastrophe in that part of space.

'It is not by any means improbable that in course of time mathematicians may arrive at some direct and general conclusion deserving of confidence with regard to the origin and past condition of the minor planets.'

We ought, perhaps, here to state, on the authority of M. Leverrier, that the opinion is becoming more general that these anomalous planets do not owe their existence to the cause thus assigned, but were regularly formed like other planets, and follow the same laws. There will probably be some further discoveries before the configuration of the groups can be ascertained, and the controversy respecting them resolved into a standard astronomical truth.

For the use of intelligent youths, whether at school, or after they have left it, 'The Elements of Experimental and National Philosophy' would prove invaluable, fully justifying its claim

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the rich contents with which this volume is filled, and from which we miss none of the facts and illustrations which it should present. As a specimen we quote a paragraph from the conclusion, in which the writer says,—

‘We must notice another triumph achieved by a mind devoted to scientific investigation, and that is, the measurement of the duration of an electrical spark, and of the rate of its passage along a wire, by Professor Wheatstone. By an ingeniously contrived apparatus he proved that the duration of a spark never exceeds a millionth part of a second, and that its velocity along a wire is 288,000 miles in a second. The learned Professor, to illustrate that by this transient light an object in rapid motion might be viewed as if at rest, had a circular disc divided into three compartments, on which he painted the three primitive colours, red, blue, and yellow. This he caused to revolve with great velocity until the three colours appeared nearly white. He next darkened the room, and threw the light of an electric spark on the disc, when the spectators saw the colours as if the disc were at perfect rest. This gave an idea to Mr. Talbot in improving the value of the photographic process. He produced an extremely sensitive prepared piece of paper, and in January, 1851, at the Royal Institution, placed it in a camera directed to a printed paper fixed on a wheel. The wheel was turned by a handle until the greatest velocity was attained that could be given to it. The camera was then opened, and a powerful electric battery was discharged in front of the wheel, illuminating it with a sudden flash of brilliant light. The paper was then taken out of the camera, and after applying the developing solution, a distinct image of the printed words was found beautifully impressed on the paper. Thus, then, the last convulsive strain of the Flying Childers at a winning post may be caught as it truly existed; or an express train, moving at a rate beyond muscular powers in an animal, or more speedy than the wings of the wind, may be transferred to a photographic plate as if it were at rest; for the utmost speed that can be given by man is but rest in comparison to the flight of electricity.’

Well does the writer add, ‘What after this is the most brilliant conception of the human mind in the region of the imagination? True demonstrable poetry exists in the world of science,’—and into that world of science our studious youth may be conducted by an intelligent guide if they will allow the writer of this valuable book to take them by the hand.

The comparison we have now instituted will, perhaps, be considered sufficient to justify the position which was laid down at the commencement of this article—that *in the matter of school literature* THE FREE TRADE PRINCIPLE works better than that of government protection. It is not only an injury to independent traders, but an act of injustice to the public to employ the funds of the national exchequer either for making or publishing school books. We make no invidious comparison between the



d rapidly under review, and the many  
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*of Foreign Lands.* By Mrs. Harriet  
 Illustrations. Two Volumes. 1st Ser.  
 Son, & Co.

be extensively read. The name of  
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we are told, 'came to England over a heaving sea of rose-water ; wherever she turned she beheld pleasant faces ; to her eye the air was full of light. The blackest cloud turned towards her its silver edge. The verdure wore its brightest green, the sunshine kindled with its richest fires at her approach.' If such were the case—and we are not disposed to question the general correctness of the picture—why should not the narrative partake of a more pleasing and joyous hue than is common to such works ? To speak of her returning laudation for laudation is to insinuate a charge for which no valid ground is furnished. Surely we have had enough of the censorious and cynical on both sides of the Atlantic, to induce us to tolerate one signal example of an opposite character. England and America have been too frequently caricatured to dispose us to censure an honest and hearty attempt to do justice to some of our better qualities. It is easy to dilate on the dark features of our national character and institutions. This has been done *ad nauseam* ; and now that an opposite example has been furnished, we are not disposed ill-naturedly to complain, or, with an affectation of ingenuousness, to plead that our character has been drawn too brightly. Mrs. Stowe was unquestionably received amongst us with open arms. The fact was alike honorable to ourselves and to her. She had suddenly risen from obscurity by a combination of brilliant qualities, honestly devoted to one of the noblest objects of human philanthropy. Her reputation was of the very best kind. There was nothing unreal, much less pernicious in it. It was the reputation of great talents, earnestly consecrated to virtue and humanity. Had her reception been other than it was, it would have augured in us the want of qualities which we have been accustomed to deem most honorable ; and had Mrs. Stowe's record of her visit been other than joyous, it would have indicated a phlegmatic and ungrateful temperament, which we should be sorry to attribute to the author of 'Uncle Tom's Cabin.' 'If there be characters and scenes,' says the author, in her preface, 'that seem drawn with too bright a pencil, the reader will consider that, after all, there are many worse sins than a disposition to think and speak well of one's neighbours. To admire and to love may now and then be tolerated, as a variety, as well as to carp and criticize. America and England have heretofore abounded towards each other in illiberal criticisms. There is not an unfavourable aspect of things in the Old World which has not become perfectly familiar to us ; and a little of the other side may have a useful influence.'

With this sentence we are content to leave the class of objections to which we have referred. The work consists of familiar letters, written during her residence in Europe to friends and relations in America. As a literary composition it is, therefore,

there is a minuteness of personal which might have been advantageous. Stowe will do well to retrench these details of her work, and this may be its general character. It should be as was designed for America rather than to readily believe what the author has been 'far more at ease had there been' in England.' We take her ; and without doubt or hesitancy been more gratified than in their judgments we dissent. Her many cases, of the complexion of the a geniality and warm-heartedness shrewd sense and intelligent reticence would counterbalance far more fallen into. It was natural that with most kindly and sympathetic arity of her work insured this, and not of folly to regard her volumes unbiassed observer. They make no kind. She describes what she sees she received, and institutes counsel the mother country, in the most We take, therefore, her volumes for look to other writers for an impartial character and habits.

Understood through the medium of I freely avail ourselves. Arriving at year she was fully sensible of the need with which she intended

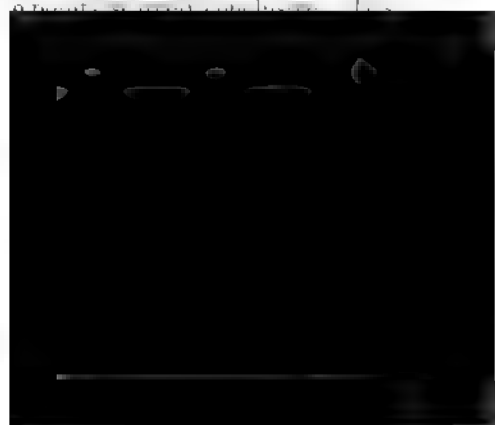


heart.' She found a cordial reception at the house of Mr. Cropper, one of those 'beautiful little spots which are so common in England,' but with which she was yet unacquainted. 'The sofa and easy chair wheeled up before a cheerful coal fire, a bright little teakettle steaming in front of the grate, a table with a beautiful vase of flowers, books, and writing apparatus, and kind friends with words full of affectionate cheer,—all these made me feel at home in a moment.'

The hospitality of England is famed throughout the world. It has its own forms and modes of expression, but its reality is admitted by all intelligent foreigners. Our manners are, it must be confessed, somewhat cold and reserved; but nothing of this kind was visible to Mrs. Stowe, whose previous reputation had broken down the usual impediments to free and unrestrained intercourse. 'A circle of family relatives,' she says, 'could not have received us with more warmth and kindness.' The same fact was visible wherever she went. Her name was familiar to all, and every person, from the highest to the lowest, took pleasure in assuring her of their warm-hearted and grateful admiration. From Liverpool she proceeded to Scotland, where she had an early opportunity of seeing some of the most distinguished men of that country, as well as gazing on points of its scenery, to which, in our apprehension, there is no superior. She visited, of course, Abbotsford—where is the intelligent foreigner who does not?—and her remarks on the genius and writings of Sir Walter Scott are well entitled to attention. She notes, with some surprise, the absence of enthusiasm for Walter Scott. 'Allusions,' she says, 'to Bannockburn and Drumclog bring down the house, but enthusiasm for Scott was met with comparative silence.' This fact, if such it be—of which we have our doubts—is accounted for by the circumstance that 'Scott belonged to a past, and not to the coming age. He beautified and adorned that which is waxing old and passing away. He loved and worshipped in his very soul institutions which the majority of the common people have felt as a restraint and a burden.' This characteristic of his poetry, doubtless, operates to some extent; but Scott's reputation is mainly founded on his novels, and here, as we believe, is the main secret of the absence of enthusiasm noted by our author. Mrs. Stowe associated chiefly with the religious public, and amongst these the class of novels has till recently been prohibited. The writings of Sir Walter Scott have mainly conduced to the removal of this feeling, but even they have only gradually made their way. At first, they encountered strong opposition. The repugnance founded on the general qualities of the class operated against the individual. Nor are we surprised at this. The most cursory view of our literature

qualities of the *novel* were until  
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characterized the Covenanters, are concealed from view by the grotesque aspect of their religious forms, or their narrow-minded and fierce sectarianism. Scott might, and ought to, have known better. Evidence was accessible, which would have wrought conviction had not his prejudices been concerned. It is to his disgrace that his sympathies were not with the suffering class, who, in their day, and according to the measure of their enlightenment, were heroic witnesses for that truth under whose shelter we calmly live. But our readers must hear what Mrs. Stowe alleges on this point :—

‘Scott has been censured as being wilfully unjust to the Covenanters and Puritans. I think he meant really to deal fairly by them, and that what *he* called fairness might seem rank injustice to those brought up to venerate them, as we have been. I suppose that in ‘Old Mortality’ it was Scott’s honest intention to balance the two parties about fairly, by putting on the Covenant side his good, steady, well-behaved hero, Mr. Morton, who is just as much of a Puritan as the Puritans would have been had they taken Sir Walter Scott’s advice; that is to say, a very nice, sensible, moral man, who takes the Puritan side because he thinks it the *right* side, but contemplates all the devotional enthusiasm and religious ecstasies of his associates from a merely artistic and pictorial point of view. The trouble was, when he got his model Puritan done, nobody ever knew what he was meant for; and then all the young ladies voted steady Henry Morton a bore, and went to falling in love with his Cavalier rival, Lord Evandale, and people talked as if it was a preconcerted arrangement of Scott, to surprise the female heart, and carry it over to the royalist side.

‘The fact was, in describing Evandale he made a living, effective character, because he was describing something he had full sympathy with, and put his whole life into; but Henry Morton is a laborious arrangement of starch and pasteboard to produce one of those supposititious, just-right men, who are always the stupidest of mortals after they are made. As to why Scott did not describe such a character as the martyr Duke of Argyle, or Hampden, or Sir Harry Vane, where high birth, and noble breeding, and chivalrous sentiment were all united with intense devotional fervour, the answer is, that he could not do it; he had not that in him wherewith to do it; a man cannot create that of which he has not first had the elements in himself; and devotional enthusiasm is a thing which Scott never felt.’—Vol. i. pp. 143-145.

As a companion picture, we may refer to our author’s visit to Stratford, which she approached with the reverence of intense admiration. Shakespeare, Bunyan, and Defoe, are mentioned as the three writers whose works should be specially studied by all who would know the force and amplitude of our vernacular speech. They are radically and thoroughly English. ‘They have the solid grain of the English oak, not veneered by learning and the classics; not inlaid with arabesques from other nations, but developing wholly out of the English nationality.’ Much of what we have written respecting the feeling of the religious public

Shakespeare, and we are the more  
to this portion of Mrs. Stowe's  
; will serve to induce a more dis-  
ian has hitherto been prevalent  
o singular that of such a man there  
relic! Of Martin Luther, though li-  
ngs remain! Of almost any distin-  
ore is known than of Shakspeare's  
scover, an authentic relic of anything  
ery few anecdotes of his sayings or  
moranda, that should let us into the  
ly, who has in turns personated all  
his dramatic talent has become an ac-  
tell from his writings what were his  
han we can discriminate among the  
ie native notes of the mocking bird  
ng an opinion of what he was person-  
t delicate nature from the slight st-

permeated the world, of a joyous, roving,  
ed character, would seem, from many  
correct. The gaieties and dissipations  
fined to his very earliest days, and to  
most extraordinary vitality, bursting  
d vivacity that it had not had time to  
lf-knowledge and control. By means  
ie character he sustained in the most  
licious, common-sense sort of a man,  
s householder.'—Ib. pp. 215, 216.

note largely from this part of the  
elves with the following beautiful  
ence of maternal gentleness and  
rd of Aven's strength and





heart-knowledge of pure womanhood could have come otherwise than by the impression on the child's soul of a mother's purity. I seem to have a vision of one of those women whom the world knows not of, silent, deep-hearted, loving, whom the coarser and more practically efficient jostle aside and underrate for their want of interest in the noisy chit-chat and commonplace of the day; but who yet have a sacred power, like that of the spirit of peace, to brood with dovelike wings over the childish heart, and quicken into life the struggling, slumbering elements of a sensitive nature.

'I cannot but think, in that beautiful scene where he represents Desdemona as amazed and struck dumb with the grossness and brutality of the charges which had been thrown upon her, yet so dignified in the consciousness of her own purity, so magnanimous in the power of disinterested, forgiving love, that he was portraying no ideal excellence, but only reproducing, under fictitious and supposititious circumstances, the patience, magnanimity, and enduring love which had shone upon him in the household words and ways of his mother.

'It seemed to me that in that bare and lowly chamber I saw a vision of a lovely face which was the first beauty that dawned on those childish eyes, and heard that voice whose lullaby tuned his ear to an exquisite sense of cadence and rhythm. I fancied that, while she thus serenely shone upon him like a benignant star, some rigorous grand-aunt took upon her the practical part of his guidance, chased up his wanderings to the right and left, scolded him for wanting to look out of the window because his little climbing toes left their mark on the neat wall, or rigorously arrested him when his curly head was seen bobbing off at the bottom of the street, following a bird, or a dog, or a showman; intercepting him in some happy hour when he was aiming to strike off on his own account to an adjoining field for "winking Mary-buds;" made long sermons to him on the wickedness of muddying his clothes and wetting his new shoes (if he had any), and told him that something dreadful would come out of the graveyard and catch him if he was not a better boy, imagining that if it were not for her bustling activity, Willie would go straight to destruction.'—*Ib.* pp. 203, 204.

Much is recorded of the Stafford House family, and we do not wonder at it. Our author's reception was so cordial and flattering, the attentions she received were so delicate and well-timed, and the personal qualities of the distinguished circle gave such value to their kindness, that Mrs. Stowe would have been more than human had she not keenly felt the attention shown her. She never loses an opportunity of recurring to the Duchess of Sutherland and her distinguished relatives; and the tone of her remarks, whilst highly laudatory, never awakens the suspicion of unworthy motives, or of a deficiency of self-respect. There is neither inflation nor servility in her remarks. They are the cordial response of a grateful and intelligent woman, who duly appreciated what was due to herself, and rightfully referred to the cause with which she was identified the flattering reception

ll known that a meeting took  
Mrs. Stowe and the ladies most  
anti-slavery movements of our  
remarkable fact,' and our author  
iate the honor of it to herself  
he most public expression pos-  
of England, on one of the most  
that of individual liberty con-  
Referring to this meeting, Mrs.

's palaces has this day opened its  
f wealth and of art, its prestige of  
ave been consecrated to the acknow-  
rm wherein, in our day, it is most  
of the brotherhood of the human  
of every human soul. A fair and  
d, in the most public manner, an  
sentiments of that most Christian  
of Great Britain to the ladies of  
ic attestation of it are now historic  
he judgment of advancing Chris-

f knowing the impression made  
literary celebrities. She met  
ions, and her sketches are full  
ly for American readers, her  
is side of the Atlantic with no  
ake for instance the following  
a she breakfasted at Sir Charles

es you the impression of great  
n. It is the kind of feeling



there is enough of the poetic fire included in the composition, to fuse all these multiplied materials together, and colour the historical crystallization with them.

'Macaulay is about fifty. He has never married; yet there are unmistakeable evidences in the breathings and aspects of the family circle by whom he was surrounded, that the social part is not wanting in his conformation. Some very charming young lady relatives seemed to think quite as much of their gifted uncle as you might have done had he been yours.

'Macaulay is celebrated as a conversationalist; and, like Coleridge, Carlyle, and almost every one who enjoys this reputation, he has sometimes been accused of not allowing people their fair share in conversation. This might prove an objection, possibly, to those who wish to talk; but as I greatly prefer to hear, it would prove none to me. I must say, however, that on this occasion the matter was quite equitably managed.'—Vol. ii. pp. 2, 3.

Milman, who was present on the same occasion, is represented as 'tall, stooping, with a keen black eye, and perfectly white hair—a singular and poetic contrast.' Our author sat between the two, and tells us in continuation of her sketch,

'Somehow or other, we found ourselves next talking about Sidney Smith; and it was very pleasant to me, recalling the evenings when your father has read and we have laughed over him, to hear him spoken of as a living existence, by one who had known him. Still, I have always had a quarrel with Sidney, for the wicked use to which he put his wit, in abusing good old Dr. Carey, and the missionaries in India; nay, in some places he even stooped to be spiteful and vulgar. I could not help, therefore, saying, when Macaulay observed that he had the most agreeable wit of any literary man of his acquaintance, "Well, it was very agreeable, but it could not have been very agreeable to the people who came under the edge of it," and instanced his treatment of Dr. Carey. Some others who were present, seemed to feel warmly on this subject, too, and Macaulay said,—

"Ah, well, Sidney repented of that afterwards." He seemed to cling to his memory, and to turn from every fault to his joviality as a thing he could not enough delight to remember.

'Truly, wit, like charity, covers a multitude of sins. A man who has the faculty of raising a laugh in this sad earnest world, is remembered with indulgence and complacency always.'—Ib. p. 6.

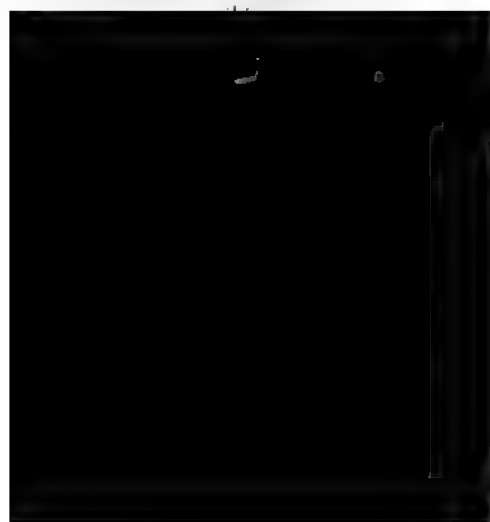
Slight sketches are also furnished of the historian Hallam, Sir R. H. Inglis, Dr. Lushington, Lord Campbell, the Archbishop of Canterbury, Lord Palmerston, Mr. Justice Talfourd, Mr. Dickens, and others. The following anecdote has more than ordinary interest. It relates to an occurrence at the Mansion House, and confirms the impression generally made on all candid readers by the opinion referred to.

'A very dignified gentleman, dressed in black velvet, with a fine head, made his way through the throng, and sat down by me, introducing himself as Lord Chief Baron Pollock. He told me he had just been reading the legal part of the key to 'Uncle Tom's Cabin,' and

n of Judge Ruffin, in the case of  
ep impression on his mind. Of the  
ed as a legal and literary document,  
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ential nature of slavery. We found  
the same impression on the minds  
said that one or two distinguished  
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high spirit and scorn of dissimu-  
strong interest in its author. It  
was a certain severe strength and  
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261.

isive intercourse with Americans  
the early deterioration of female  
ruded, even on a casual observer,  
eories. Few countries are richer  
ounger women, but their bloom  
lace, at a much earlier period  
dications of physical exhaustion.  
rks marvellous changes in this  
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s frequently asked, and many

How far these are satisfactory  
thing at least is certain. The  
e existence of some general law,  
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rs. Stowe frequently expresses  
lth enjoyed in this country, and  
sonal beauty is far longer main-



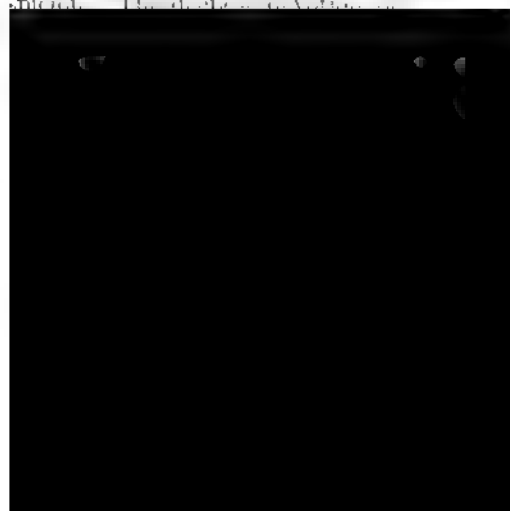
refreshing to contemplate. What can be the reason? Tell us, Muses and Graces, what can it be? Is it the conservative power of sea fogs and coal smoke—the same cause that keeps the turf green, and makes the holly and ivy flourish? How comes it that our married ladies dwindle, fade, and grow thin—that their noses incline to sharpness, and their elbows to angularity, just at the time when their island sisters round out into a comfortable and becoming amplitude and fulness? If it is the fog and the sea-coal, why, then, I am afraid we never shall come up with them. But, perhaps, there may be other causes why a country which starts some of the most beautiful girls in the world produces so few beautiful women. Have not our close-heated stove-rooms something to do with it? Have not the immense amount of hot biscuits, hot corn cakes, and other compounds got up with the acrid poison of saleratus, something to do with it? Above all, has not our climate, with its alternate extremes of heat and cold, a tendency to induce habits of in-door indolence? Climate, certainly, has a great deal to do with it; ours is evidently more trying and more exhausting: and because it is so, we should not pile upon its back errors of dress and diet which are avoided by our neighbours. They keep their beauty, because they keep their health. It has been as remarkable as anything to me, since I have been here, that I do not constantly, as at home, hear one and another spoken of as in miserable health, as very delicate, &c. Health seems to be the rule, and not the exception. For my part, I must say, the most favourable omen that I know of for female beauty in America is, the multiplication of water-cure establishments, where our ladies, if they get nothing else, do gain some ideas as to the necessity of fresh air, regular exercise, simple diet, and the laws of hygiene in general.'—Vol. ii. pp. 18-20.

It is well known that Mrs. Stowe is the daughter, sister, and wife of American divines, and she may therefore be safely assumed to be conversant with the style of preaching common throughout the States. As a general rule, she represents it as more logical and argumentative than that of our country. It takes more cognizance of the intellect, assumes less, and seeks by the force of reasoning to induce conviction, rather than by the urgency of appeal, to give practical effect to admitted truths. 'One principal difference that struck me,' she says, 'was, that the English preaching did not recognise the existence of any element of inquiry or doubt in the popular mind; that it treated certain truths as axioms, which only needed to be stated to be believed; whereas, in American sermons there is always more or less time employed in explaining, proving, and answering objections to the truths enforced.' Mr. Binney is represented as an exception to this rule, and we should be glad to see this feature of his public exercises more extensively prevalent amongst us. Speaking of Mr. Binney, we are told,

'He is one of the strongest men among the Congregationalists, and a very popular speaker. He is a tall, large man, with a finely-built head, high forehead, piercing, dark eye, and a good deal of force and

its. His sermon was the first that I  
 ned to recognise the existence of any  
 element in the minds of his hearers.  
 he preaching that I had been in the  
 stead of a calm statement of certainties  
 tations founded upon them, his dis-  
 with individual cases, and answering  
 h as might arise in different minds.  
 nk, cannot exist unless a minister  
 e of his people.'—*Ib.* p. 30.

r one extract more, and amongst  
 ; in which honor is done to un-  
 iotic exiles whom oppression has  
 We have frequently expressed  
 or of Hungary. It is impossible  
 and somewhat sorrowful coun-  
 ts instantaneous lighting up when  
 s fatherland are spoken of, with-  
 d in his favor. Received with  
 to the heart and to the home of  
 guished man has conducted him-  
 sagacity. Ordinary men would  
 s flattering reception to impute  
 t Kossuth wisely retired from the  
 ful confidence, that the better star  
 rce through the dark clouds by  
 obscured. Yielding to a necessity  
 e landed on our shores the victim  
 is the sworn enemy of absolutism.  
 ore sagaciously planned or more  
 at over which he presided. His  
 nique. The darkest revolution in



which is now raging, as that which will probably bring the great principle of his public life into prominent action. We can readily imagine with what intense solicitude he listens to the reports which reach us from the seat of war; and are greatly mistaken if he is not yet destined to act a conspicuous part in the struggle. The urgency of the crisis has drawn him from his retreat, and his marvellous oratory has again thrilled the hearts of thousands of our countrymen. From his views some will dissent, but the point of difference between us is not great. Vienna is more accessible to the Czar than Constantinople, and we may yet live to see the German Cæsars more endangered in their capital than the Sultan has ever been. But we must not forget Mrs. Stowe. The theme is tempting, but we recur to the visit of our American traveller to the English residence of the Magyar chief. She says—

‘We found him in an obscure lodging on the outskirts of London. I would that some of the editors in America, who have thrown out insinuations about his living in luxury, could have seen the utter bareness and plainness of the reception room which had nothing in it beyond the simplest necessities. Here dwells the man whose greatest fault is an undying love to his country. We all know that if Kossuth would have taken wealth and a secure retreat, with a life of ease for himself, America would gladly have laid all these at his feet. But because he could not acquiesce in the unmerited dishonour of his country, he lives a life of obscurity, poverty, and labour. All this was written in his pale, worn face, and sad, thoughtful, blue eye. But to me the unselfish patriot is more venerable for his poverty and his misfortunes.

‘Have we, among the thousands who speak loud of patriotism in America, many men, who, were she enfeebled, despised, and trampled, would forego self, and suffer as long, as patiently for her? It is even easier to die for a good cause, in some hour of high enthusiasm, when all that is noblest in us can be roused to one great venture, than to live for it amid wearing years of discouragement and hope delayed.

‘There are those even here in England who delight to get up slanders against Kossuth, and not long ago some most unfounded charges were thrown out against him in some public prints. By way of counterpoise an enthusiastic public meeting was held, in which he was presented with a splendid set of Shakspeare’s works.

‘He entered into conversation with us with cheerfulness, speaking English well, though with the idioms of foreign languages. He seemed quite amused at the sensation which had been excited by Mr. S.’s cotton speech in Exeter Hall. C. asked him if he had still hopes for his cause? He answered, “I hope still because I work still; my hope is in God, not in man.”

‘I inquired for Madame Kossuth, and he answered, “I have not yet seen her to-day,” adding, “she has her family affairs, you know, madam; we are poor exiles here;” and fearing to cause embarrassment, I did not press an interview.



hand kindly, and said, "God bless

a such men for anything the world  
people who involve in themselves so  
o make up our confidence in human  
fidence in them seems to undermine  
hakespeare says, their defection would  
Ib. pp. 51, 52.

to Mrs. Stowe's continental excu-  
ried with matters more interest  
Her volumes are enriched with  
ll be perused with intense delight  
rymen. We part from them with  
xperience, we were sorry to arrive  
at she had gone on writing, and  
quaintance with her at the earliest

House of Lords, in the case of  
nulled the copyright of Messrs.  
ition in foolscap 8vo, at the low  
e competition which is threatened.  
st in their editions, we strongly  
ence of our readers.

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*Opera Emendatiora et Auctiora*  
Erasmus, Corrected and Enlarged.]  
1703-6.

Cambridge. 1726. 8vo.

[Burigne's Life of Erasmus.] Paris.



high, of an ecclesiastic, with a soft and somewhat sickly intellectual expression, diligently reading a book which he holds in his right hand; and hard by is a mean-looking house with the inscription:—‘*Hæc est parva domus, magnus quæ natus Erasmus*’—(this is the small house in which the great Erasmus was born). This bronze statue was preceded by one of stone, and that by a wooden image erected ten years after the death of Erasmus: the stone statue was substituted eight years later. In 1592, the Spaniards threw it in the Meuse, and thirty years elapsed before its place was occupied by the existing monument, which is regarded as the *chef-d’œuvre* of Henry de Keiser. The admirers of Erasmus have said that, in this respect, he resembled the divinities of ancient Rome, who were honoured with images of clay before golden temples were erected to them. In 1672, this famous bronze was pulled down by the insurgents, who looked on it as having some connexion with popery, and who had well nigh destroyed it. The magistrates of Basel commissioned a merchant of their city, at the time in Rotterdam, to buy the statue; but the authorities at Rotterdam having persuaded the people that Erasmus, though a cleric, was neither a saint nor a sayer of masses, and that his statue required neither adorations nor prayers, it was determined that it should not be sold, but replaced upon its pedestal.

Erasmus was the son of a citizen of Tergou, whose name was Gerard. Margaret, his mother, was the daughter of a physician. His parents were not married—a reproach of which his learned adversary Julius Scaliger did not fail to make a virulent use in a literary controversy, while the better sort of people defended Erasmus, as a man who had procured for himself a high reputation, notwithstanding the irregularity of his birth. The brothers of Gerard, who was a man of pleasure, would have persuaded him to enter the church, leaving his patrimony to them. To escape from their solicitations he went to Rome, where he was employed as a copyist. While there, his relatives informed him that Margaret was dead. His grief for his supposed loss induced him to take orders, but on returning to Holland he found Margaret still alive. As a priest, he could not fulfil his promise of marriage to her; she would not marry any other man; and they did not live together.

At four years of age young Gerard—who afterwards adopted the custom of scholars in that age of revived ancient learning by translating his name into Latin (Desiderius) and Greek (Erasmus)—was sent to school, and while yet a boy, his pleasing voice secured him an appointment in the choir of Utrecht Cathedral. At nine he was removed to the school of Hegius, at Deventer, where one of his school-fellows was Adrian, who succeeded Leo X. as pope. Wonderful stories are told of his retentive memory

her, who resided for his sake at  
when he was thirteen. His father

er, who shared with him a small  
he expenses of their studies at the  
scarcely dead when their relatives  
nem of their little property, and  
icy by inducing the young orphans  
e active of these guardians had

but he was not tinctured with the  
utation for piety, he carried a per-

Erasmus wrote him one day a  
ed letter, to which he sullenly  
of that kind, without sending also

of those 'servants of God' who  
an acceptable sacrifice when they  
the list of some monastic order; and  
ruits he had brought to St. Francis,

Augustin, St. Bridget, and other  
s. As soon as the boys were fit to  
earing, as he said, that they might  
worldly, sent them to a convent in

their income from the instruction  
of lively character and precocious  
nds, it was their practice gradually  
rent of various kinds to the great

was *Guardian*. He began to speak strongly of a scheme for engaging them in the church. Erasmus was now fifteen, and his brother three years older. The elder brother was feeble, and afraid of Guardian, and seeing himself poor, would willingly have suffered him to do what he liked with him, to escape the difficulty of resisting him, and the uncertainties of a precarious life. Erasmus, who appears, even then, to have felt the instinct of his future, spoke of selling the little land that remained to them, making up a small sum, going to the universities to complete their studies, and committing themselves thereafter to the grace of God. His brother was induced to consent, on condition that Erasmus would be the spokesman. Guardian called for them some days after they had pledged themselves to each other. Assuming a gentle tone, he spoke largely of his paternal tenderness towards them, his zeal and his vigilance, and afterwards congratulated them on his having found a place for them in another convent nearer home. Erasmus thanked him, but told him that his brother and himself were both too young to take so grave a step—that they could not become monks before they knew what was meant by being a monk—that they wished to consider the matter more maturely, after devoting some years to the study of letters—that some time for reflection could not hurt them. Guardian was not prepared for a refusal. He broke forth into threats, and could scarcely keep off his hands. He quarrelled with Erasmus, resigned his guardianship, saying, that they had not a florin left, and that they must look out for themselves. The youth wept, but his resolution remained unshaken. The threatenings having failed, the guardian changed his mode of attack. He intrusted the business to his brother, a man of polish, and of persuasive talent. He had the youths into his garden, treating them with pleasant conversation and wine. He drew so attractive a picture of monastic life, that the elder youth yielded. Erasmus, at sixteen, of delicate constitution, oppressed with ague, solitary, and poor, what must become of him!

He was beset by persons of all qualities. One gave him a lively description of monastic tranquillity; another set before him a tragical representation of the dangers of the world, as if monks were living beyond the world; *this* man terrified him by reciting the miseries of hell, as though the convents never led to hell, *that* other quoted miraculous examples—such as a man being devoured by a lion as he turned back from a monastery; some spake of monks who had been honoured by conversations with Jesus Christ, and of St. Catherine, who had been affianced to him, and had enjoyed long interviews with him. Erasmus was looked on as a grand prize, whose precocious abilities promised a monk that would do honour to his gown.

uncertainties, he had seen, in a  
e of the companions of his childhood,  
seeking his fortune, but not suc-  
the love of repose, a taste for good  
good singing, to become a monk  
—persuaded Erasmus to follow his  
quietude, freedom, harmony, angelic  
are of the convent. To Erasmus  
the garden of the Muses, where the  
old be indulged. Returning to the  
him. Again Cantelius plied his  
his hesitation, by asking him to  
sought relief from present attacks  
attending to remain there.

n literary luxury and equality, with-  
to perform nocturnal duties, the day  
the order. He spoke of resuming his  
with new threats, and after a brief  
to be made a monk. A whole year

But by slow degrees, he learned  
body could conform to that way of  
sted or despised. Instead of true  
re relish, there were endless chants  
r monks were, for the greater part,  
ready to oppose any among them  
into that soul a stronger attachment

the evils is the infamy attached to an apostate.' The young monk feared shame more than death : his repugnance was conquered, and to the gown he now added the friar's cowl. Regarding himself as a prisoner, he sought consolation in study ; but as letters were viewed in the convent with suspicion, he was forced to study secretly in the religious house where men were allowed to be drunk in public.

Erasmus had attained his twenty-third year when the Bishop of Cambray invited him to come and live with him. Having obtained the consent of his bishop in ordinary, of the particular prior of the convent, and of the general prior of the order, he gladly accepted the invitation ; but he stayed with the bishop only a short time. He entered the famous theological College of Montaigne at Paris, whose *very walls*, he said, *were theological*. But the regimen of the place was deadly. John Standonnée, the governor at the time, who had spent his youth in poverty, and was as hard as the rocks of the desert, fed his young pupils with fish and tainted eggs, never allowing them meat, making them lie on wretched beds in damp chambers, and to crown all, forcing them to wear the monk's gown and cowl. Many youths contemporary with Erasmus, became mad, blind, or leprous ; some of them died under this harsh treatment ; and Erasmus himself was so ill, that he had great difficulty in recovering ; and, according to his own statement, he must have lost his life, but for the protection of St. Geneviève !

The love of letters and of theology had drawn Erasmus to Paris the first time, but the college diet and sickness drove him away. He soon repaired thither again to complete his studies, but was driven away the second time by the plague. He seems at this time to have taken private pupils, among whom was Lord Montjoy, a young English nobleman, who became a valuable friend to him in after life. Erasmus had to submit to vexing humiliations in consequence of the negligence or injustice of those on whom he had claims for the means of living. While rambling through the Netherlands, he was invited to visit the Marchioness de Vere, whose castle, on the top of a mountain, he reached with difficulty, and not without danger. His first view of the marchioness enchanted him, and from the warm comforts of her hospitable abode he wrote of her in the most laudatory terms to Lord Montjoy. Within a year he altered his tone. She had promised him a pension, but he received nothing. He made a voyage to England, where he associated with the leaders of the classical revival in London and the universities, with Colet and Linacre, Grocyn and Latimer. In returning to France he was upset in a boat, and all his gold went to the bottom. He borrowed some money to take him from Calais to

k, in company with an Englishman, robbers had lingered in advance of ee whether he might be a good his poverty was of service to him, at he was poor, did not think it ife for such a trifle. He had taken im by letting them take the little sive losses he was reduced very low. preceptor to the son of the mar ; but his friend had claims of his richioness were going to ruin. The rse, relative—poverty for a man of , buying manuscripts, having scribes in his tastes, burdened by the cost : high friendships, his domestics, s, one who could not afford to be ny other man would have thought o Erasmus was poverty. Yet his e little he received from his various y, and France, only helped him to d to less than half by the officers hands it passed before it reached

mus took a journey to Rome, a contemplating all his life. He ys before the triumphal entry of of Romagna. In the midst of a ls 'to the destroyer of tyrants, he of that booted and spurred papacy, apid multitudes his feet white and d, brandishing the sword like p o his banner on the banners of the





and the ladies of the high house of Bologna waved their handkerchiefs, and showered their devices on the head of the triumpher. The street was hung with veils sewed together, which formed an immense canopy over a space planted with green trees, and decorated with arms, paintings, devices, suspended from all the windows, while the road was covered with carpets. A hundred young nobles, carrying in their hands 'golden staves'—the only kind of arms suitable to the vanquished—preceded the *cortége*; then came twenty-two cardinals, in scarlet robes, having their hats laced with gold; then the condemned who were favoured by the pope, or victims of the tyrant of Bologna, set free, and bearing an inscription on their breasts; then, behind a forest of standards, in a cloud of perfumes, incense, white wax-tapers, hymns, and concerts, two canopies, borne on men's arms,—one of white silk, brodered with gold, for the holy sacrament, the other, more magnificent, of crimson silk and gold brocade, for the pontiff, who trod beneath his feet the bouquets of roses presented by the young girls of Bologna,—a rare present for the season; lastly, came the orations, the only thing to console the little for not having the triumphs of the great, and the pacific for not being victorious. There were four ambassadors—of France, Spain, Venice, and Florence; four—including two rectors of the university and two senators, besides six nobles of Bologna—in all fourteen; and, in returning, when twenty of the principal citizens had presented to the pope the keys of the city, some pieces of poetry were recited, a new discourse was delivered, and a psalm was chanted in front of the pontiff by the Bishop of Bologna—enough, as M. Nisard slyly remarks, to keep Julius II. from believing himself a God.

After the *fêtes* came the plague, and perhaps *because* of the feasts; while pope Julius II. was receiving a second triumph at Rome, in which, said the good Christians of the period, one could see at one glance of the eye the church militant and the church triumphant, the plague decimated the crowd, still pale and staggering from the excess of the previous night. Erasmus ran a great risk on this occasion. Though he had laid aside, by permission of the pope, the complete dress of a regular monk, he retained the white band. It so happened that the surgeons who had the care of the infected were required to wear a piece of white linen attached to shoulder, that people might avoid coming in contact with them. Even with that precaution, they were in danger of being stoned in the streets by the most cowardly populace in all Italy, says Erasmus, who are so afraid of death, that the smell of incense throws them into a fury, because it is their custom to burn it in their funerals. Erasmus went out into the streets with his white band, little dreaming that they would

a physician, or take a band for a lence nearly cost him his life on he went to see one of his learned re house, two ill-looking soldiers of death, and drawing their swords ing by told the wretches that they before them was not a physican t appease them ; they continued to

Erasmus, when happily the gate m within, received poor Erasmus d upon his assailants. The second a where some of his countrymen gathered round him, armed with ; each other to strike by crying—

At the moment a priest passed ; the crowd, smiled agreeably and s—‘They are asses.’ These ‘asses’ ; the poor foreigner to pieces, if he a neighbouring house, by a young k. Erasmus, who did not under- ple, asked this young gentleman in is your band that enrages them, ‘you don’t remove it.’ Erasmus d it behind his dress. Afterward, dispensation, confirmed by Leo X, tume for that of a secular eccle-

ased his reputation, but not his education of the two sons of Bouria. , at Venice, Padua, and at Rome, he pope and several cardinals. He d Erasmus was destined to become a



an offer of a benefice of a thousand *livres*, and still lingered at Louvain, and other places in the Netherlands.

It was while occupied as a teacher among the bigoted *theologasters*, as he called them, in the University of Louvain, that he came into correspondence with Luther. Long before, he had written strongly against the abuses of the church. He was now in the plenitude of his literary sovereignty; the three grandest monarchs of the world—Francis I., Charles V., Henry VIII.—contended for the honour of having him as a voluntary subject. Popes offered him public hospitality in the Eternal City. His writings poured forth from the presses of Germany, Italy, and England. Small royalties, as well as provinces and cities as large as kingdoms, begged his acceptance of a glorious repose among them. While Europe was wrapped in the momentary silence that preceded the outbreak of the great war of civilization between her three great kings, and Erasmus sat upon the throne of letters, the silence was broken by a harsh voice from Wittenberg. Luther hurled Erasmus from his throne. The latter had done all he could, as far as his convictions and desires went, in the way of reformation. He would have confined the dispute to scholars, councils, and aimed no further than the rectification of abuses. There needed a man of promptitude, activity, passion, audacity, decision, energy, who could look into principles, and who could agitate the people. Though Luther and Melancthon were most anxious to have Erasmus with them, and though the monks classed them together, even hating Erasmus more bitterly than they hated Luther, there was always a wide gulf between their temperaments, their habits, their principles, and their objects. Luther urged Erasmus to more decision; Erasmus preached to Luther moderation, compromise, and management. Luther was concerned for the salvation of men's souls; Erasmus for classical literature, sacred science, and the unity of the church. The prudence of Erasmus was timid, not always frank, always uncertain, sometimes self-contradictory, and not free from the charge of hypocrisy. He had little zeal for evangelical truth. He shrank from tumult and controversy. He had no mind to be a martyr. He was not earnest enough, not profound enough in his convictions, not free enough from the fascinations of the world and of intellectual ambition, not sufficiently independent of the personal comforts indispensable to a man of refined tastes and feeble health—in one word, not *robust* enough in mind, heart, or body, to take the lead, and he would not follow in the suit of the Saxon monk, who, in literary talent and reputation was so immeasurably, and so consciously beneath him. When Leo X. was succeeded by Adrian, formerly the fellow student of Erasmus, the new pope pressed his *quondam* schoolfellow to hasten to the

ponent of Luther. Erasmus would ground of bodily suffering, his want of neglect on the part of some who Letters and the Star of Germany, his he must bring upon himself if he He gave some salutary counsels to on the whole, a wise and tolerant afraid of an encounter with the of Luther. But in surveying the which constituted his own *situation*, k a lance with the champion of the nkind pointed as specially *his* rival d by Luther, in common with some licism, respecting the 'Freedom of much merit, but, like the writer, opposed than destroying it. Men ing that it brought little glory to e papacy. It was not an attack in tal to the controversy. He neither orward, with spirit. from him in his letters, which show iness he went down into the arena: the evening of life in the garden of d, at sixty, among gladiators, and the lyre. With these regrets his self was flattered by the

Others said loudly that it was too bad that so many men had perished in Germany for harbouring the heresies of Erasmus, while the author of these heresies still lived. Luther wrote a letter to Erasmus, which has been variously regarded by men of different parties, in which he conjures him not to lend his powerful aid to the enemies of the Gospel. It certainly breathes a spirit of compassion rather than of dread towards the veteran writer. Erasmus had put himself in a false position, by abandoning his natural calmness, in demanding justice against Luther at the hands of his protector, Frederick, the elector of Saxony, and by writing to Luther himself a letter full of studied insults. 'Look you,' said Luther to Melancthon, in a tone of triumph, 'at your Erasmus, and his vaunted moderation; he is a serpent.' Luther was now the master of the field, and whatever may be thought of the philosophy of Erasmus, practically he was beaten by the Saxon monk. Erasmus leaned to the ancient and long-established faith of catholicism; and since he must needs die under one of the two standards, catholicism or protestantism, he preferred the former, in his outward profession. In reviewing the controversy between these illustrious men, Mr. Butler says, with admirable candour—

'Unfortunately for Erasmus, neither the works we have mentioned, nor the hatred of him, which the Lutherans expressed on every occasion, could moderate the bitter animosity with which he was pursued by *many members of his own communion*. To present even a short view of the controversies to which their abuse of him gave rise, and of Erasmus's answers to them, would require a work much larger than the whole of the present volume, and would contain few interesting particulars. That Erasmus had, in some measure, provoked these insults and attacks, by his offensive satires and ironies, cannot be denied. But his services to religion and literature should not have been forgotten. A person who courted the favours of the celebrated Lord Bolingbroke, took occasion to mention before him some failings of the Duke of Marlborough, his lordship's opponent. "Sir," exclaimed Lord Bolingbroke, "the Duke of Marlborough was so great a man that I have forgotten all his faults." Add to this,—that Erasmus repeatedly and explicitly disclaimed in his works every opinion that was contrary to the faith or doctrines of the Catholic church; and that he could enumerate among his defenders many of the most illustrious of her children.' —(Life of Erasmus. pp. 193, 194.)

The visits of Erasmus to England are but imperfectly reported by M. Nisard, the latest writer on Erasmus with whom we have come into contact, and of whose interesting sketch we freely avail ourselves. The fullest account of them are given by Knight, in his 'Life of Erasmus,' and his 'Life of Dean Colet.' Mr. Butler traces five distinct visits in 1497,—at the age of thirty;—in 1506;—in 1510; and in 1517. After much wandering, and many

permanent abode, he fixed in the  
 esful and well governed city, where  
 e men, and where he lived tranquil  
 f Froben, the great printer, wield-  
 aster of the literary movements of  
 l him a house and a salary. He  
 : Froben's friend rather than his  
 ouse where, with the exception of  
 menced, but which his bad health  
 friendship of Froben's family, and  
 , in his epistles, he calls Herculean.  
 , garden of some size, with a small  
 which he repaired on fine days,  
 anslate some pages of Basil, or of

iced at Basel was the sudden death  
 for the gentleness of his conversa-  
 he had rendered to liberal studies,  
 the purity of his manners, for the  
 nducted his business, and for his  
 was a man without bitterness or mis-  
 rather than affront people by closely

He could neither remember the  
 ie smallest services. Gentle, affable,  
 he head of a house and the father  
 to exhibit politeness toward

touching—a rare example of esteem and friendship reciprocated between an author and his bookseller.

The Reformation had so far prevailed at Basel as to be publicly acknowledged. Erasmus was regarded with an evil eye. No one dare undertake anything against a man placed under the guardianship of the public faith; but they murmured against him in their secret meetings, and already the most ardent asked if there was no other neutral town where he could conceal his equivocal impartiality. Elsewhere his Catholic friends complained of his remaining in a town infected with heresy; and though he took infinite pains to satisfy the most fastidious, though he had been seen in less than twelve days to read the first part of a treatise by Luther not yet published, to write a *diatribe* in reply, set it up, revise it, and print it, that the answer might appear at the same time as the attack, so that Luther's friends might not triumph in the interval between two fairs—the season for publication—for want of an antagonist,—his enemies gave it out that he was playing a double game, that he disavowed at Basel in his secret intrigues with the professors the doctrines of his replies to Luther. Œcolampadius, who had long lived on terms of friendship with Erasmus, complained of incivilities, which Erasmus tried to explain away by puerile excuses. The Protestant was backed by the sympathy of his fellow-citizens. Erasmus foresaw a coming storm, and, at the age of sixty, he yielded to it, and became again a wanderer. Before his preparations were completed, the revolution broke out at Basel. The Catholic and Protestant parties were only prevented by the authority of the senate from fighting in the public square. The churches were spoiled. The ornaments of wood were burned, those of stone or metal broken to pieces. Erasmus, referring to this destruction of images, said,—‘All this happened in the midst of such laughter as to astonish me that the saints worked no miracle, they who had formerly performed such great ones for trifling offences,’—which M. Nisard, evidently joining in the sentiment, marks as bearing a double sense—like most of the sentences of this sagacious sceptic—capable of being, at once, the ironical reflection of an enemy of the saints, and the pious cry of astonishment from an adorer of images. The mass was soon abolished at Basel, and in all the canton, and citizens were forbidden to celebrate it privately in their houses. Erasmus became alarmed. He secretly applied to King Ferdinand for protection through his dominions and thence of the same time he sent away his money, rings, vestments, which he owed to the munificence of the emperor. Soon after he openly loaded his baggage. He was on the point of



ness, which detained him at Basel, of a departure prepared in secret, of a reason to complain. The report expressed some vexation. Erasmus saw him. He came. They dissuaded Erasmus to differ from him on his protection in the name of the pope to persuade him, by a thousand ways. 'But all my goods are at stake. I promise me to return.' 'I shall return, to go afterwards where God will direct each other's hands, and parted.

Erasmus freighted a barge, and he. Was he to leave Basel stealthily, would be nobler, the former said a nobler course, but he had some idea of displeasing him by suggesting a clandestine flight and an open departure. He quitted Basel two wharves at either up or down the Rhine, one the most frequented part of the town, the other Church, the little wharf used by private craft. It was at this latter point he counselled him to embark. All was ready; there wanted only the wind.

nor so ill as to violate in his person the laws of hospitality. On boarding the little vessel he composed a quatrain, in Latin, bearing this sense :—

‘Farewell Basel! of all cities

The one that has offered me, for many years, the sweetest hospitality:  
From this barque which bears me away, I wish thee all blessings; and  
above all,

Mayest thou never have a guest more troublesome than Erasmus.’

He was received by the magistrates of Friburg with great honour. In the name of the arch-duke Ferdinand they offered him a house, in which he spent the early part of his sojourn. At first, the climate pleased him, and seemed milder than that of Basel. It was the relief of his mind, escaped from the disturbances of Basel, and relieved by the journey from his incessant labours. In a few months, all was changed; the air became harsh. With the labours, resumed more actively than ever, came back the languor, depression, swooning, and all the inconveniences which becloud the fairest sky. Health was merely the cessation of sharp sufferings, a little sleep after a painful operation. These were his best days. In these rare and short intervals he began, revised, or completed works, for which the health of two strong men would now scarcely suffice; besides endless letters on points of doctrine and other subjects, which made him relapse from his painless languor into new crises of suffering. He knew this, he spoke of it, he complained of it to his friends, and yet he spared not a phrase. So large the sacrifice he made to literary fame! Every week his enemies gave it out that he was dead; according to some, by a fall from his horse, which broke his skull; according to others, by an incurable malady. The more urgent spoke of him as already buried, specifying the place, the month, the hour—swearing that they had been present at his burial, and had trodden on his grave. He knew of these reports, and he wearied the presses of Basel and Friburg; he seemed to multiply his life to make men more impatiently desire his death.

Partly to maintain his independence, and partly to escape the insalubrity of the broken-down palace in which Ferdinand had harboured him, he purchased a house, and made alterations in it, as if for a long residence. In a letter to John Rinckius, he said: ‘If you were told that Erasmus, the septuagenarian, had taken to himself a wife, would you not make three or four signs of the cross? Yes, Rinckius, and not without good reason. Well! I have done a thing not less difficult, nor less tiresome, nor less incompatible with my character and my tastes. I have bought a house, of handsome appearance, and at a reasonable price. Who will despair of seeing the rivers flow back towards their

Erasmus, the man who has always  
 everything, become a dealer in law,  
 a builder, having no more dealing  
 penters, locksmiths, masons, and  
 iful house 'he had not even a nest  
 his little body.' He had hastily  
 ney and a planked floor, but the  
 unfit to live in. We thus see him  
 which he could not remain without  
 rince, but in ruins and insalubrious  
 sually are ; the other unfinished,  
 ith safety. And already he was  
 rried him off. While his expenses  
 hort. His two English pensions  
 ie deductions made by the bankers,  
 etimes appropriated by gentlemen  
 pension he was robbed by an old  
 ed everything, to whom he would  
 a Charles V. he never received a  
 asked, 'come back to evangelical  
 moment for making him offers.  
 y the heavy verbosity of their  
 : charmed with the relief of the  
 d attractive discourse ! So many  
 s, would be delighted to make us  
 d not tempt Erasmus. He had

and I am affrighted at the prospect of mounting the back of an ass; this thin, transparent body, can no longer breathe but in a heated atmosphere; and it is a man afflicted with so many evils whom you wish to aspire after commissions or cardinal's hats! M. Nisard says these refusals were sincere. His conscience, his tastes, the repose of his last days, all forbade such late ambition. What a lie to his whole life would he not have given if he who had boasted of the simplicity of the primitive church, indirectly attacking the wealth of the prelates and the luxury of their manners, if he had been seen wrapped in the Roman purple! What a figure he would have cut—a broken-down old man planted on a mule between two footmen, or carried, like a woman, in a litter, in processions of tall cardinals, managing their fiery steeds like the emperor's pages! And as for money, while he had enough to pay his servants, to warm his chamber without a stove, to drink occasionally his spoonful of old Burgundy wine mixed with liquorice juice, to send for the best physician in the place, to renew his gown and his fur-lining, and to entertain some messengers on the grand routes of Germany and Flanders, what more did he need?

After seven years of uninterrupted suffering and constant labour, battling with the Lutherans in the great religious contest, and with the Budæans in the great literary contest, of the age, added to two or three visitations of the plague, which drove his friends and his domestics away from him, he became weary of Friburg and of his beautiful house. A prophetic sadness took the place of the engaging humour and the habits of agreeable satire which he had maintained even in his sufferings. He wished to revisit his true country—Basel, Froben's little garden, and the pavilion where he had translated Chrysostom; he wished to superintend the impression of his 'Ecclesiastes,' which he had committed to the presses of Froben as his last voucher before God and men. His physicians had recommended to him change of air. He was carried on a litter to Basel, the only town he had loved, because there he had found liberty and friends. Seven years before, he had left her, disturbed and threatened with troubles; he returned to her calm, tranquil, settled down in a serious mood, all her people in the first fervour of a new faith. His friends had prepared for him an apartment such as they knew he liked, small and commodious, without a stove, and having an eastern aspect. He was solaced; these changes were good for him. It was in August, the month in which the fewest people die, and in which the dying hope. 'Here,' he said, 'I find myself, at least, less ill; for to find myself actually well I have no more hope in this life.' He was not, however, without projects. He contemplated journeys to Brabant and to Besançon.

the causes of inquietude : he had  
 iburg, but at the same time more  
 might surprise him in an heretical  
 ould contradict his life. 'A man  
 nd, he had made choice of a city  
 where Roman-catholicism, having  
 the exaggerations produced by con-  
 nined otherwise. The small room  
 d prepared for him was to be his  
 formers, against whose violence, as-  
 ting for twelve years, that rendered  
 ad been so long accustomed to  
 last conflict took him by surprise.  
 ef from horrid suffering, he was  
 'The Purity of the Church,' and a  
 orces having actually failed, he was  
 d confess himself vanquished. He  
 a touching grace, preserving to  
 lent irony which was the natural  
 days before his death, his friends  
 well !' he said, smiling, ' *Where are  
 is ashes with which you are going*  
 he evening of July 15, 1536, the  
 that struggle, the last of all man's  
 ently, to pronounce in Latin and  
 ' *God ! deliver me Lord Jes s,*

his death at Basel, and given in the London edition of his Letters, folio, 1642. We have also consulted the curious observations of Bayle in his 'Dictionnaire Historique et Critique.' Chronological minutes of the principal events, which M. Le Clerc drew up while engaged on the splendid edition of the works of Erasmus indicated at the head of this article, were inserted by him in successive volumes of the 'Bibliothèque Choisie.' These are translated and enlarged in Jortin's 'Life of Erasmus,' followed by criticisms on his writings. M. de Burigné's 'Vie d'Erasme,' contains the history of many celebrated men with whom he had been connected, a critical analysis of his works, and an impartial examination of his religious sentiments. We have here presented M. Nisard's 'History of Erasmus and his Writings,' in as condensed a form as we could, sometimes translating his words literally into our own language. Mr. Charles Butler has filled seven pages of his 'Life of Erasmus' with a catalogue of all his works, in the order of the Leyden edition.

The work to which M. Nisard's history is prefixed—'The Encomium of Folly,' is without a rival in any language, age, or country, for its acute judgment, its polished taste, its pungent and sparkling wit. He says he wrote it on a journey from Italy to England; and he dedicated it to Sir Thomas More. It was universally admired, and twenty thousand copies were sold in a few months. Those who do not read Latin, but to whom French is easy, will be charmed with the elegant translation now before us. But of course the original has forces and points not easily transferred. The author himself confessed that it was too gay for some of the subjects treated. We have a lively remembrance of our grammar-school days, when this was a favourite class-book with our teacher, if not with all his pupils. 'The Colloquies,' by which Erasmus is best known, is praised even by Mr. Butler as a literary composition, though he is perplexed by the freedoms taken with the Roman-catholic church. It is said that in the public library at Davenport are shown volumes of the works of Erasmus, in which the monks covered with thin paper all the passages in which the author had alluded to the church of that time, and on the manners of the *religious*. The Sorbonne decided that 'the Colloquies contained many erroneous, scandalous, and impious positions;' and, but for the interference of Francis I., the faculty of theology at Paris would have adopted their decision. They were condemned by the Inquisition. At Paris and in other places editions have been published with the objectionable passages omitted. They have been translated into English by Bailey, Clarke, and L'Estrange. We have not room here even to mention his original writings; his prefaces, learned and eloquent, to classical and theological writers; his editions of Hecuba, and Iphigene, and Jerome; of

gustine; his Ciceronianus, and the  
loved him; his Letters, so varied in  
e so natural as the pictures of his  
f the literary revival, and of the  
he took so prominent a part. All  
language, 'display so much learning,  
and taste, and—that without which  
so much abounds in them, that  
lern, are read with greater pleasure'  
having published the *first printed*  
Testament, which he dedicated to  
l it with a new Latin version. The  
can be appreciated by but few  
ed to publish five editions of the  
t two, he did not insert the passage  
ses (1 John v. 7). When repre-  
offered to insert it in the next  
n a single manuscript. Afterward,  
w in the library of Trinity College,  
in it, when Erasmus fulfilled his  
rinted in the subsequent editions.  
Nisard for his exquisitely written  
cannot refrain from correcting a  
as fallen, respecting one of Eras-  
le reports, that 'the pirates,' a l  
s at Dover, searched his po-



sede the best productions in a dead language. To use an ancient image, variously applied by poets from Cowley to Byron, his literary fame was pierced by an arrow feathered from his own wing. 'If I am not greatly mistaken,' he says, in his 'Treatise on Epistolary Writing,' 'the time fast approaches when the public will no longer stand in need of these instructions, and young men will no longer want my precepts.' Even his great work—'Adagia'—presenting in a golden and jewelled vase the distilled wisdom of the Hebrew, Greek, and Roman literature, which gave the impulse to the highest works of modern intelligence—the magazine of Minerva' to which men resort as to the leaves of the sybil, said Budæus,—even that marvel of industry, scholarship, and taste, would scarcely be read in the present day for its own sake, however interesting, in collateral respects, to the lover of ancient erudition.

On the whole, we cannot do otherwise than cherish a hearty veneration for the memory of this glorious Erasmus, whose character we should essay in vain to sketch. His portrait by Holbein is preserved in the city which is honoured by his tomb; another portrait, by whom we know not, adorns the hall of Queen's College, Cambridge. But who shall draw the intellectual, moral, spiritual lineaments of a man, whose struggles for life began so early, pervaded so long a course of years the most remarkable in the development of civilization,—surrounded by contemporaries whose names are volumes and whose deeds are histories,—holding a middle course between popes, cardinals, monks, and priests on one side, and profound thinkers, earnest workers, impetuous reformers, and awakening peoples on the other;—a man who lived in fellowship with Rome, though lashing the vices of her clergy, and mocking the superstition of her votaries;—always complaining of poverty, yet maintaining his independence to the last, and bequeathing gold, silver, and jewels to his friends, but the bulk of his property, estimated at seven thousand ducats, to the poor;—tortured nearly all his days by gout or gravel, and often rambling over Europe, yet leaving works behind him that filled more than ten folio volumes, eulogized by cardinals, pontiffs, and monarchs, by Catholic, Protestant, and sceptic;—as learned as he was witty;—as humorous as he was plodding; uniting the patience of the drudgo with the enthusiasm of genius;—a Catholic, but for protestant necessities and aspirations;—a Protestant, but for catholic alliances, calculations, prejudices, and conclusions;—a man standing entirely by himself; neither the slave of tradition nor the champion of freedom; marrying the past to the future, and guiding posterity to bolder thoughts, broader views, and more settled principles than his own; who believed much, but doubted more; whose

each of swords ; and whose life is in  
ey have ceased to be read, have  
ughts far and wide, as the evening  
light of the sun which has set  
have lingered on the threshold of  
the busy tradesmen of a Dutch  
rapid flow of the Rhine from the  
thedral where his remains await  
pent hours of sober luxury, days  
the shadows of his many-sided  
hat his Romanism was frittered so  
philosophy of which he was the  
ad in wonder and vexation, saying  
nus, we know thee not : thou art to  
re great European stage, of which  
it manly and transparent Luther  
en men in Germany, in France, in  
vas the type. It may be that all  
all places. But as with Erasmus,  
arrives when they must give way  
ing, who, not content with *ridi-*  
not to be, will lift up a strong  
st.

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sons of an epoch when some languages embrace more than one nation, spread over many countries ; when the result of researches and the experience of the scholar are rapidly diffused by the press all over the world, we have scarcely an idea of the difficulties by which science was communicated in the ancient world mainly by oral tradition.

We must, therefore, admire the grandeur of the means by which a bountiful Providence has pursued its aim—the gradual civilization of mankind. We see not only single men or families, but tribes and nations, leave their native country, either voluntarily, or compelled by foreign conquest ; and exchange it for distant unknown regions, transplanting their manners and customs, their inherited and their acquired arts and industry, to foreign nations. The most striking and best-known instances of this kind are the migrations of the Hebrews : their exodus from Egypt ; their forced transplantation to Assyria, Media, and Babylonia ; their partial return to Palestine ; their dispersion by the Romans, and their subsequent wanderings over the world. In a similar way, Assyrians were carried by the Scythes to Pontus and Paphlagonia, where their descendants were called Leucosyrians. Hyrcanians were transferred by the Persians to Thyatira ; six thousand Egyptians by Cambyzes to Susiana ; and Cyrenæans to Bactria in Asia. The barbarous customs of those epochs, of selling the prisoners of war, sometimes entire tribes, into slavery, and of introducing them, in this way, to the very heart of other nations, produced results, the bearing of which we can scarcely calculate, and which, though causing immense individual hardships, advanced on the whole the civilization and the development of mankind.

It was by Christian slaves, prisoners of war, that Christianity was introduced in Hungary ; and the national crime of negro-slavery in republican America may yet become the means of civilizing and converting Africa, just in the same way as the expulsion of the Protestants from France by the Edict of Nantes built up the industrious prosperity of Switzerland and of Prussia, and the intolerance of England built up New England in America. Even in our days, we see the populations of Ireland, of the Celtic Highlands of Scotland, and of Southern and Western Germany, deemed entirely worthless or dangerous, a real nuisance in their own country, crossing the Atlantic, founding new states in America, and becoming the strength and pride of their new home. But besides this emigration of entire populations, there are always some distinguished individuals, men representative of their nationality, who, when driven from their country by a relentless enemy, do not amalgamate with the nations which offer them an asylum, but continue to work indefatigably for the

few of them were so fortunate  
unity, during his exile, of deliver-  
enemy. Many were recalled to  
events; and even in the present  
n in Portugal, Spain, and France,  
bread of exile, who have not stood  
gners, sometimes repulsed by nar-  
netimes meeting with that friendly  
angs of the refugee. For the last  
xiles has been familiar to English-  
panish and Portuguese constitu-  
i patriots; German conservative  
i and Hungarian republicans, have  
hores of England; some soon to  
to go over to America; some to be  
lish nationality, others to exert an  
id. Among all this motley crowd,  
n the first moment he set foot on  
interest than Kossuth. He was  
asure; his steps were watched by  
by the press. But both the hostile  
d in one point—they treated him  
was less his past than his future  
ngary than that which he exercised  
at became the theme of philippics

former life and actions, with the way in which his faculties have been developed, with the influence he has had on his native country. Even those who are indifferent to any other object than amusement will find their interest fully aroused by the dramatic episodes of his chequered life. It is, therefore, natural that his biography has been repeatedly written. Dr. Tefft, a distinguished clergyman in the United States, has always felt great sympathy for Kossuth and the cause of Hungary; and, during the time Kossuth was confined in Kutaya, the Doctor, from the scanty material at his command, and from the accounts of some Hungarian refugees, compiled three lectures on the History of Hungary and the Life of Kossuth, which he delivered before the Legislature of the State of Ohio, with a view of enlisting the vote of the State for the liberation of the Hungarian patriot. These lectures met with great success, and were revised and published in 1850.

The interest for Hungary increased soon after by Kossuth's presence in the United States; and the book, though containing many erroneous statements, arrived at its third edition. Mr. Headley published in 1852 a somewhat more correct 'Life of Louis Kossuth,' which, though more artistically written, is still full of serious mistakes. At the same time, Madame Pulszky wrote her 'Memoirs of a Hungarian Lady;' Klapka, his 'War in Hungary;' Görgey, his 'Life and Actions;' and Prince Windishgrätz, and the Austrian and Russian governments, had each published their official accounts of the operations in Hungary in 1849. Distinguished Hungarians wrote criticisms and reviews on these publications; the attack of Prince Eszterházy, Count Casimir Batthyany, and Bartholomew Szemere, on Kossuth, elicited several replies by other Hungarian statesmen. Important documents appeared in German and English papers, and in the blue books of the government. Materials for writing an impartial history of the Hungarian struggle were at last accessible to foreigners. An English author, who signs himself E. O. S., has studied these documents carefully, and, in a clear and unpretending, but forcible and manly style, gives us now a 'Memoir of Kossuth,' more satisfactory than the previous publications of Dr. Tefft and Mr. Headley. In the preface, we are informed that the chief object of the work is 'to give a true and correct relation of the life and character of Louis Kossuth, and especially to point out the principles by which he was guided before and after the Revolution of 1848. The introductory history is, therefore, little more than a compendium of such events as contributed to form the character of the Hungarian people, and conduced to the development of those laws and institutions by which Hungary claims to be considered an independent nation, capable of self-

'does not presume to plead the communicate facts, some of which in this country, while others have can only be fairly judged when their who would form a just estimate of ust never lose sight of the main m, like the first William of Orange, ge Washington, from most other e never stooped to expediency to xcellent, nor sacrificed one iota of even to establish right: for this l against philanthropists as well as r to promote the moral before the e.' The author informs us, that he om the kindness of a Hungarian itness of much that is recorded in ok no active part in the political , of about twenty-five works, some eneral, others specially containing late Hungarian struggle, shows the ok has been written.

ungary, which forms the introduction e county of Zemplén, where Kossuth gs to those thirteen counties that maintenance of civil and religious the course of a century, from 1604 Austria, often victorious, sometimes

iggles, which form the basis of the n Hungary, must have acted power- Kossuth from his early youth. He t, Gábor, and Sándor Patai, for a



cation of which he was imprisoned soon after the close of that assembly, and was tried for treason. His defence was unconstitutionally curtailed; the rules of the court were suspended by Cabinet orders; some of his judges resigned, others submitted to those orders, and he was sentenced to four years' imprisonment, after having been detained in prison two years previously to his trial. But the country became agitated, and his trial brought about a ministerial crisis in 1839, more favourable to constitutional liberty. An amnesty was published in 1840, and he was allowed to edit a daily paper in Pest, subject, of course, to censorship. Fettered by the stupidity and ill-will of the censor, he continued to denounce the encroachments of the Austrian government; preached the emancipation of the peasants, and agitated for the abolition of the immunity of the aristocracy from paying direct taxes. The Austrian party and the conservative aristocracy, did their utmost to crush him; and even a portion of the liberals, who had adopted the system of the French *doctrinaires*, and English whigs, in favour of centralization, and government by boards and commissioners, opposed him with unmeasured violence. Still his hold on the hearts of the people was too strong. He overcame all difficulties, and though not connected with wealth, or with the titled nobility, he was elected member for the county of Pesth, to the Diet of 1847.

Here begins the most brilliant episode of his eventful life. Leader of the opposition, he carried the emancipation of the peasants in the House of Representatives. Seizing the moment of the French revolution, he insisted on the consolidation of the ancient legal independence of the Hungarian government from the Vienna Cabinet; and the Vienna revolution, and the flight of Prince Metternich, rendered the resistance of the court impossible. Repairing to Vienna he calmed the excited population of the capital, and returned first responsible minister of finances in Hungary, and principal member of the administration of the unfortunate Count Louis Batthyany.

The first measure of the ministry was the abolition of all the feudal burdens which still oppressed the Hungarian peasant. Six hundred thousand families of bondsmen, nearly as many as there are at present slaves in the United States, owe their freedom to Kossuth's eloquence and perseverance; and the force of this example freed in the ensuing four months the peasants of Galicia, Moravia, and Bohemia, and the German provinces of the Austrian empire. Thus the Hungarian chief has done more for liberty than all the abolitionists of England combined. This fact should be remembered when the course pursued by Kossuth in America is subjected to censure.

The perfidy of Austria, and the heroic struggle of Hungary,



well known to be recapitulated, glorious defence of his country, and not ceased to work for it. Who put Hungary before Kossuth made words? Even Lord Palmerston, in 1848, declared, that the British regarded Hungary but as part of the empire; the fate of Hungary was decided by the heroic struggle of the Hungarians; the thrilling incidents of Kossuth's mission by the Turks; the barbarous demand on the Sultan for the surrender of Kossuth; the hesitation of the Divan; its proposal, as the only means of ending the war; Kossuth's prompt and dignified refusal; the temptation; the Sultan's refusal to send his guests at the risk of war; the offer to send the Hungarians to some distant place; the offer of transportation to Kutaya; the offer to send the women and children in Hungary; the offer to surrender the children to the Congress of the United States to be sent to America, putting a government to a vote;—all this, and so many other incidents, are recorded in E. O. S.'s delightful poem.

necessary for checking foreign intervention. He did not complain of Austria; if Hungary, singlehanded, could not resist her oppressor, she had to submit, and not to risk the life and fortune of millions in a struggle without the chance of success. But he complained of Russia interfering in Hungary in aid of Austria, and of the government of England, which did not even protest against the French intervention in favour of the pope, and the Russian interference in favour of Austrian despotism,—nay, which found both those fatal expeditions within the pale of European public law, and not contrary to the interests of England. Non-intervention is the theme of all Kossuth's speeches; all he required for Hungary from the liberal governments of the world was, to let the Hungarians fight their own battles, and to prevent foreign governments from interfering in the struggle.

During his remarkable crusade in America, from December, 1851, to July, 1852, he expounded his doctrine before the Congress of the United States; and the legislatures and inhabitants of about fourteen States received and treated him as the guest of the nation, with the same honours as Lafayette, the hero of the American and French revolutions, when, in 1826, he paid a visit to the country for whose liberty he had, in youth, staked his fortunes and his life. Kossuth's triumphant progress from New York to Louisiana, and back to New England, had, besides many others, one great result, which future historians will better appreciate than the chronicler of our day. He has roused the self-consciousness of the American people. It was not necessary to tell them that they are a great nation, since this is the common boast of every American; but he told them that their power and their importance enable them to take a seat in the great council of nations, and to give up that isolation recommended by the founders of the Transatlantic republic, during the early growth and consolidation of the States. He proclaimed that the time had come, mentioned by Washington in one of his letters, when the United States would be able, in a just cause, to defy all the powers of Europe; and his burning words fell upon a fertile soil. If, in a few years, American vanity should be transformed, and should become American pride, it will be easy to trace such transformation greatly to the impression which Kossuth has left on the American mind.

Returned from the United States, he lived retired in London, avoiding publicity; but he was dragged into public notice once more by the undignified surveillance under which he was kept by the Home Office, at Notting-hill and Alpha-road. Disguised policemen introduced themselves into his house; informers paid by the Austrian embassy tried to bring him before the police courts of London; and the organ of government assailing his character in the most savage way, recalled his name to the memory of the

13, the sympathies of England for and religious liberty in Hungary.

E. O. S. has carried the sketch of ditable manner, with calm impar-

length induced Kossuth once more an English statesman and orator. n predicted the imminent conflict and foretold a European war in con- ot believed at the time, began to be rmed by the progressive consolida- ed a protectorate over the Christian cupied the principalities as a mate- the efforts of European diplomacy, ttled amicably. Turkey declared i spite of Lord Aberdeen's attempts war has been carried on by diplo- ns of the Western alliance, whose ate Russia in Europe, by enlisting assia, and the German powers, so by the hostile attitude of Europe, ngland and France.

governments have evidently been ular movements, by which the war narrow limits of a struggle in the

less as a means of preserving the integrity and independence of the Turkish empire ; for, should her power be patched up by the efforts of England and France, she would become just as encroaching towards Turkey as Russia has been, coveting the Danubian principalities, interfering with the domestic administration of Turkey, and endeavouring to check the development of the Ottoman empire. The independence of Poland and Hungary alone, he asserts, can form an efficient barrier against Russia, shielding Turkey from aggression, and being, at the same time, innocuous to English and French interests. He therefore denounces the policy of our government, not from the refugee point of view, but as opposed, in his judgment, to the real interests of England. He does not claim sympathy for Hungary, but he claims the reconstruction of Poland and of Hungary, as the only means of bringing the present war to a happy issue for England. He does not attack the Austrian alliance for its immorality, but for its insufficiency in the present crisis, because it prevents the allies from taking those measures which would most surely curb the pride and the power of the Czar. When Kossuth began his agitation two or three months since, it was only the novelty of his views which made some impression on the public. Men did not understand why the support of one more ally should not be accepted. The most influential organs of the press, and the most important members of the government had put the case in this form, and there were few who thought that Austria was not ready to join the Western alliance. Prussian duplicity, and the financial embarrassments of Austria, were put forward as the only causes of her protracted hesitation. But whilst Kossuth was continuing his agitation, the plans of Austria became more patent and more suspected. Francis Joseph did not send his troops into Moldo-Wallachia in July, though, by the treaty of the 14th of June, he had bound himself to do so, and though, from that day, his ambassador in Turkey assumed a most overbearing manner, and succeeded in extorting from the Divan a promise of reinstalling the treacherous hospodars of the principalities who had favoured the Russian invasion, and when summoned to appear at the court of their sovereign, had fled to Vienna. Still no rupture has taken place with the Czar, whose ambassador remains at Vienna ; and we are officially told by the Austrian government, that even the occupation of Moldo-Wallachia by her troops will not involve a state of hostility against Russia. Austria, therefore, is only to shield the Russian army in its retreat, to prevent the belligerent parties from meeting, and therefore to enable the Czar to concentrate all his forces in the Crimea. Such a result has already borne out the warnings of Kossuth, who knows sufficiently the weakness of Austria, and therefore is convinced that an Austrian declaration of war against

be soon followed by the triumphant Vienna, rousing Hungary and the not in the interest of liberty, but in aid of Russian aggrandizement

Kossuth began his agitation, in and we showed the danger and almost an empire, by declaring for either in the Turkish war. We then only safe policy for Austria was a he Czar, though always accompanied larations of her desire to join the conduct forces upon her such shuffling behaviour. To rely upon her dangerous both to Turkey and to re force her to declare either for or on would become the signal for an along the banks of the Danube, and speedy settlement of the Oriental been attained in April last, when resistance, has become now impossible of the Cabinet of Vienna. The , to which Kossuth's masterly analysis y of Austria has greatly contributed, asters which can scarcely be avoided s the credulity which has hitherto and thus presented the danger and

with some parts of an article printed in the 'British and Foreign Review,' and an unpublished paper, which was intended as a sequel. These papers, with some additional matter, are here worked up into a continuous whole, which, certainly, to use Mrs. Austin's own words, will 'not be wholly unwelcome to the English public.' The volume is designed to illustrate 'the influence of the social and domestic life of a nation on the great collective life called its history; and on the other hand, the effect of the political character and fortunes of a nation on the lives and characters of individuals.' The period through which the volume extends possesses a more than romantic interest, and the light thrown on its troubled as well as on its brighter features, renders it as instructive as it is pleasing. The author has drawn her elucidations from an endless variety of sources. Skilful use is made of the autobiographies which have recently so multiplied in Germany. A vast range of reading has been laid under tribute, and the whole is presented in a compact and chastened form, which prevents weariness, whilst it ministers largely to a reader's knowledge. We do not accept the volume as a complete historical disquisition or narrative. This is not the character which it assumes. But as a combination of side-lights, skilfully adapted to produce an accurate conception of the period in question, its value is unequalled. We have read it with very sincere gratification, and strongly recommend it to our readers.

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*History of the Ottoman Empire. From the Earliest Period to the Present Time. By William Deans. Fcap. 8vo. pp. 320. London and Edinburgh: Fullarton & Co.*

THIS volume has been prepared to meet the demand which has arisen for information respecting the history and government of Turkey. It is well suited to its purpose, and within narrow limits furnishes much of the knowledge required. A complete history of the empire founded by Othman would occupy many years' labor, and would necessarily extend to many volumes. Mr. Deans' work makes no pretensions to this. It is a condensed history in a form easily accessible. In its compilation, 'the author has consulted those writers whose works have received the sanction of public opinion; and although he has been able only to depict the leading features of Turkish history, he hopes that the work now given to the public will not be uninteresting.' On this point Mr. Deans may rest satisfied. The details which he has furnished cannot be read without deep interest, and they disclose a moral which invests them with permanent value.

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*Notes of a Traveller on the Social and Political State of Switzerland, Italy, and other parts of Europe, during the Present Century. By Samuel Laing, Esq. First Series. London: Longman & Co.*

A BETTER selection for the 'Travellers' Library' could not have been made. Mr. Laing's qualities as a traveller are well known, and his numerous works have attracted towards him no inconsiderable measure of public confidence. We are glad to see his productions issued in a form which renders them generally accessible. The present reprint

VI. of the Messrs. Longman's deservedly  
 ation of this work, Mr. Laing has col-  
 ure historian and philosopher who shall  
 ate the new social elements in Europe  
 overing the ashes of the French Revolu-

### of the Month.

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MUST PREPARE THEMSELVES FOR A  
 NDAY QUESTION. Many circumstances  
 and vague notions will not suffice to  
 roaching. Religious men must think  
 most settled judgments on this subject  
 ice from which their convictions have  
 he severest scrutiny, and must be so  
 y may be prepared at any time, and  
 tify their procedure. The generalities  
 d for thought cannot meet the demand  
 nen turn from such loose talk with com-  
 many advocates of relaxation will be  
 anti-sabbatarian views. We therefore  
 o mature their own convictions by a  
 Sunday question. Let their views be  
 e, and no fear need then be entertained  
 stated. We agree that a man who



ments ever issued by the British legislature. 'The Book of Sports' was issued by James and Charles on the authority of the Crown, but this Report, proceeding from a Committee of the Commons House, contemplates a greater change, and is fraught with more serious peril, than the flagitious proclamation of the Stuarts. The Committee was appointed to report whether any amendment of the law respecting houses of entertainment could be made 'for the better preservation of public morals;' and the best advice they can tender is contained in the following extract from their Report:—

'The system that suffers the singing saloons of Manchester and Liverpool, and Cremorne and the Eagle Tavern Gardens, to be open on the Sunday, and shuts in the face of all but the proprietors, and those who may have free admission, the gardens of the Zoological Society, and the vast and varied school of 'ocular instruction,' provided within the grounds and building of the Crystal Palace, is scarcely consistent. But there are other places of public instruction, the complete closing of which throughout the Sunday seems to your Committee still less excusable. The National Gallery, the British and Geological Museums, the exhibitions at Marlborough and Gore House, and other places of public instruction, are paid for by the nation; and it does not seem to your Committee reasonable that these places should be closed upon the only day that it is possible for the majority of the population to visit them without serious loss.'

Our readers will be surprised to learn that this Committee contained at least one member who might have been expected to sympathize with the religious view of the question. We cannot doubt but that he did so, and shall be glad to learn that Sir George Goodman dissented from the Report before us. Happily this Report is not law, and we have such faith in the religious sentiments of the nation as to feel assured that it never can become such. We admit, with the Committee, that the present system 'is scarcely consistent;' but why on this account adopt the conclusion of the Report? Consistency will be equally maintained by closing the public house, whilst the morals of the community will be vastly advantaged by it. This has been done in Scotland, and the Lord Provost of Edinburgh assures us that a marked improvement has followed. Drunkenness, with its consequent crimes, has greatly diminished. The necessity for a measure of equal stringency in England is too obvious to need enforcement. In Manchester, an investigation has been instituted extending over 1456 spirit vaults, beer, and public houses, and it was found that 212,243 visits were paid them on a single Sunday, of which 22,232 were by children. 'The testimony,' we are informed, 'is universal, that the greatest amount of drinking takes place on Saturday night, and during the hours that the houses are allowed by law to be open on Sunday.' In another part of the Report we are informed 'that there are more persons in the public houses and beer shops of Marylebone during the hours of divine service, on Sunday evening, than there are in all the churches and chapels in the parish.' A large number of publicans are in favor of their houses being closed on Sunday, and many of them have petitioned parliament in support of the measure. In the face, however, of all this, regardless alike of the scruples of religious men,

ing from the present system, the Com-  
mends their being opened on that por-  
most likely to be filled; and they would  
tional sanction to the desecration of the  
old bestir themselves when their legis-  
lative. As to the talk about the moral  
the poorer classes from the Crystals  
tions being opened on Sundays, it is all  
cant in any form, but of all types of  
under a religious form is provocative of

IS AGAIN INTRODUCED ON THE 3RD BY  
was the House going into Committee  
Consolidated Fund Charges Bill, and  
or submitted the question was an addi-  
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The bill is a good one, and is regarded  
arty. It was therefore impolitic, to say  
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e feeling of many who would otherwise  
previously divided the House without  
he advantage of that division when it  
d be abandoned by the government if  
carried. From the moment this was  
ed his course. Notice of a substantive  
led with the case than the course which  
ing the bill, many members, as hostile  
Speaker himself, voted with the

far from satisfactory, has points of strong interest, and the future historian will recur to it, as illustrating some momentous principles intimately connected with our constitutional progress. 'It found the House of Commons high in the confidence of the country; it leaves it shaken in public estimation, and justly diffident of its power to execute the functions it has undertaken. Our government has suffered in character, and no one seems to have gained by its loss. Both parties are perceptibly weaker, and the plot of the political drama seems as far from its catastrophe as ever.'

We need not recapitulate our monthly summaries to prove that the prestige of the session rests with the dissenters. 'The government has failed; the opposition has failed; the Protestants have failed; the Catholics have failed. It is the one standing consolation of an unsuccessful opposition, to exult over the annual catalogue of abandoned measures; but this year the ministerial sacrifices have been so severe as to have left little but office to lose. Lord John's proverbial 'tact' has given the Jews a defeat in the House of Commons. His Reform Bill fell flat upon the country; and the defeat of the Scotch Education Bill may not improbably mark the commencement of a new policy of concession to the voluntaries.

The ministry have lost ground sensibly. But their successors are not looked for in the opposition benches. Their occupants have neither opposed nor asserted a policy; their attack has been directed against the measures of finance, and the conduct of the war. In all the discussions on the first, they have been ignominiously defeated; while, on the second, they have exhibited too obvious a dependence upon the chapter of accidents—scraping together a from-hand-to-mouth existence out of the misquotations of debate—to carry with them the sympathies of the country. Their leader has suffered in public estimation, and they have suffered in the person of their leader. All look with eagerness to the sentiments, and even the silence, of a man who has proved himself able to guide discussion into the regions of high policy; but no one knows, or cares to know, of his utterances when he has shown himself still more willing to sweep up the mere scavengery of debate. 'The government have lost nothing by the opposition: it is not uncommon to hear the opinion expressed, that they have rather gained. The fact that the leading members of the late government were not admitted, along with some of their subordinates, into the present ministry, has certainly placed the coalition before the country with an appearance of distinctive policy which their measures have not sustained. This is not satisfactory. If Lord Derby's was a ministry upon sufferance, Lord Aberdeen's should not be a government upon false pretences.

Descending to the subdivisions of party, the contest between the Protestants *par excellence* and the Roman Catholics, which has occupied much of the session, has resulted nearly in a drawn battle; with this advantage, perhaps, to the former, that they have gained points if they have not advanced principles. The Catholics have entirely failed in their endeavour, willing as the government notoriously was to aid them, to obtain a share in the privileges accorded to the State Church.



istribution of the Irish Church Revenues; while Mr. Spooner's vigilance defeated to Mr. Lucas, in regard to prison, chaplain to abolish ministers' money nearly a larger instalment than he had offered, had it been undertaken later. It

session in which the dissenting organization, consequently, it did not command church-rate and University successes.

led by Mr. Spooner, Mr. Whiteside, and of direct attack, and has unquestionably

has been greatly accelerated, and if others have been defeated, their opponents of their defence. The House is amply

sistance when the issues raised at each is no tolerance for repeated divisions and

pinnon has been already distinctly proposed to consume time. A comparison of

isters' Money bill with the six divisions

trate our meaning. Many who opposed

action, voted with him on all the motion. John Young hardly obtained one dissent of his bill.

tive probabilities of success in another

pions we have named, we apprehend no the sense of the House, and certainly no

would hesitate to give the precedence of the numerical amount of his



events of the session, but not as a national endowment of popery, but as the main outwork of the Protestant establishment. It will carry with it the Irish *regium donum*; and the destruction of the two will render the longer continuance of the Irish church on anything like its present footing well nigh impossible. Once touched, and the rest is a question of time.

'The separation of church and state,' said Lord Winchelsea, 'has begun already.' Yet a liberal cabinet has been constructed, with the foreknowledge of the results of the census, in which it was thought a safe basis to ignore the dissenting element in its calculations of future policy. The basis was even assented to generally, after Mr. Mann's report had been published. Last February, who believed that a Church-rate abolition bill would be carried to a second reading, by a private member, against the government, and would only be lost at that step by the invincible disbelief of a few of its undoubted friends of the possibility of success? Who, in March, supposed that Mr. Heywood's clauses in the Oxford bill would receive any other than a decorous extinction? Who, in June, believed that the Lords would pass them with scarcely a division? Forming the most sober estimate, we have done much—too much for things to remain as they are. At the moment of Mr. Heywood's success, a prevailing 'liberal' opinion was expressed as being one of 'astonishment and dislike.' We believe this largely. Men of this class find themselves in presence of a wholly new power. They know not whereto it will grow, save that it bodes no good to institutions which they value mainly for having kept it at bay so long. They have abstained doggedly from aiding in its late progress; they will, if they can, now resist its further extension, and return it to its former inefficiency. To keep what they have gained, the dissenters have still much more to do.

THE PROGRESS OF THE WAR, THOUGH UNSATISFACTORY TO MANY, IS NOT WANTING IN INTEREST. The Russians have been compelled to evacuate the Principalities, and Austrian troops have taken their place. We do not regard this with much pleasure. As intimated in another place, it will enable the Czar to concentrate his troops on the defence of the Crimea, and may, therefore, aid the policy of Russia rather than of Turkey. We should like to know what the Turkish government thinks of the step. We do not refer to its public and official acts. Foreign influence may dictate these, but we have so settled a mistrust of Austria, her relation to the Czar is so full of suspicion, and her past course towards Turkey has been so hostile, that we regard her entrance on the Principalities as fraught with future perplexity and danger. One thing, however, is obvious. The Russian army has been defeated by the Sultan's troops. Again and again the fortune of war has been tried, and in every instance the result has been disastrous to the Russians. They have therefore relinquished the Principalities from a sheer impossibility of retaining them. The affectation of deference for Austria is too obvious to be mistaken. The language of the Czar has become less imperious and haughty, but his untruthfulness is as conspicuous as ever. Notes have been exchanged between the courts of Vienna, Paris, and London, the tenor of which



ches of the French minister, M. Drouin  
reign Secretary. The import of these  
tions are of secondary moment. The  
at the existence of Turkey cannot be  
Russia and the Porte be re-established

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ntinued, and the privileges secured to  
e placed under the collective guarantee

f the Danube, at its mouths, be freed

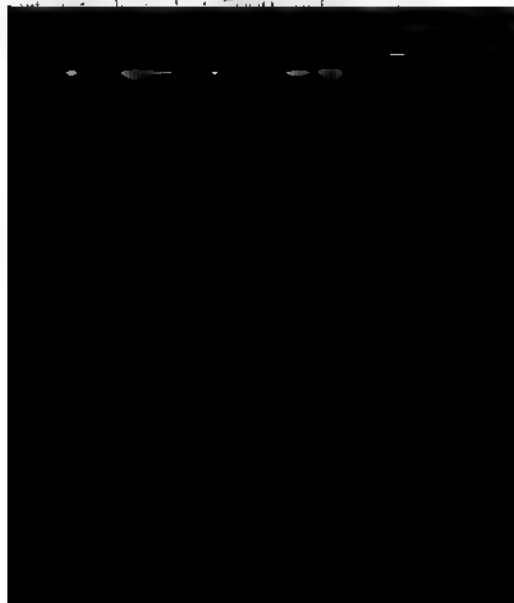
c 13th of July, 1841, be revised in the  
r of Europe.

m to the official protectorate of the  
be given up.'

thus clearly defined, so far as stat -  
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may be in error, but as yet we do not  
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had done the same.

de armament is preparing. Its destina-  
nd before this it has probably arrived at

Its departure has been retarded by  
nd especially by that terrible scourge  
out with fearful violence, and  
out with fearful violence, and



Bomarsund, with very little loss of life. Two thousand Russian soldiers have been taken captives, and the independence of the group of islands has been proclaimed. This event is, on many accounts, of considerable importance. 'It has entirely destroyed,' writes an eye-witness, 'the illusion about granite walls being impregnable; for, though the fort looked most solid and unapproachable, a few hours' firing completed its destruction.' The experience of the English troops in attacking Fort Hottich was the same. 'The large blocks of granite which formed the face of the fort, and in appearance offered an immense resistance, fell out in masses; and the rubble with which the wall was filled tumbled out in heaps.' There is no reason to suppose that the materials employed in the construction of the fortifications of Cronstadt and Sebastopol are different from those used in the Aland Isles, and our commanders may, therefore, probably be encouraged to try their metal against the former.

But, apart from this, the surrender of Bomarsund will probably have much influence in determining the policy of Sweden. The fort of Bomarsund was only about twenty-five miles distant from the Swedish coast, and it is not, therefore, surprising that the Court of Stockholm should have hesitated to commit itself with so formidable a demonstration of Russian power in its immediate neighbourhood. The case, however, is now altered; and we are informed that the French general, with Mr. Grey, Secretary of the English Legation, proceeded immediately to Stockholm, with a view, it is supposed, of negotiating an alliance with the Swedish government.

The special importance of this event, however, is the proof it affords of the resolve of the Western powers to proceed with greater activity and determination. In proclaiming the Aland Islands independent, under the protection of England and France, they have fairly thrown away the scabbard, and we trust there will be no relents or looking back. The season for military operations is, indeed, far advanced, but much may yet be done to cripple the resources and humble the pride of the Czar before the troops retire to winter quarters. The more prompt and decided our measures, the speedier the relief we shall obtain from the evils and sacrifices of war.

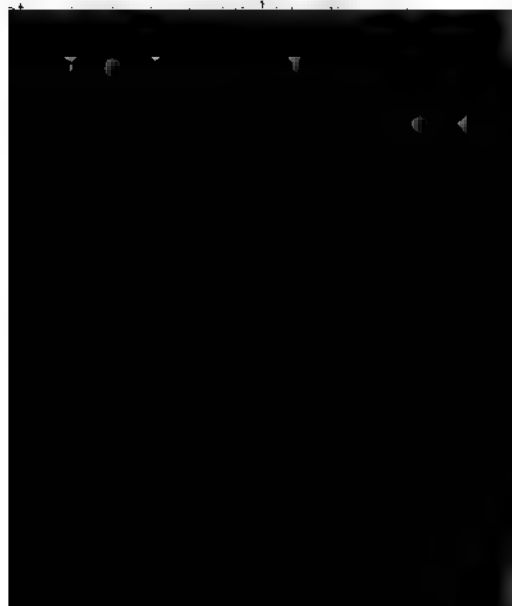
**THE SPANISH REVOLUTION HAS PROCEEDED BETTER THAN WE ANTICIPATED.** From former experience, we feared that it would result in a mere change of ministry. The character of General O'Donnell did not inspire us with confidence, whilst the notorious corruption and selfishness of the leading politicians of Spain led us to regard the movement with other than sanguine expectation. Our hopes have been so frequently disappointed in the peninsula; cliqueship is so predominant there; political wisdom and genuine patriotism are so little known, that we had serious misgivings when intelligence first reached us of the military insurrection of O'Donnell. Happily, however, events have taken a favorable turn. The influence of General Dulce has been beneficially exerted; and the popular element forced into the movement has at length called out **Espartero**, in whose integrity and clear-sightedness we have more confidence than in any other Spaniard of the day. The Spanish people





There is more right-mindedness and with their statesmen. As soon, therefore, constitutional principles, the response. The people cared little about a mere seen faction succeed to faction without dyes, and were consequently indifferent they saw that it afforded an opportunity rights, by restoring the political been deprived. Espartero is now free. He is deficient in determination and attachment to constitutional freedom. is at length determined by the publishing of the Cortes. Until this dignity existed. Its publication, however, of a revolution what might otherwise isters. The decree enacts,—‘1. That th the character of constituent, and (Chamber of Deputies), shall meet number of the present year. 2. That y 85,000 souls. 3. That the elections, re law of 20th July, 1837, but with all not be any substitutes—that the at they shall only last three instead ber of deputies will be 349.’ We are

Spanish people have required on the e Queen Christina should be compelled a portion of the wealth of which she times of the Queen Mother are at the



## EDITORIAL POSTSCRIPT.

MANY of our readers are probably aware that a change is contemplated in the editorship of our journal. This step has resulted from the pressure of other engagements, which compels one of the present editors to relinquish the post which he has occupied since 1836; and his associate, between whom and himself the most cordial co-operation has uniformly existed, retires with him. Arrangements have been made for the future conduct of the 'Eclectic' which cannot fail to be satisfactory to the friends of pure literature, scriptural voluntarism, and evangelical Christianity. This arrangement, however, will not take effect until January, 1855. We are not at liberty at present to name the individual on whom the editorship will then devolve. We should gladly do so, and are assured that all our readers would heartily concur in the propriety of the selection. In the interim, we shall continue to discharge the duties of the editorship as heretofore, in doing which additional stimulus will be derived from a consideration of the high talents and well-merited reputation of the gentleman to whom the journal will then be transferred.

The proprietorship of the work continues unchanged, and no expenditure will be spared which may be needed to maintain and greatly to extend its usefulness.

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Literary Intelligence.

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*Just Published.*

Poems by Matthew Arnold. Second Edition.

The Wife's Manual; or, Prayers, Thoughts, and Songs on Several Occasions of a Matron's Life. By the Rev. W. Calvert, M.A.

Report of Twenty-one Years' Experience of the Dick Bequest for Elevating the Character and Position of the Parochial Schools and Schoolmasters in the Counties of Aberdeen, Banff, and Moray. Embracing an Exposition of the Design and Operation of the Parish School. Presented to the Trustees by Allan Menzies.

A Yacht Voyage to Iceland in 1853.

My Friends and Acquaintances. Being Memorials, Mind-Portraits, and Personal Recollections of Deceased Celebrities of the Nineteenth Century. With Selections from their Unpublished Letters. By P. G. Patmore. Three Vols.

Chapman's Library for the People. Classical Instruction; its Use and Abuse. Reprinted from the 'Westminster Review' for October, 1853.

History of England from the Peace of Utrecht to the Peace of Versailles, 1713-1763. By Lord Mahon. Vol. VII.

Final Discourses at Argyle Chapel, Bath. By the late Rev. William Jay.

A Treatise on Relics. By John Calvin. Newly Translated from the French Original. With an Introductory Dissertation on the Miraculous Images, as well as other Superstitions of the Roman Catholic and Russo-Greek Churches.

THE

## : Review.

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BER, 1854.

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*and Gay, from Works Published and  
e Quincey. Volumes I., II., and III.  
Edinburgh. Hogg.*

· years since De Quincey was last  
canwhile, his fame has been stead-  
about a year ago, the enterprising  
t the head of this article, started a  
n of his writings, revised by himself.  
ie before us. The issue has, we  
ssful ; and we propose to found on



*heart* which constitutes one-half of the genial nature and, surely, he who wrote the first part of 'Murder considered as one of the Fine Arts,' is not without a large portion of the *imagination* which constitutes the other. If genius be defined by originality of thought and style, we challenge this for De Quincey to a degree as large, perhaps, as appertains to any man of the age connected with, and, in some respects, less than some of the ancients: he is no more an imitator of theirs than Vesuvius is of *always* excited Etna. If genius be defined to be a combination of *passion* and constructive power, then, even *imagination* and Raphael maintain De Quincey's claim to its possession. portions of these writings, especially his '*Suspiria de Profundis*,' seduced by the words passion as of imagination; and what more exact, and enabling us construction of some of his dreams, and of *all* and powers are The constructive power discovered in them mind his errors and circumstances, and had it been attended by a *style* he is entitled reared the shapeliest and largest fabrics of intellect writes so grace- Or if genius be identified with growth, and if they united to a most wonderful, which has taken place under it to a will, more marvellous above that of most men must be De Quincey's genius which has grown under a self-imposed pressure as great as though a tree were to surmount the weight of the Sphinx, or of the Pyramid of Cheops! Atticus, in his usual captious spirit (certainly, he has salt enough in his composition, although not that Attic salt you expect from his *nom de plume*, but a salt at once acrid and putrid, for salt *can* lose its savour), gifts him only with the dialectic power, and denies that he has ever cultivated any other, and even that very imperfectly. We wish we could believe that this was in any degree the result of ignorance. We thought that the whole literary world was acquainted with the facts that De Quincey, at eleven, was a first-rate Latin scholar, that at fifteen he could talk Greek as fluently as English; that he spent several entire years of studious solitude in mastering Kant, as the key to all modern transcendental philosophy; Plato, as the key to all the ancient thinkers; and Ricardo, as the master of politico-economical science; that he is a profound German scholar; deeply read in history; intimately acquainted with the facts, as well as principles, of science, and no less so with the grandest problems of theology; and that in his '*Templar's Dialogues*,' and '*Logic of Political Economy*,' not to speak of his unfinished and unpublished work on metaphysics, he has discovered an intellect of the deepest perspicacity, as well as of the most thorough logical training; and yet, in the face of all this, comes forward an anonymous writer, and accuses him, forsooth, of partial and shallow culture! The same sapient author chooses to call De

pared to Professor Wilson! We thought himself a dwarf when and if the comparison were to tistic instinct, extent of culture, was right in so thinking. He is nense deal of nothing, and with which we are not prepared alto-irst, in De Quincey's case, from power is carried, reminds you 'calling the things that be not, ondly, coexists with the capacity lest and deepest of themes when t proves, indeed, the magical and him, that he can, at one time, other, wreath rosaries of suns. als, is to dwell long enough upon pleasing task of considering the

o constitute an irregular autobio- ne charm of De Quincey's writings. self. Even as in dreams, we become e, and pass with the swiftness of hifting adventures, and, however they never leave us behind: s, ellous magician. He is everyw

autobiography of a pure and passionless spirit, of a holy and happy angel, would be an insipid affair. It would possess little to commend it to the hearts of men. There must be vicissitude, anxiety, humanity, even folly and sin, united with moral resistance and virtue, great powers struggling with great difficulties of some kind, ere you can listen with an entire surrender of your spirit to a man speaking of himself. We find that the great epic poets have availed themselves of the intenser interest ~~always created~~ by the autobiographical form of narrative; and thus the tales told by Ulysses in the 'Odyssey,' Eneas in the 'Æneid,' and Raphael in the 'Paradise Lost,' are among the noblest portions of these three poems. Nothing like the position expressed by the words *quorum magna pars fui*, for rivetting attention and enabling us to realize adventure. Now, De Quincey's nature and powers are so peculiar, his history has been so diversified, and his errors and sufferings have been so considerable, that we feel he is entitled always to use the first person, and that he never writes so gracefully as when he does. A brain of such potency united to a bodily presence so 'weak and contemptible,' and to a will weaker still—an intellect so subtle, connected with an imagination so grand and massive—a temper so gentle and woman-like coupled with so much quick and searching misery—a mind so splendid, and yet which has always shone through clouds, and sometimes been swathed in the 'dunest smoke of hell'—the union of powers so commanding, so varied, and so highly cultivated, and of abject slavery to one unhappy habit—such are some of the contradictory materials out of which De Quincey has piled up his graven image of himself, an image resembling somewhat that which appeared to Nebuchadnezzar in dream—its head of gold, breast of silver, legs of brass, and feet of iron, mingled with miry clay.

The egotism, even of some truly good writers, is wearisome, if not disgusting. We think every one must feel in reading Hugh Miller's otherwise admirable 'School-days,' that he dwells far too much on himself, and magnifies many trifling and non-representative circumstances into undue importance. Some other recent publications remind you of the poor and personal correspondence of a vain amateur in authorship which had accidentally got into print, so silly and sickening are the sameness and personality of their twaddle. De Quincey, on the other hand, very seldom perpetrates anything of this kind—and his gossip has not a particle of petty impertinence.

He begins the first volume by some magnificent sketches of his childhood, which originally appeared under the title of 'Suspiria de Profundis.' His picture of his feelings upon occasion

ime in pathos as anything we  
which will be new to some, at

th, whilst the sweet temple of her  
scrutiny, I formed my own scheme  
the world would I have made this  
to accompany me. I had never  
of 'sentimental,' nor dreamed of  
in a child, hates the light, and  
se was large enough to have two  
new that about mid-day, when all  
d at one o'clock), I could steal up  
it was about an hour after high-  
oor; it was locked, but the key was  
the door so softly, that although  
d through all the storeys, no echo  
urning round, I sought my sister's  
d, and the back was now turned  
eyes but one large window, wide  
summer at mid-day was showering  
eather was dry, the sky was cloud-  
ress types of infinity; and it was  
or heart to conceive any symbols  
y of life.

urned round to the corpse. There  
re the angel face; and as people  
e that no features had suffered any  
ead, indeed — the serene and noble  
ut the frozen eyelids, the darkness  
hem, the marble lips, the stiffening  
ating the supplications of closing  
r life? Had it been so, wherefore  
lips with tears and never-ending





which ran up for ever. I, in spirit, rose as if on billows that also ran up the shaft for ever; and the billows seemed to pursue the throne of God; but *that* also ran before us, and fled away continually. The flight and the pursuit seemed to go on for ever and ever. Frost gathering frost, some Sarsar wind of death seemed to repel me; some mighty relation between God and death, dimly struggled to evolve itself from the dreadful antagonism between them; shadowy meanings even yet continue to exercise and torment in dreams, the deciphering oracle within me. I slept—for how long I cannot say—slowly I recovered my self-possession; and when I awoke, I found myself standing, as before, close to my sister's bed.

'I have reason to believe that a ~~very~~ long interval elapsed during this wandering or suspension of my perfect mind. When I returned to myself, there was a foot (or I fancied so) on the stairs. I was alarmed, for if anybody had detected me, means would have been taken to prevent my coming again. Hastily, therefore, I kissed the lips that I should kiss no more, and ~~shunk~~ like a guilty thing with stealthy steps from the room. Thus perished the vision, loveliest amongst all the shows which earth has revealed to me; thus mutilated was the parting, which should have lasted for ever; tainted thus with fear was that farewell, sacred to love and grief, to perfect love, and to grief that could not be healed.'—Vol. i. pp. 15-18.

What a boy he must have been, who, at six years could dream such a dream, and entertain the profound thoughts and emotions, from which only such a dream could have sprung! For we are assuming that Mr. De Quincey is here faithfully reproducing the experiences of his childhood, only so far coloured by memory, as its 'holier day' colours all the past. It is a dream redolent of those strange dreams of childhood, which often bathe the soul either with a bliss or a woe unspeakable, and partaking of the infinite. If there be no joys like those of boyhood, so neither are there any agonies, or any remorse. We remember returning to our father's house, after playing truant for a day or two from school (it was the first and last time), with emotions of horror, remorse, and apprehension, which we dare not attempt to describe, and the memory of which has often passed, like a flush of mortal agony, across our minds since. The heart of the child is not that shallow thing which many dream. Nor are its tears always, as Gray supposes, forgot as soon as shed. Cowper himself is a striking instance to the contrary. His brutal usage by the boy who tormented him, shot a barbed arrow into his side, which, notwithstanding all the more terrible calamities which befel him in after life, continued to be felt to the very close. 'The child is father of the man.' And in this sad, sublime dream of De Quincey's by his sister's deathbed, may be read an augury of his after life, which has been one long

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How grand its effect in Milton's  
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*me of Demogorgon.'*

a comes down over the Valley of  
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athomless gloom, which covers the  
s vision, where the curtain *becomes*  
no canvas could bear! How well



infidelities, lost caste, eloped with *two* brothers, whom she afterwards was induced to prosecute for abduction and rape, wrote a book which Wordsworth praised, and was last heard of rusticated, and, it was hoped, reforming in a country clergyman's house. This chapter might perhaps have been spared, yet as the species of 'leopardesses' to which this lady belonged is not entirely extinct, we are thankful to Mr. De Quincey for whatever good he may do to them, or to their votaries, by this exposition of the life and adventures of 'Rachael Frances Antonina Dashwood Lee,' who so heroically attempted to 'dance, sing, act, and talk' down the Christian religion !

In the course of this paper, De Quincey introduces the subject of Swedenborgianism, a subject on which his mind has undergone a great change. When he first alluded, some fifteen years ago, to it in 'Tait's Magazine,' he spoke of it with disgust and aversion, as a kind of hybrid begot between spiritual madness and sensual nightmare ; in the paper before us, he treats it with respect and deference. We quarrel not with him for this change, but we think he might have given other reasons for it besides the favourable impression which Cambridge it seems has recently formed of Swedenborg, and the fact that Emerson (a calumniator of Jesus Christ) ranks him in his 'inner consistory of intellectual potentates.' Why does De Quincey, so much better qualified than any man either in Cambridge or America to form an independent judgment on such a subject, not form and express it ? That Swedenborg had profound glimpses of truth is evident, but it is curious how his theory of things has become a quarry open alike to the enemies and the friends of Christianity, and seems, on the whole, to ignore the *facts* of a religion which came in 'signs, and wonders, and mighty power,' and to dwindle it away into a system of mere shadows and symbols.

In the next chapter, we find him fairly established in a school at Bath, and straightway, as usual with him, all the great public events and characters of the day begin to revolve around that school, like the heavens in the vortices of Ptolemy turning round this foot's-breadth of earth. How—by what queerest of 'nexus,' De Quincey contrives to link to himself and his school Sir Michael Seymour, Sir Sidney Smith, Lord Cochrane, and Sir Horatio Nelson, those who read the paper will 'understand, if they read it with attention.' In the sixth chapter, he 'enters the world,' goes to the queen's villa at Frogmore, and has a brief interview with poor old George III. The recollection of this sets him off at a hand-gallop to France, Louis XV., Madame De Campan, Galerius, Milton's 'Paradise Regained,' ere he gets the length of the king, who met him one day in the garden, and asked him some questions about his French-seeming name, which, with the

artist than the creator, more attentive to the expression than to the conception of his dreams; and greatly yields, we think, to Jean Paul, and also to Thomas Aird in his 'Devil's Dream on Mount Acksbeck,' in profusion of dream-incident, in daring force of dream-like imagination, in those jet-black ornaments of expression, glittering with coal-dark lustre and impenetrability, which are so appropriate to be hung about the necks of dreams; and above all in the proper disposition of dream-drapery, and the proper management of dream-light. De Quincey uses the light of twilight with a young crescent; Jean Paul and Aird employ the light of midnight with a waning moon shining down on sleeping men and waking ghosts.

From his reminiscences of childhood he passes to describe his entrance into the world of boyish strife, to give a portrait of his brother, who appears to have been of an idiosyncrasy as marked, although entirely different from his own, and to gossip in his usual learned, discursive, and digressive style, upon a hundred subjects, which are somehow brought in to circle round his story—such as Lord Monboddo, Manchester, Mycenæ, Byron, Hood, Aladdin's wonderful lamp, the 'Agamemnon' of Æschylus, the 'Struldbrugs' of Swift, and the Cagots of the Pyrenees. As usual, he abounds in notes, by which, as by successive pulls of the door-bell, he drags you down from communion with interesting topics, to meet, sooth to say, often with very indifferent company. In the fourth chapter he introduces a striking character,—a female infidel—a Mrs. Lee. This person, if you believe her biographer, must have been another Mary Wolstonecroft; like her, beautiful as a 'young leopardess;' like her, not only *cracked* but *riven*, both in character and in mind; like her, excessively brilliant in conversation; like her, possessed of much and varied knowledge; and like her, animated by an insane and sleepless hatred to Christianity. We cannot but think, however, that Mr. De Quincey has somewhat exaggerated the powers and the beauty of this 'magnificent witch.' It is clear to us that he had looked at her as boys are wont to do towards beautiful ladies older and superior to themselves, through a dazzling mist, compounded of admiration, terror, wonder, and desire. We have little doubt from the tenour of her history, that she was a mere showy strumpet, resembling rather Lady Hamilton than Mary Wolstonecroft, who was a sincere, although misled, woman of genius. 'Rachael Frances Antonina Dashwood Lee' (what reader does not instantly remember the immortal Miss Wilhelmina Carolina Amelia Skeggs?) parted from her husband, who gave her a separate establishment in London, launched out into the follies of the town, diversified a light career of life by loud-mouthed proclamations in every company of her impudent

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but partly established in a school

answers, he has carefully particularized. And then he breaks away into a panegyric of the worthy farmer-king, and into an account of his early passion for Lady Sarah Lennox, which is very eloquent, and which he closes by the assertion, that no nature can entertain a profound affection without being a profound nature, which sounds as like a truism, as though we should assert that nothing less than a gallon measure can hold a gallon, or that an ocean requires an ocean channel.

In the next chapter, after having 'entered the world,' he describes his entrance into London, as if it were a larger world. He labours for a season in search of a word vast enough to express his notion of the metropolis, and at last calls it the 'Nation of London.' His description of his first entrance into it is very striking. *Now*, the rapidity with which you are whirled into a corner of the mighty city, probably at night, takes away almost wholly the feeling of grandeur from a first entrance. There is no preparation, no gradation, no scale, no growing sense of a Mahlstrom becoming nearer, and yet more near, till at last, as an inverted climax to a long series of feelings, you feel yourself in the centre of its awful depths. It is the difference between entering a palace by a side door, and being shown in through gate after gate, and room after room, till you find yourself in its glorious groin. It was otherwise in De Quincey's early days; let us hear his sensations recorded in the following passage, which we might almost call 'The Approach to London, a Poem :—

'It was a most heavenly day in May of the year when I first beheld and first entered this mighty wilderness, the city, no, not the city, but the nation of London. Often since then, at distances of two and three hundred miles or more from the colossal emporium of men, wealth, arts, and intellectual power, have I felt the sublime expression of her enormous magnitude in one simple form of ordinary occurrence—viz., in the vast droves of cattle, suppose upon the great northern roads, all with their heads directed to London, and expounding the size of the attracting body together with the force of its attractive power, by the never-ending succession of these droves, and the remoteness from the capital of the lines upon which they were moving. A suction so powerful, felt along radii so vast, and a consciousness at the same time, that upon other radii still more vast, both by land and by sea, the same suction is operating night and day, summer and winter, and hurrying for ever into one centre the infinite means needed for her infinite purposes, and the endless tributes to the skill or the luxury of her endless population, crowds the imagination with a pomp to which there is nothing corresponding upon this planet, either among the things that have been, or the things that are. Or, if any exception there is, it must be sought in Ancient Rome. We, upon this occasion, were in an open carriage, and chiefly to avoid the dust, we approached London by rural lanes, or along by-roads, quiet and shady, collateral to the

proach we missed some features of the common approaches along a main highway, the uproar, the tumult and the agitation thicken throughout the last dozen miles. Already, at forty miles distance, the dim presentiment of some vast object, like a misgiving, this blind sympathy, some vast magnetic range of influence, you know not how. Hanging horses, Barnet, on the north, no longer think of naming the next up, 'Horses to London,'—that would be a brood over all minds, making it a destination. Launched upon this feel yourself entering the stream as it is; and the stream at last becomes the current by the Latin word *trepidatio* filled with panic, it belongs as much to a coming battle as of a coming flight, to a massacre; agitation is the nearest increases both audibly and visibly at one may suppose the roar of Niagara to grow upon the senses in the last ten miles in its favour, until at length it is other sounds whatsoever; finally for the suburbs, a last great sign and augury as to the coming Metropolis, forces the growing sense of his own insignificance, you yourself, horses, carriage, attention, and, perhaps, even with you. But after passing the final position, for the latter ten or twelve miles, no longer noticed, nobody sees you, is you; you do not even regard your





temple.' We have often made a similar contrast between different parts of Scottish scenery. In those regions, where the mountain barriers begin, as at Comrie, Dunkeld, Inverary, and the Trossachs, the flat-a-la shape prevails, the mountains rise from the plains at sharp strong angles, as if just heaving up from below, and hence arises much of the boldness and grandeur of the scenery. Further inward, except where there are lakes and friths, the glens are narrow, and the mountains, huddled together, lose very much of their outstanding distinctness and commanding dignity. Some of our Scottish plains have been compared to 'barren mountains *rolled flat*;' but others, especially on the borders of the Highlands, are not excelled, even in Cumberland, for fertility and beauty. In Ireland, De Quincey meets with many celebrated characters, and sees some public shows, such as the installation of the Knights of Saint Patrick, and the ratification in the Irish House of Lords of the union between Great Britain and Ireland, both which he describes with his usual pomp and power. The Irish rebellion, too, broke out as if for his express accommodation, and he devotes two long chapters to an account of its principal incidents. From Ireland he returns home, and gives, in a lively chapter, entitled 'travelling,' a curious account of the modes of travelling in his young days, as contrasted with those of the present. Then men moved to and fro as if they were all Methuselahs—now we have become so intensely conscious of the uncertainty and shortness of life that we husband every moment, and have exchanged creeping for flying. This chapter is a proof that the charges of Atticus have a little foundation in fact. He here certainly makes the most of a very commonplace journey, and you are reminded of the famous travels of Will Marvel, in the 'Idler.' In chapter 12 he tells a strange series of adventures of one of his brothers, whose *sobriquet* was Pink, which, although a little over-circumstantial in the narrative, as well as sufficiently rambling, will well repay perusal.

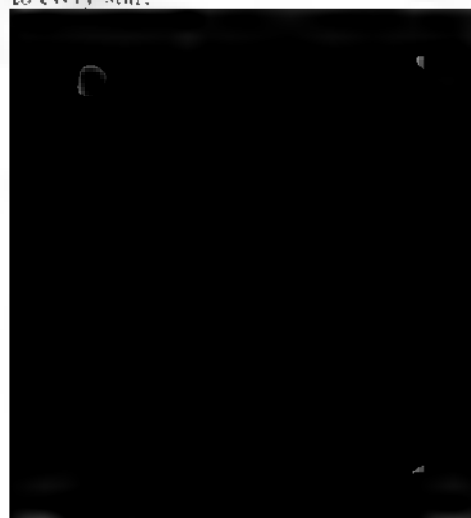
The last chapter of the volume is entitled 'Premature Manhood,' and describes with much force the remarkable processes which were hurrying on his mind toward the precipices over which he has since fallen. He had been a child—he never became a boy—but passed without any intermediate stage into a kind of monstrous and hydro-cephalic manhood.

In his second volume, he continues to follow the course of his own career, which becomes deeper in the channel of its interest as it runs through 'rocky Cumberland,' and reflects the faces and forms of the immortals who then resided there. His sketches of Wordsworth, Coleridge, and Southey, are all intensely interesting, partly from the great interest of the subjects, and partly from

#### INCEY'S WORKS.

ng. De Quincey's feelings towards  
of a composite order. Wordsworth  
red, and did not love; Coleridge he  
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rmixed with his criticisms and anec-  
e interposed fine sketches of the lake  
its Helvellyn, Skiddaws, and Gras-  
tarns, and *forces*, was as familiar to  
few have been such determined night-  
nas De Quincey. Wordsworth speaks

to every star.



the next morning comes. So there are souls of a timid yet divinely-gifted order, which expand their fairest buds to the stars, and shrink and shrivel up whenever the day dawns. And such a soul is that of the English Opium Eater.

In his third volume, the author ceases, in some measure, to be his own biographer, and enters upon general themes. He tells, in one chapter, the very exciting but somewhat apocryphal-looking story of the 'Military Nun of Spain.' In another, he translates from a German author a narrative of the 'Last Days of Kant.' How we should have preferred to this, interesting as it is, a book, or series of articles, from his own pen, on the life, the times, and the philosophy of that great old Teuton! His paper on Nichol's 'Astronomy' is hardly worthy, either of the author, or of the subject. De Quincey is sometimes very successful in his humour, but not in the present case. When gay, he always reminds you of the elephant dancing a slow dance on the greensward. But in the first part of this paper, it is as if the same animal were trying to perform on the tight-rope, and instead of laughing with, you are tempted to laugh at him. His 'Joan of Arc' is a strain of a loftier mood, and rises to the dignity and power of that highest kind of history which verges on and over the limit of poetry. De Quincey, indeed, we have often pronounced to be, since Tacitus, *potentially* the greatest of history writers. He is as eloquent, as epic, as impassioned in his nobler narrative as Carlyle, and he is far more dignified, less melodramatic, and purer in style. The other papers on 'Roman Dinners,' 'Modern Superstition,' &c., are slighter in build, but exceedingly amusing, learned, and rising in parts to that grave grandeur in which his genius displays itself to most advantage.

In the papers of some of his recent critics, much is said of the 'ease of De Quincey's style.' If this mean that his style is easily read, and that its transitions *seem* quiet and quick, it is in general true; but if it mean that it is a style which costs the author little, it is a great mistake. We have seen his MS. again and again, and we never saw writing so frequently *interlined*. Almost every word had its double-ganger, or duplicate above it. He is, in fact, the most fastidious and laborious of writers, although he makes his art conceal his art, and his labour his labour. It is partly owing to this, and partly to his advanced age and numerous infirmities, that the volumes of this admirable edition have been progressing so slowly, and at such uncertain intervals of time. We look forward with keen expectation to the remaining volumes. Many of the very best of his writings remain to be collected. There are those three wondrous chapters in the 'Suspiria,'—the 'Palimpsest,' the 'Three Ladies of Sorrow,' and 'Savannah La Mar.' There are his 'Templar's Dialogues.' There

There is his 'Vision of Sudden  
 ie.' There is his paper on 'The  
 are his reviews of Schlosser, and  
 ts, and Hazlitt, which appeared  
 ilfillan's 'First Gallery,' in 'Tait's  
 nslations from Jean Paul Richter.  
 eloquent account of the 'Retreat  
 ublished in 'Blackwood,' for July,  
 e a hundred others, papers on  
 oman History,' on the 'Essenes' on  
 erence to National and Social Pro-  
 re,' all of them teeming with pro-

When completed, the collection  
 ntary revelation of the man; but  
 constitute the most valuable and  
 ers, which had originally appeared  
 ad in the entire world of literature.

*lic Church, with a General Introduc-*  
 By Philip Schaff, Professor in the  
 Mercersburg. Two Volumes. 8vo.  
 burgh: T. & T. Clark. 1854.

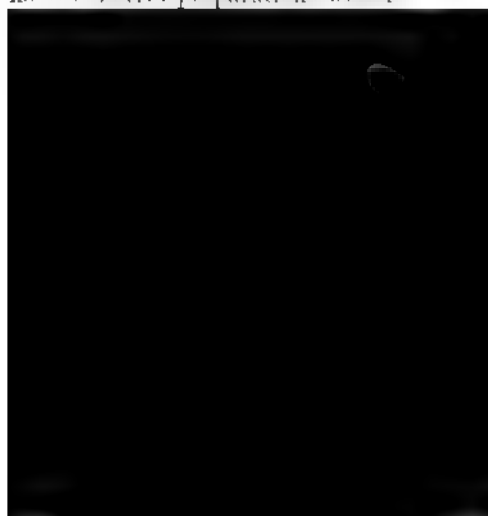
*St. Augustine. A Historical Sketch*  
 don: Samuel Bagster & Sons, 1851

on the Apostolic Church was duly  
 urance in German.\* To recur to



from being the most neglected portion of the New Testament, was daily attracting more and more the theological intellect of Europe, no insignificant prognostic in this eventide of a setting age, that a better day was about to dawn. The reformation of the *religion* of Christendom was brought about by going back to the doctrinal standard contained in the revelation of Jesus Christ; and it is vain to expect the advent of those countless blessings which the restored *church* of Christianity will bring in her train, save by a loyal surrender of our intellect and heart to the canon of ecclesiastical order laid down in the same inspired record. Hence we deemed it a phenomenon worth registering, when, to save the Acts from being engulfed in the yawning abyss of critical annihilation, with which fate it was already threatened by the Tübingen School, the first minds of Germany were compelled to bestow upon this hitherto slighted book an amount of patient and comprehensive study such as had never been devoted to it before. All the works whose appearance we then chronicled had been more or less called forth by this apologetic movement, and amongst them was that of Professor Schaff. But although we meet on almost every page evidence of the passing occasion which summoned our author to his task, yet he has wisely declined to compromise the permanent usefulness of his book, not to say its chance of immortality, by linking its fortunes with those of so ephemeral a theory as that of the Baurian school. His relations to that perverse view of Apostolic Christianity belong rather to the accidental features of his performance than to its essence, or he might infallibly reckon upon being fairly shelved within less than ten years. As it is, he has steered sufficiently near this rock to excite our admiration of the skill with which he has escaped it. Tranquil and objective in tone as we expect a good history—and especially a good history of the Church—to be, it should undoubtedly bear marks of the age in which it is produced. It must present such a view of the past as comes within the horizon of the particular generation whose interpreter the historian undertakes to be. Hence, if fundamental differences of opinion as to the meaning of the facts he has to record distract the writer's own age, he would ill discharge his duty where he to ignore such controversies altogether. He would in that case be himself ignored, as an incapable pretender, quite behind his times. The opposite blunder is when a historical writer unduly magnifies the importance of contemporary discussions. Let not any one who falls into this mistake dream of bequeathing to posterity, like Thucydides, a book which shall be *κρῖμα ἱς αἰῶ*—an everlasting possession. The probability rather is, that whatever the merits of his production in other respects, this

that he himself may live to line  
 he shrink from such an act of  
 e equal to, he may be shocked  
 his buttermilk is a man of more  
 the business of an ecclesiastical  
 ets of a Baur like flies in amber,  
 ewise never hear of such eccen-  
 to oblivion an hour sooner than  
 of sinking,' which they possess, as  
 ith them any luckless author who  
 . up on the bladders of his own  
 e or so, no more will be heard of  
 sform all the Palestinian apostles  
 Gnostic. These now rather noisy  
 as obsolete as Priestley's notable  
 irteen Socinians *pur sang*. The  
 imitative church unfolded in that  
 \* is quite as ingenious as, and, to  
 le than Baur's. It is certainly  
 ith quite as much learning. Of  
 have ever heard of it, and there  
 in a better position, although it  
 . Nor need any one know any  
 ttempt to trace up the vast moral  
 has effected in the world to an  
 et society, with its masonic sym-  
 t by Clement of Rome, a relation  
 the set purpose of springing a  
 of the Roman state. The abortion  
 en put out of sight, just as the  
 ns the horrid preparations when



the other I was not to let go of Hegel. But whence were we to gain a living historical image of the Redeemer, after listening throughout the four years of our university course to the critical annihilation of that image? From Matthew, Mark, Luke? They were all legendary poetry! From John? Nothing but didactic poetry! The Acts? An ecclesiastical-political romance! The Epistle to the Romans? A diplomatic paper, relating to the feud between Jewish and Gentile Christianity! The last two chapters, moreover, declared to be spurious. The Epistle to the Ephesians? Spurious! The Epistle to the Philippians? Spurious! Colossians? Spurious! The Epistles to the Thessalonians? The Second, at least, spurious! The Epistles to Timothy, Titus, and Philemon? All spurious! First and Second Peter? Spurious! The Epistles of John? Spurious, if the Apocalypse be genuine! The Epistle to the Hebrews? Spurious! The Apocalypse? Genuine, thoroughly Jewish, thoroughly Ebionite, thoroughly unevangelical! That was the satchel of biblical and theological learning which we carried away from Tübingen; such was the nourishment provided for our spirits and hearts in the hospitable house of the speculative criticism!

It is well that Professor Schaff has not suffered himself to be so stunned by the notoriety which this trash has unhappily obtained in the land of his birth, as to overload his valuable pages, intended for American and English readers, with a set refutation of such crudities. He himself is well aware of their ephemeral character, whilst, on the other hand, not blind to the important ends to which the Head of the Church knows how to make such inimical attempts subservient. 'This Tübingen school,' he rightly augurs, 'will, no doubt, meet the fate of the old Gnostic heresies. Its investigations will act with stimulating and fortifying power upon the church, calling forth, especially, a deeper scientific apprehension and defence of the historical Christianity of antiquity; and, for itself, it will dry up like the streams of the desert, and figure hereafter only in the history of human aberrations and heresies.'

We trust that a less ignoble career awaits the valuable 'Church History' of which the first two volumes are now before us. Should it finish as it has begun—and we have the author's promise to make it, so far as his professorial avocations may allow, the great business of his life—it cannot fail to become an English classic. We have no expectation, we admit, of its superseding Neander. That may be justly deemed impossible; nor can any one be found more eager to acknowledge the unapproachable excellencies of the great modern master of ecclesiastical history than his affectionate disciple, the German edition of whose work is piously inscribed to his immortal memory, as we remarked in our notice of it at the time. And as his name adorns the porch, so, too, in the body of the work, garlands of



the foot of his statue with no chapter of the 'General Introduction' is decidedly the best executed. But, Professor Schaff passes rapidly over the most important writers upon the subject, of all of whom he can be heartier than his recognition of the merits of Neander. He devotes a chapter to his estimate of the Father of the Church, in which he expatiates *con amore* upon the high breathes throughout all his theological representations such an intellectual influence. He knows how to show catholicity which could discern in the face of the first-born of the Reformers, although he thinks that in his views, the amiable feeling was carried to an indignant, but unobtrusive erudition, and, on the keen eye for the hidden phenomena, the habit of tracing the germ, the unwearied patience of attachment to his high and holy character of Neander, are not overrated in the disciple. But, as he rightly

thinks, the fairest ornament, the most valuable History' consists in the *vital and Christian piety*, and in the exhibition of narrative, or mechanical accumulation of *development*. The practical element is subject in the way of pious reflection of it as by nature. It is the very history of Christianity as such. But, *because*, he is scientific; and

This is the only form of edification



which it is very possible that Professor Schaff may feel somewhat surprised. We know that he plumes himself a good deal upon his chivalrous loyalty to the outward church of all ages, against which he thinks that Neander has sinned not a little. Without prejudice to his stanch protestantism, upon which we would, by no means, cast a slur, our author seems to imagine that he has a kind of mission to restore amongst his fellow-religionists a feeling which is, for the most part, foreign to all but Romanists or Romanizing circles. At the very outset (p. 8) he defines the church to be *an objective, organized, visible society*, and this idea of it, for which he contends with much earnestness, quite explains the manifest tenderness for hierarchial and ecclesiastical Christianity which pervades his pages. In his charming monograph on 'St. Augustine,' the same leaning is still more disagreeably conspicuous. Now, he is quite right in saying that Neander is as far removed from all this sentimentality as possible. Of course he is. Neander well knew—and none has more incessantly, or more powerfully, drawn attention to the fact—that this notion of the church was at the bottom of all the aberrations of historical Christianity, from which it began to be saved at the glorious Reformation. This was, so to speak, the very theorem which he undertook to demonstrate historically before the world. 'As a visible organization,' says Professor Schaff, 'the Church embraces all who are baptized, whether in the Greek, Roman, or Protestant communion.' Certainly, Neander could never have penned such an extraordinary sentence, and it quite passes our comprehension how a pupil of the great historian can have given utterance to such arrant nonsense. After reading it, let any one think, first of the title of Professor Maurice's beautiful work, 'The Church a Family,' and then of the cage of living incongruities exhibited daily in Trafalgar-square, in order to form a notion of what sort of a family that is which 'embraces all who are baptized, whether in the Greek, Roman, or Protestant communion!' Or, rather, if the illustration is to be fully pertinent, we must think of a congress of the Roman grimalkin, the Greek owl, and the Protestant mice, larks, and linnets, *before* they have been drugged with their dose of opium for the day. Who does not see that a more perfect parody of 'the whole family in heaven and on earth' than Professor Schaff's 'organization' could not be imagined? Happily, the thing is a chimera, from a Quixotic devotion to which, or to aught in the least resembling it, Neander may well be acquitted. But he was not, therefore, 'unchurchly.' As the Mercersburg professor admits (p. 123) 'Neander is pre-eminently the historian, so to speak, of the *invisible* church.' The term we have long thought is very unhappily chosen, and Romanist

1 to take advantage of the circum-  
 -testant notion of the Church as a  
 -ponents must expect to be thus  
 -wn thought shall become so clear to  
 -minology shall be not only natural  
 -his shall come to pass, ample reprisals  
 -witticisms of the papal polemical  
 -subject, from Cardinal Bellarmine  
 -nessy of Tubbermore. Meanwhile,  
 -at the fellowship into which men are  
 -the Redeemer with the Holy Trinity,  
 -ages and all worlds is no community  
 -that with which the ancients peopled  
 -o, but the only commonweal worth  
 -dying for. This, or something like  
 -nder's affections; and he loved to  
 -whatever 'organization' they belonged.  
 -never felt a tithe of the devotion to  
 -aven-born maid inspired the warm  
 -t and good man. It was for her sake  
 -pilgrimage of love through so many  
 -ie had passed the same way before,  
 -es of her celestial sheen even in the  
 -tch of the Montanist conventicle,  
 -touched, perchance, by her myrrh-  
 -not deterred by the howl raised by  
 -rolf of Pontus,' from listening to  
 -'fellow-hated and fellow-sufferers.'  
 -if is often found in sheep's clothing,  
 -t a metamorphosis of the oppo-  
 -sition may have been a part for it



bolts, and weeps over the blinding power of sin even in the redeemed, which alone keeps these brethren apart, or brings them together, not to embrace, but to fight. To *this* church Neander is ever enthusiastically loyal.

We wish we could say the same for Dr. Schaff. But for *churchliness*, in this noblest sense—if we must use the, to us, somewhat unfamiliar term—he is immeasurably behind his great master. His shortcoming in this respect strikes us as the worst blot upon his otherwise most admirable performance. We regret it the more, because we foresee that his work, if it proceeds as it has begun, is destined to very extensive use, both in this country and in America. Its strict evangelical orthodoxy will secure it an entrance into countless circles, to which Neander's too lax views on inspiration and the canon would be justly offensive. At the same time the prodigious amount of recondite, and yet pertinent reading which our author brings to bear upon his task, his critical sagacity in the use of his authorities, his strong good sense, his faculty of luminous description, his thorough heartiness and evident surrender of himself to his hallowed theme, all show that he has not mistaken his vocation, but that church history is his proper province. How lofty a conception he has formed of the nature of his office, and of the qualifications it requires, will be seen by the following extract from the general introduction, where he thus closes his interesting and able review of the leading ecclesiastical historians, to whom his native land has given birth in modern times:—

'Unite now the most extensive and thorough learning with the simple piety and tender conscientiousness of a Neander, the speculative talent and combining ingenuity of a Rothe and a Dorner, the lovely mildness and calm clearness of an Ullmann and a Hagenbach, the sober investigations of a Gieseler, the fine diplomatic wisdom of a Ranke, the vivacity and elegant taste of a Hase;—unite all these, we say, in one person, free from all slavery to philosophy, yet not disclaiming to employ it thankfully in the service of Scriptural truth; pervaded and controlled by living faith, and genuine, ardent love; and working not for himself nor for a party, but wholly in the spirit and service of the God-man, Jesus Christ, the life-giving sun of history, and for the interests of His bride, the one Holy, Catholic, Apostolic church; weaving into a crown of glory for the Saviour all the flowers of sanctified thought, faith, life, and suffering, from every age and clime;—and we have, so to speak, the ideal of a Christian church historian in full form before us— an idea, which, indeed, may never be realized on earth in any one individual, but to which all who are called to labour in this most interesting and important field of theology should honestly strive to conform.'—Ib. p. 146.

If our author, in this passage, finds the great masters of the science only amongst the Germans, this might seem to be but a

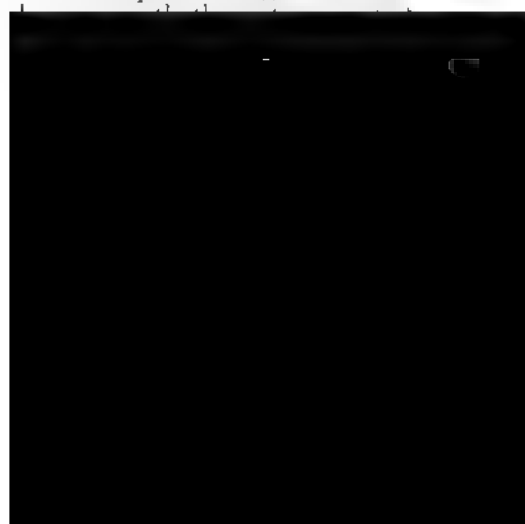
nity. We believe that it is nothing humiliating the confession, it must be other great Protestant nations are Teutonic brethren in this important Sorrowfully, but without reserve, we see following contrast :—‘ While Ger-

Mosheim, an uncommon and un-  
 der-estimated field of historical theology, the other  
 on the contrary, have been till very lately  
 in this department. Guizot in France,  
 Prescott in America, have indeed  
 secular history with talents of rare  
 power, since the end of the last century,  
 ..’ (Vol. i. p. 147.) With respect to  
 the best informed will probably be least  
 of triumphs in this field. Harshly as  
 the *dictum* may sound, that the chief  
 writer we have, who has any claim to  
 a secular historian, is the infidel Gibbon, we  
 think it is its truth. Our author’s estimate  
 is valuable, although he thinks that of late  
 begun. This he attributes partly to  
 changes in the churches and their various  
 the absolute necessity of a scientific  
 order to the comprehension of the  
 direct and indirect influence of German  
 controversy, moreover, as he rightly  
 seeks to do in attracting the studies of  
 the contending parties to the long  
 Christian antiquity. By this movement,  
 centers have been comparatively little  
 high...

consciences can be quieted only with texts of Scripture, and not with Minutes of Conference. The repeated and large secessions from its ranks, down to the latest and most significant of all, have uniformly sprung from discontent with its unscriptural *polity*. In fact, methodism scarcely lays claim to an apostolical church-regimen. Or it does so only by insinuating what the Irvingites speak out plainly that the apostolate has been restored to the poor bereaved church in these later centuries. The people in Gordon-square make, it is true, more fuss with their new apostles, Carlyle, Drummond, and others, if there be such, who have been yesterday, or the day before, dubbed legitimate successors of the Twelve. There, in the gingerbread cathedral, whence is to issue the salvation of our distracted Christendom, the Peter and Paul of the Mormonism of high life strut, as the 'Times' has told the world, 'in purple, as the symbol of authority.' All this is simply childish, and will do comparatively little harm. But to our thinking, it is very different with the influence, the focus of which is in Bishopsgate-street. We doubt whether any *ισαποστολος* of bygone ages was so dangerous a rival of the 'college of fishermen' as the idol of methodism. Certainly not Constantine, for whose especial glorification the high-sounding title of 'peer of the apostles' was first invented by his fawning prelates, who were, doubtless, far more indebted to him than to them. He took great liberties, on the strength of the spiritual omnipotence which his flatterers, by such impious adulation, encouraged him to assume. But the ridiculous usurpation was simply a piece of court orthodoxy, which, from the nature of the case, could never lay hold upon men's hearts. To utter the *word* in such a case is often quite enough to dissolve the spell, since it unmasks at once the glaring contrast between the ideal and its pretended realization. Rome understands this well, and therefore, while ascribing to her popes all the plenitude of apostolical power, scrupulously avoids directly styling them apostles. And so does methodism. It never goes the length of asserting that John of Epworth had as much right to legislate for Christ's people as John of Ephesus. Yet, who does not see that the regulations made from time to time by the founder of methodism—as his followers most significantly make a point of always styling this really great and good, but still very fallible man—have had more influence in determining its polity, not to say its theology, than the writings of all the apostles put together? Even the seceders from its communion, not excepting the last, have not been able entirely to break loose from this unchristian bondage to a merely human name; nor has any circumstance served to weaken their various protests so much as this idolatrous pro-

English secession has been a marked and important one in this respect, and the English reformers have shown, especially in the movement, to stand or fall by the most hopeful sign.

It has been the watchword of the two last centuries. The independent original and apostolic constitution of the Church, therefore, must have a history, and a correct one. Between its rise in the sixteenth century and its restoration amidst the ruins of the eighteenth there is the mournful, but not unimportant, history of its fall. Now, we are aware that it is not us who attach but little, if any value to this period. They lay what we call an exclusive stress upon the sixteenth century, and certainly do not rate very highly the eighteenth century, or openly disparaging, the historical value of the eighteenth century, perhaps, a secret misapprehension we should be beaten, whilst our own history is held to be unassailable. And an inspired history should close with the sixteenth century in full vigour, and the uninspired history does not see, that to relinquish our own history would be tantamount to an appeal to a higher ground? All, therefore, to the honour of the Bible argument, is historical. We would yield to none in the power and dignity, to say nothing about the force of a straightforward appeal to the Bible, which could be disposed to argue in favour of the sixteenth century.





such will be the case in the end. But they to whom is committed the honourable mission of reinstating in its rights the Christian polity, and of securing its universal triumph, may indefinitely postpone the glorious day of victory by an unskilful conduct of their hallowed cause. It is not only by a practical abuse of the freedom which they enjoy, that the independents may discredit their principles before the world. We may also seriously damage them by mistaking a part of our case for the whole. If we choose to ignore the fifteen centuries which elapsed between Paul and Brown, or Robinson, others will not. The supercilious scorn with which we treat the past will be flung back upon ourselves in the present. This is or has been the reproach of protestantism in general, and those whose aim is to complete the reformation by the erection of a temple, in which the restored religion of the New Testament may recognise her primitive home, should be foremost in rolling it away. By the process of historical induction patiently to track the bleeding footsteps of the erring Church from Jerusalem to Babylon, in order to show the unhappy lost one the way back to her Father's house,—this is a problem worthy of our ablest and most accomplished minds. Yet how little has been done, or is doing amongst us, to meet this urgent want of the times. Mr. Fletcher's 'History of Independency' was a step in the right direction, and especially considering that he had no forerunners in his career, it is worthy of high commendation. But it stands well nigh isolated in modern dissenting literature. We have already referred to Dr. Schaff's estimate of English achievements in general in the department of church history. Here is another and more detailed extract upon the subject, in which we may well blush to find not a single name belonging to either section of the great Independent body:—

'There have appeared in the English language, since Gibbon, only a few works on the general history of the church which can lay claim to independent scholarship. These are written, indeed, in a much better spirit (that is the Christian), but certainly with far less brilliant talent than the illustrious production of the English Tacitus, and none of them has been carried down to the present time. Of these works, Dr. BURTON's 'Lectures on the Ecclesiastical History of the first three centuries' (till 313) are, perhaps, the most learned and accurate; but besides being rather dry and dull, they hardly can lay claim to be considered a regular history, since they are not systematically arranged, and pass over many important points altogether, or treat them merely as events. Of more permanent value are his eight Bampton Lectures on the 'Heresies of the Apostolic Age,' the most learned work we have in English on Gnosticism. The Church History of WADDINGTON is more complete, extending from the apostolic age to the Reformation, but, in general, treats its subjects in quite an outward mechanical way, and does not rise above the position of Mosheim. It abandons,

and substitutes for it a much more  
before the Reformation into five periods;  
ent; the second, to Charlemagne, the  
y VII; the fourth, to the death of  
he Reformation. The third English  
History of Christianity by MILLMAN.  
centuries, but contains, at the same  
life of Christ (ch. 2-7), with reference

Its plan, also, is new. Its principal special influence of civilization on "Christian civilization." This draws into it more history of general culture than to proper contrary the history of theology and is unsatisfactorily treated. Milman, or Waddington, in being pretty extensive. German investigators in heathen DAVID WELSH, of the Free Presbyterian Church, history, which the sixteenth century, in six or seven prevented him from completing more covers the same period as Milman's beginning of a literature on church Welsh properly remarks, "systematically applied the attention to the comparative

shared in the impulse given to English last twenty years by the important *sectarian* or *Tractarianism*, which originated, in 1833, and in a short time spread through the church of England and America, and carried the clergy to the brink of Romanism. It was revived and carried on mostly in a slavish and mechanical spirit. The



diately before his decisive step, shows us the logical course from Anglo-catholicism to the more consistent Roman-catholicism.

'On the other hand, however, Puseyism has roused also the zeal and literary activity of the low-church party in the Episcopal body, and has called forth, in particular, a historical work, which we must not fail to mention here, on account of its extensive patristic learning and skilful representations. We mean ISAAC TAYLOR'S 'Ancient Christianity.' In this work the author adduces the writings of the most distinguished church fathers, especially their eulogies on the martyrs; their enthusiasm for the monastic and unmarried life; their extravagant veneration of Mary and of the saints, and their wonder-working relics, together with the extremely unfavourable, though certainly over-wrought pictures, which Salvian, a presbyter of Marseilles, drew about A.D. 440, of the moral condition of the church in his time; and from these he attempts to show that the Nicene age, which the present Puseyites hold up as a model, and would fain reproduce, was already suffering under almost all the errors and moral infirmities of Romanism; nay, that the latter was in many respects an improvement on the old Catholic church. Assuredly the facts which this original, vigorous, and earnest writer combines from the sources, form an incontrovertible argument against Puseyism, which rests to a considerable extent on illusions, and against that undiscerning and extravagant admiration of the ancient church, which makes it the golden age of Christianity, and in every respect the model for our own. But, on the other hand, it must also be affirmed, that Taylor gives the dark side of the picture very disproportionate prominence; erroneously derives the peculiar Catholic doctrines and usages of that period, especially the whole ascetic system, from the Gnostic and Manichean heresies, and regards them as the apostasy, the mystery of iniquity, the anti-christ predicted in the New Testament;\* instead of recognising the Christian element at the bottom of them, and appreciating their beneficent influence on the history of missions, for example, and the civilization of the nations in the middle ages. He, moreover, falls into a striking and irreconcilable contradiction. Such men as Athanasius, Ambrose, Augustine, Chrysostom, he, on the one hand, greatly admires for their learning, virtue, and piety, regarding the church fathers in general, as the main bearers and leaders of Christianity in their day; and yet, on the other, he makes them the originators and grand promoters of the anti-Christian apostasy.† Hence, notwithstanding all his beautiful and pointed remarks, in the beginning of his work, respecting the importance and necessity of church history, he himself lacks the great requisite for the proper study of it, the true historical stand-point.

'The Puseyite and anti-Puseyite literature, especially this work of Taylor, and other valuable monographs of former date,‡ prove that England, particularly the Episcopal church, which has always laid

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\* Which Dr. Schaff evidently does not.

† We confess we cannot discern the contradiction.

‡ Dr. Schaff, in a note, particularly specifies those of the late Bishop KAYE.

posed agreement with the *Nicene* and far more interest in [its] history and *id* *Presbyterians*, is by no means lacking sections of church history which deal with party objects, as also in distortion and representation; though here, as in Macaulay, Grote, and Thirlwall, the history of modern England and 15.

's 'Church History,' we have allowed in our pages such recent English richness of sacred learning as happens to us; our readers will not require us to say that this is only fair play. Apart from the opinion of an intelligent foreigner, of which he is treating, upon the subject amongst us, is always interesting, and instructive. Such a judgment is, less heavy discount, on the score of the case before us, it would be easy to see that the above picture is very abatement made on this and confessed that the above picture is our national pride. If, with all his strongly evinced disposition to say most Dr. Schaff can afford to say

ART. III.—*Narrative of a Journey through Syria and Palestine in the Years 1851 and 1852.* By C. W. M. Van De Velde, late Lieut. Dutch R.N., Chevalier of the Legion of Honour. Translated under the Author's Superintendence. 8vo. 2 vols. Edinburgh and London: W. Blackwood & Sons.

RECORDS of travel in Palestine are much more numerous than satisfactory. Certain parts of that interesting land have been described again and again, and we must say that the descriptions do not often awaken any very strong emotions. They really make us little better acquainted with the spots of sacred recollections in the Holy Land than we were before, and frequently they only serve to bewilder us with conflicting opinions and useless speculations. All, however, are not of this character. Some are delightfully graphic and simple, contrasting most agreeably with the pedantic and sentimental productions of those who seem to have thought it necessary that in describing any object of interest in Palestine they should either make a display of archæological knowledge, or work themselves up to a state of devout enthusiasm. We are disposed to ascribe the unsatisfactory nature of several books, like the one before us, to a mistaken apprehension of what such narratives of travel ought to be. No man well acquainted with his Bible, or possessing even an ordinary amount of sensibility, can, we believe, avoid being occasionally carried away by his feelings in traversing that land,—

‘Where walked the blessed feet  
Of Him who was on earth, and is in heaven,’

and where, so far as we can know, the greatest event which ever occurred in God's universe transpired. Every object on which the eye of the traveller rests has its hallowed associations. To the mind which loves to ponder over the remains of other days and other orders of things, Palestine presents antiquities compared with which the classic spots surrounded by the half-fabulous associations of ancient history, possess what may almost be called a recently bequeathed interest. ‘New worlds have risen, we have lost old nations,’ since that interest was awakened; yet the traveller in Palestine is led to scenes of a far more remote, and a more impressive, because more simple, grandeur. The thoughtful mind cannot fail to be impressed by the many memorials which are there presented of a once potent and advanced civilization, and these will be rendered all the more solemn by a comparison with the social and moral desolation which marks the heritage of Jacob now. It is to the Christian mind, however, that Palestine

for which its associations are of the these must be regarded as special book of travels in the Holy Land, book should differ very essentially travel, or why the author's reflection of it as his descriptions of are suggested. Most readers of such rather reflect for themselves upon scenes of Palestine recall, and would counts of these, or a careful comparison leads the traveller to identify the mind of the Christian and of the scenes and events that are greatest in

rather too much of the reflective set out upon his journey under the name, and with his mind made up to a confessed object, it is true, was to study of the Holy Land, but as the notes only take the form of a discursive tale, we are led to conclude either not fully carried out, or that the work is public in some subsequent work. given in these volumes do not differ from those of ordinary travellers, and regard them as the only results of the

It shows him to be a person of deep attainments, and of an energetic nature; however, that his readers will enter into his expressions, some of them bordering on the metaphysical, and others on the



thence to Jerusalem. His outset was somewhat unpropitious. On his way from Brussels to Paris he lost his railway ticket for a time, and until it was restored to him by the guard, who had picked it up at the station, he was disposed to ask himself whether it was not a sign that the Lord was against him. This discouragement having passed away, he set sail, and on his way to Beirut he sketches very graphically the various places of interest which he passed, such as the shores of Greece, Rhodes, Smyrna, and Cyprus. His first experience of Eastern travel was severe, for he started from Sidon in the winter, and was frequently overtaken by violent storms. His journey lay through a wild tract of country, whose few inhabitants were not distinguished for hospitality. Even his guide, accustomed to the severity of an Eastern winter, was more than once nearly overcome, but M. Van De Velde, who himself seems to have borne up with more than ordinary fortitude, pushed his way onward most resolutely, cheered now and then by the sight of some object which awakened a train of pious reflections, and by the consciousness that he had so far realized his long-cherished desire of visiting the sacred scenes of Palestine.

After leaving Sidon, M. Van De Velde proceeded to Hasbeiya, where several of the protestant missionaries have taken up their abode, and from thence he made excursions to various places of interest in the surrounding country. On his return, however, he met with a misfortune which had well nigh put an end to his travels, and which, to a person of his apparent sensibility, was not a little disheartening. During his absence his room had been broken into, and all, or nearly all, his valuables and money carried off. To trace the offender was of course a work of no ordinary difficulty, and by his own account the character of the judicial tribunals would have afforded a very indifferent guarantee for restitution, even if the thieves had been taken. His operations were thus for some time suspended; but he was not without encouragements; and after some delay he again set out, arriving at Tyre, and exploring the ruins there, and subsequently proceeding in zig-zag tours through Western Galilee. While residing at Tibuin, M. Van De Velde had an opportunity of seeing the effects of the Turkish conscription upon this outlying portion of the Ottoman empire. The pacha of Beirut, with a large escort, was proceeding through the country for the purpose of raising recruits for the Sultan's army, the difficulty with Russia having already begun to assume a serious aspect. The heart-rending scenes incident to a forced enlistment cannot, we should imagine, be much worse in the East than they have been elsewhere, but they afford M. Van De Velde an occasion for indulging in many sad and serious reflections. It is plain, that his observation of

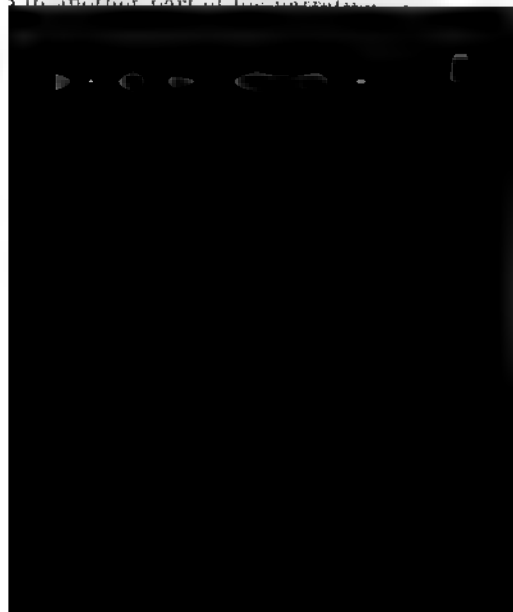




in Palestine have not given him a  
Christian rule. He speaks strongly on

nation,' he says, 'at the thought of  
in which the poor people are trodden  
every in the Far West should fill the  
apathy, while they forget this other  
beneath which, in another form, whole  
that England should submit to so  
sing the bonds of heathen slaves in  
tan of Turkey, and make every effort  
the Turkish empire, without paying the  
rs of its Christian subjects? . . . I  
which from England herself there has  
great vocation in the East, and I have  
se writings the impure principles of a  
199.

tration of the manner in which our  
vercome his judgment, and to look  
well as the internal economy of the  
wrong medium. He ought at least  
on behalf of Turkey is designed to  
well as Christian, from a harder  
re; and so strong an expression of  
quoted is not very consistent with a  
But another part of his argument



from its connexion with certain outrages upon religious liberty in the island of Madeira, visited Carmel, recognising, as they conceived, in a place called El-Mohhraka, the site of Elijah's sacrifice, which most travellers have supposed to be at the seaward side of the mountain. Portions of the evidence adduced by the author for this belief are plausible enough; but others seem to us somewhat strained, particularly where he refers to what he supposes to have been the reservoir or tank out of which the water was drawn to fill the trench around the prophet's altar. Proof of this kind is entirely hypothetical, quite as much so at least as some which we find M. Van De Velde rejecting as improbable. Pursuing his journey towards Samaria, our traveller passed through the valley of Sharon, and visited Shechem. This part of his route was rendered memorable by what we are disposed to consider one of his most interesting discoveries—viz., the situation of Dothan. Many travellers, most of them, indeed, have supposed this place to be in Galilee, and far removed from the locality in which the patriarch Jacob resided at the time his favourite son was sent out to his brethren upon an errand which so mysteriously contributed towards a complete change in the early history of Israel. M. Van De Velde was led, however, to examine a place of that name about twelve miles to the north of Samaria, and he came to the conclusion, upon what may be regarded as tolerably good evidence, that this was the spot at which Joseph met his brethren. Still, the evidence rests, in great part, upon the local tradition which has either preserved or given the name to the place, and if we are to accept of such evidence, we must take leave to remind M. Van De Velde that he cannot very consistently question the discoveries of others, which rest on a basis precisely the same in all its essential features.

We must pass over the various references to spots of sacred interest which M. Van De Velde visited prior to his arrival at Jerusalem. These have all been described by preceding travellers, and we find nothing really new about them in these volumes. In the course of his journey, our author experienced many annoyances from the cupidity of the Arabs, and they seem to have occurred at times when the tone of his feelings rendered them most intolerable. His solitary meditations were again and again broken in upon by bands of dirty beggars, whose fierce gestures and demands for *baksheesh* were sufficient to drive away everything like unworldly reflections, and bring him back to a sense of those more pitiable features of humanity, which seem to assume a peculiar prominence in contrast with the exalted associations of the sacred land. His visit to Jacob's well was marked by an incident of the kind to which we refer. He arrived there about an hour before the time at which he supposes the Woman

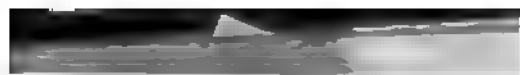
draw water, and halted with the  
to pious meditation. He had  
re the rapacious inhabitants of a  
wn upon him in full force, and  
id of them.

to have reserved much of his  
Jerusalem, but on arriving at the  
ok down upon the Holy City, he  
ne with emotion not less strong  
pilgrims of the early ages. He  
description of the city and sur-  
a been at less pains to record his  
a places of far inferior interest  
temperate, impressive, and sug-  
alem was highly opportune and

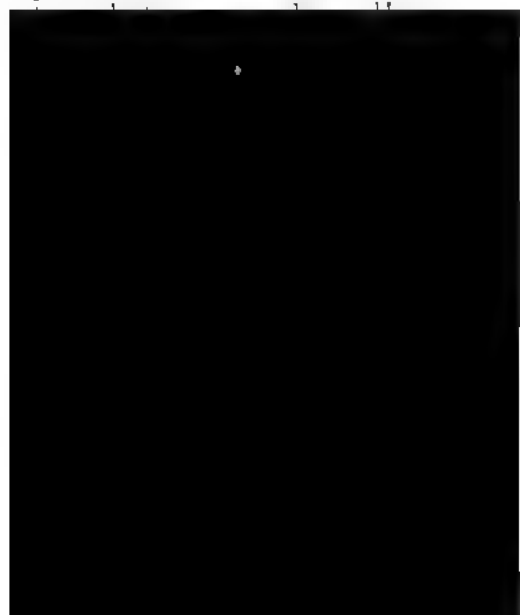
Hasbeiya had so far diminished  
siderable anxiety, and lead him to  
l in carrying out the objects of his  
ers from several friends awaiting  
ecuniary contributions, calculated  
usiness. After considerable delay  
the Bedouins in the vicinity of  
and an escort to the Dead Sea,  
himself for what he seems to have  
rt of his journey. He first v

much is true, that those who are fond of such explorations, will find plenty of work in this cavern. What a retreat, too, must such a cave afford for a fugitive !'—Ib. pp. 33-35.

M. Van De Velde attached more than ordinary importance to his visit to the Dead Sea. Before leaving Europe, he had heard M. De Saulcy expound his so-called discoveries in that interesting region, and at a subsequent interview the French traveller presented him with such manuscript copies of his maps and plans as were likely to be useful to him in examining the Plain of the Pentapolis. But it would appear that M. Van De Velde entertained some doubt as to the authenticity of M. De Saulcy's discoveries, even before setting out ; for in one of the early pages of his narrative, he expresses his fears that he will not be able to corroborate them. He cannot, therefore, be said to have entered quite impartially upon the exploration of the shores of the Dead Sea ; at least he had not been able to divest his mind of suspicion regarding the theory of M. De Saulcy. He seems to have gone over the whole, or nearly the whole region with the distinct purpose of testing that theory, and after doing so he emphatically pronounces it to be untenable, conceiving that he has proved the alleged discoveries of the French traveller to be altogether valueless. In noticing M. De Saulcy's work a few months ago, we characterized his theory regarding the Cities of the Plain as at least plausible, and as resting to some extent on evidence which could only be disproved by an examination of the localities referred to. Although M. Van De Velde has been at some pains to show us that they rest solely in M. De Saulcy's imagination, and may be traced to his credulity in accepting the statements of his guide, we are not prepared to receive his statement as a refutation of the arguments by which M. De Saulcy supports his views. Let us look for a little at the opinions which our author expresses regarding them. He tells us that M. De Saulcy's entire discoveries rest upon the finding of Sodom, or rather, upon the supposition that certain appearances seen on the side of the Djebel Usdoun, or Mountain of Sodom, indicate that the site of the doomed city was on that spot. The Frenchman was struck by these appearances, and on asking the guide where Sodom stood, he was told that it stood here. He then inquired as to whether the heaps of stones, apparently indicating the site of buildings, were to be considered remains of the ancient city, and was answered in the affirmative, other appearances of a similar kind being at the same time pointed out. On this information, M. De Saulcy proceeded with his examination of these places, and on the results of that examination he founds his discovery. Now the manner in which M. Van De Velde meets this is singular. He tells us, first of all, that the heaps of stones



nised the remains of buildings, had  
etsen, and others, without any par-  
garding them, and he subsequently  
hat one is easily led to see in these  
ildings.' The circumstance of other  
stones referred to, does not, in our  
ve that their peculiar position is the  
as is here maintained, inasmuch as  
d appears to, have examined them  
is predecessors had done. We are  
as one between him and our author,  
only. But M. Van De Velde goes  
e Sauley as having been duped by  
aintains, is quite ready, for a pecu-  
ut the site of any remarkable place  
may wish to discover. It appears  
narrative before us, that while the  
iding the demands of the Bedouins,  
ably liberal in the bestowal of  
houk, his guide, gratified him by  
ones as the remains of Sodom, in  
ow, we must allow the reader to  
hat it is worth, and express our  
aracter of the Bedouins, M. Van  
question them about the visit of

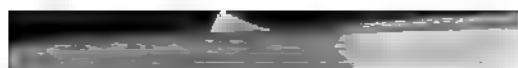


Upon the whole, we regard our author's views of M. De Saulcy's theory as inconclusive and unsatisfactory, and we therefore anticipate with some interest the appearance of Dr. Robinson's 'Later Biblical Researches in the Holy Land, in 1852,' which is announced for immediate publication, as a work likely to afford us some distinct evidence of the truth or error in M. De Saulcy's belief. The probability is, that a careful examination of the localities to which he points will result in the discovery of remains belonging to a much later age, if there are remains; it ought at least to furnish us with better reasons than M. Van De Velde has given us for supposing that the appearances which M. De Saulcy mistook for ruins have been produced merely by the ordinary action of the elements.

After exploring the shores of the Dead Sea, M. Van De Velde returned to Jerusalem, and spent some time in surveying the city and the neighbouring country. He gives us an interesting account of the progress of Christian missions in the Holy City, and of the deplorable condition of the Jewish population. He also devoted a considerable portion of his time to the examination of the antiquities of Jerusalem, but, generally speaking, he has little faith in the identity of sacred places and sites. Of the Garden of Gethsemane he thus speaks:—

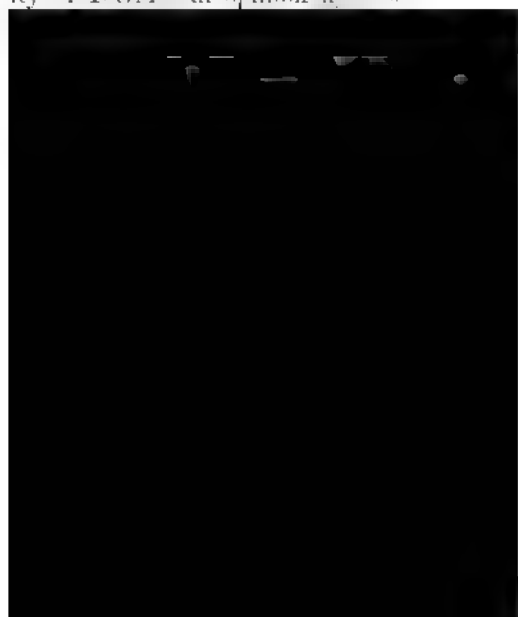
'The small parcel of ground, 160 English feet in length, and 150 feet in breadth, at present enclosed by a high quadrangular, white-plastered wall, and the spot which, since the days of the Empress Helena, has been pointed by tradition as the Garden of Gethsemane, and which may indeed have been the scene of the bitter agony and soul-anguish of our blessed Lord, has lost all its original characteristics. According to Jerome, in his time, a church had been built over the place, and if that church extended over the whole garden, the olive trees, of course, must have been removed to make room for it. Nevertheless, people will tell us, that the trees which we now find here are the very same that were there at the time of our Lord.

'It is possible, however, that the ancient oratory was small, and covered only the hollow rock, where, according to the usual custom of identifying everything with caves, the monks maintain that the Lord offered up his thrice-repeated prayer. Be this as it may, and be the tradition true or not, there has been as fierce a strife about Gethsemane as about any other of the so-called holy places: the Latins have carried the day, and the Greeks, by way of compensation, have made it out that the piece of ground which their rivals have secured is not the true Gethsemane, while they point to another spot, lying a few yards more to the north, as being the identical garden, taking good care at the same time to surround it with a wall as their own property. . . . The wall that now surrounds the eight old olive-trees is quite of modern date. It would appear that the monks had found it necessary to build it: first, in order to assure themselves of the possession of the ground, and, again, in order to prevent twigs and leaves being broken off the trees without the payment of a baksheesh, seeing that no traveller ever visits Gethsemane without wishing to bring away with



pilgrimage. The wall once completed, garden according to the usual practice paths and flower-beds, ornamental have changed Gethsemane into a place to the visitor the idea of a tea-garden. If you will find a little door in a corner of which you only need to knock, when it will be opened by a woman, who, for a few piastres, will be glad to gratify you. You may eat a loafing for these Romish embelishing outside, while from the general opinion on at this place, I can well enough understand how he seclude himself there in a garden, where figs and other fruit trees must have been planted. To this day the olive-trees in the weight and luxuriance of their foliage thereabouts must Gethsemane have been at the foot of the Mount of Olives, and so forth. lb. pp 204—206

'Tombs of the Kings,' in which he had discovered the sepulchres of the Kings. Van De Velde expresses an opinion different from that of other travellers. He inclines to the opinion in which the Frenchman examined the tomb of Helena; and he contends that David and his line were buried on the Mount of Olives, an opinion against





times difficult route which led him through Cælo-Syria, across the Anti-Libanus to Damascus, and down the western side of Lebanon. These names merely indicate, of course, the immense extent of country over which M. Van De Velde travelled on his homeward route ; our space does not permit us to touch upon those portions of his narrative which refer to this long, and in many respects important, journey.

As a whole, these volumes are full of valuable information ; and although the epistolary form in which the narrative is written, and the frequent digressions in which the author indulges, have a tendency to render them somewhat dull and heavy, they are well worthy of an attentive and thoughtful perusal.

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ART. IV.—*Balder*. Part the First. By the Author of the 'Roman.'  
London : Smith, Elder & Co.

'BALDER' is a kind of subjective drama, if such a term may be permitted to express a form of poetic utterance which is peculiarly the produce of this century. The form appears to us to be one of the necessities of the subject. We do not see that the poet puts himself into comparison with the old masters of the objective drama, and thus fails in producing a work of art. He has little or nothing in common with them. Their plays were written for the stage, and it was necessary that they should contain a variety of character, so that they might evolve their thought by means of incident and action. 'Balder' is not an acting drama, nor could any number of characters have better availed to evolve the poet's conception, and it is foolish to complain of want of action in a poem which does not admit of action. Nor does it, like the acting drama, simply appeal to those feelings which are the common property of educated and uneducated. It is a drama of internal experience, an intellectual phase, and not a transcript of human emotions common to all. The nature of the thing to be evolved is subjective, the class of mind it especially appeals to is subjective, and these naturally determine the form of the poem. So far from 'Balder' evincing any lack of constructive art, we think the art manifested is very perfect. All has been done that we see possible or necessary. It must at all times depend upon the constitution of the mind appealed to, whether a poem be best rendered epically, dramatically, or egotistically ; but it is an undeniable fact, that the old epic way of narrating, and dramatic mode of delineating, are more and more giving



od. The form then of 'Balder,' we  
oted to the spirit, and both as the  
t time.

if 'Balder,' his wife Amy, and their  
l; and an artist friend, who looks in  
enes' number forty-two, but there is  
e of the mind. There is little variety  
and circumstance. The spectators of  
ont of the 'scenes,' but here we are

which has a window overlooking the  
and manuscripts, reveals 'Balder' to  
unicating with an adjoining room,  
he wife of Balder. This tower and  
incipal stock in scenery.

l Balder musing a soliloquized com-  
and the face of Nature. He feels a  
esence, and appears half conscious  
m her open secret. In the second  
f Amy and the rocking of a cradle.  
e a wild, sweet, Ophelia-like plant,—  
ich minor music that come from that  
pathos, sweet as first love, sad as  
as those subtle snatches of precious  
from the 'depths of some lone



scious Shakespeare. Suddenly the voice of Amy breaks in, singing a strain of unspeakable beauty.

'The cuckoo-lamb is merry on the lea,  
 The daisied lea; I would I were the lamb!  
 While that the lark will pipe, the lamb will dance,  
 And when the lark is mute, he danceth still:  
 Up springs the lark, and pipes again for joy!  
 He more by birth, than we by toil and skill,  
 Is happy with no labour but to live;  
 He leapeth early and he leapeth late;  
 He leapeth in the sunshine and the rain;  
 Nor fears the hour that will not find him blest,  
 And milky plenty sauntering by his side.  
 Also the lamb that doth not toil nor spin,  
 Lies where he will, and where he lieth sleeps.  
 Sleeps on the hill-top, like a cloud o' the hill;  
 Sleeps where the trembling lily of the vale—  
 Albeit she is so spotless—sleepeth not;  
 But like a naked fairy, fears all night  
 The wind, that for her beauty cannot sleep.  
 Sleeps on the nettle or the violet,  
 Or where the sun doth warm his trance with light,  
 Or where the rannel murmureth cool dreams,  
 Or where the eglantine, not yet in bloom,  
 Like a sweet girl full of her sweeter thought,  
 Reveals unheard the sweetness still to be.  
 Or where the darnel nods, and as they tell  
 Of beauty nursed upon a savage dug,  
 Sucks grace from the harsh bosom of the waste.  
 Sleeps in the meadow buttercups at noon—  
 A babe a-slumber in a golden crib—  
 Or like a daisy by the wayside white,  
 And like a daisy quieteth the way.  
 The lamb, the lamb, I would I were the lamb.—p. 22.

Balder listens, and is compelled to admit that his nature and experience have not contained hers. Gleams of some old tenderness flash out of him, and for a moment he glows with love. He speaks of her as—

'Thou who through the stern ordeal of this life  
 Didst cling beside me while I showed my power,  
 And turned the dust and ashes where I stood  
 To gold and ruby, so that the great throng  
 Cried out for envy, and with murderous shout,  
 Demanded the pure jewel I had not,  
 And when I trembled, knowing that mine art  
 Was ended, and the clamorous people saw,  
 Unseen didst slide thy wealth into my hand,  
 And save me, so that I, serene, unclosed  
 My palm before the judge, and, lo! a pearl.'—p. 28.



heart up at the leap, as he finds it  
too warmly for his intellect, and  
d write, and, with a gush of living  
t!" In scene four, Amy glorifies her  
her god, her husband. She is a  
meek and mother-mild, who believes  
is in all the world. She looks up to  
ship, or lips that utter melodious  
ineffable love. She offers up to his  
and priceless human affection in  
which he sniffs like some god sitting  
She pours the wine of her life out at  
wasted in the dust, and with a regal  
the libation. He is a very Jove in  
beautiful Hebe that ministers to his  
considers that all this sweet breath  
or young life, this daily break of her  
fitting sacrifice to be offered up at  
you are all too meek and gentle for  
full of tenderness and tears. You  
d conceit of his, which will have to  
er than to be kissed or strained out  
re. One feels that Balder ought to  
Shakespeare's Beatrice; one who  
art for what should not have been



us some grand specimens. There is nothing finer, to our thinking, in Milton's expression of his lofty imaginings through the medium of material symbols, than some of these tremendous conceptions—notably those of tyranny, war, justice, and the dream of death. Often there is such a vivid conciseness and Dantean distinctness about them, that they do not appear as merely reflected in the mirror of the reader's mind so much as cut into it stroke by stroke, as the diamond cuts into glass.

Soon the babe is stricken, and their little world of home darkens in the shadow of coming death. Amy's song deepens into heartsmiting wailings over the babe. Balder is as remorseless of means for attaining his object of seeing death as any frantic alchymist about to pour into his crucible the last drops of the life of his own sweet child. The babe dies, and the father exclaims—

‘ Yes, I redeem the mother with the child !  
Fate, take thy price ! If this hand shake to pay it  
’Tis with the trembling eagerness of him  
Who buys an Indian kingdom with a bead.’—p. 69.

In scene eighteen there is a dreadful analysis of feeling. Balder, more cruel than the old Greek painter Parrhasius, who stabbed a man to paint his death agonies, sits down to paint his picture, bought with the death of his own child. Again the voice of Amy breaks in, and turns the tide of emotion back on his heart, and he bursts out into expressions of lip-quivering, heartbreaking tenderness over the little one gone hence, showing that there is another side to this strange, dark, lonely, self-involved character—a dual nature, as in all of us—and that the right and wrong sides lie very near together, and run in parallel proximity. This death of the little one has not brought the experience that Balder bargained for—strange if it had ! And the letting of it down into the tomb by those tender chords of love, which we call heart-strings, has strained the mother's heart to breaking ; and her few notes of wild lamentation are uttered and repeated like those of a bereaved bird, each iteration more piercing than the last, round about the grave of the little babe lying dark in the sunshine, cold to the warm embrace of a mother's love, and pleadingly desolate in the rainy midnight. Balder perceives that her mind wanders, wanders away to the little mound of earth where lies her heart, and her hold of life, and where she will sit for hours and hours singing, and saying, and looking the mournfullest things. And what think you is the nett result of this knowledge in his mind ? *His book stands still.* Dr. Paul is called in ; and while he is looking round the poet's study, we get some glorious glimpses of his poetry—poetry of the utmost

the subtlest spirit of beauty. In r, and has recovered her right mind. of life, of love, of happiness. None tenderest, and greatest of poets, revelation of thought and emotion morning. They go forth into the of the birds, the fragrance of the ture makes them glad. They talk he eye of Memory lingers lovingly pot. But Balder will turn to his then he had much better be saving

by, and we are thankful that he sion only, as it enables Balder to , sung by three voices. What a hat a wealth of splendid imagery ght have been fitly sung by a fervid hen the god of the morning was n the fulness of her love, thinks feel as no man ever felt before ; an a poet. The greatest poet is he al, who reads a deeper meaning in l because he sees and feels more ified into melody.

nates in this world who can never miserable, and Balder has some p of happiness for him and Amy is t he must relate a dream which he dding of what is to come Amy's

Balder defies fate, and curses the



from behind. And now we come to the last scene, than which we know of nothing more dramatic, nothing more fearfully tragic, nothing more deeply true. Balder intends to kill her; stabs her, and believes he has killed her; and there the poem ends.

The conclusion of it has puzzled innumerable readers. We have seen it stated that it contains a supersensuous meaning, and is not intended for reality. To us it is real as life and death. But although we believe that Balder intended to kill his wife, we do not think he has done so. As in the drama, as in the novel, and as in life, we find many such intentions thwarted, so do we expect his intention to be thwarted; and for these reasons. This is the first part of a poem, and we think we can trace in it evident intentions on the part of its author to redeem Balder, to show him to us purified by suffering, washed white and clean with contrite tears, humbled and bowed into the dust, and broken before God in his fall; it is necessary that he should walk the fiery furnace, but we think there is metal in him that will come out like fine, pure gold. He is a grand sinner, and it is the grand sinner that so often makes the greatest saint. He sins in his own magnificent way; he does not stoop to pluck the meanest weeds of paltry praise, but thrusts up his ambitious brows for the immortal garland. There is an inner radiance of mind, which would shine out if these mists and shadows were rolled away.

We obtain glimpses of a richness in his nature, which must be capable of growing nobler fruits. Now and then, as in the last scene, a very heaven of worlds of love and tenderness opens through the darkness, throbbing and shining. He is manifestly worth redeeming. Now, if he has actually killed his wife, the redemption, which we foresee, would be impossible; he must end miserably, most probably in suicide. It must be, as Hamlet is, a tragedy. These, we consider ample reasons for supposing that Amy does not die. Indeed, there is nothing more probable in such a case of mental disease, than that such a crisis should produce a change for the better. And we trust that both Amy and Balder may have regained their perfect health in the next part of the poem. So wishing the author God speed on his way, we must pass on ours.

In this poem we read a magnificent protest against the tendency of our age to materialism and positive philosophy, and the apotheosis of mechanism and intellect. Balder is but the individualized idealization of a general spirit which pervades the whole mass of society—Genius without faith and reverence! An age of sham, of egotism, inordinate ambition, selfishness, and doubt! An age which everywhere manifests a blind, atheistical deification of force and power! The age to which, of all others, that old trumpet-tongued text, ‘What shall it profit a man if he

is own soul?' needs to be preached  
 the human mind seems to have lost  
 save mechanics—becoming miser-  
 able earnestness that moved moun-  
 tained miracles; we have lost that  
 which wrought on, nothing doubting,  
 We have little of that reverence in  
 the meekest of men who uncon-

We are perfectly aware that we  
 are Christians. We work with the  
 in the sight of God. Our science  
 enthusiasm for the eternal harmony  
 to take the universe in pieces to  
 and determine whether its creator  
 ture, we have arrived at a poetry  
 essence of poetry could be other  
 of faith.

to any sort of justice to this poem  
 ful are its riches, so affluent is it  
 re two hundred and eighty-three  
 but what contains fine thoughts,  
 miles, or searching reflections. In  
 we should scarcely know where to  
 lect a very gallery of pictures for  
 poetry of Spenser. Of the wealth  
 reely trust ourselves to speak, it is  
 it remembered, the product of a  
 able as profound, as wide-ranging  
 k with thought as a winter mid-  
 ways rich in thought, but even the  
 culty of ideality is as different as  
 which could be said to be the same.





Parisian paste upon you for the genuine diamond. All is sound, and nothing tawdry. All is essential, and nothing accidental in the workmanship. 'Balder' contains rare draughts of the wine of beauty for the thirsting spirit, and opens up glorious vistas of loveliness to the longing eyes, fresh as the dew, and fair as the face of nature. Some of these revelations give you a soul-ache of deliciousness, and its sweet and delicate human tenderness penetrates to the depth of the deepest tears. The author is exquisitely learned in the lore of love, and can cunningly produce those touches and tones of pathos that feel and feel about the heart, until they thrill the subtlest string. He has evidently walked and talked with nature in some of her sublimest moods, and held mysterious converse with her in many mystic ways where few are permitted to enter. He has obtained glimpses of strange psychical experience, and delineated facts which may not be recognised by many readers, but which are nevertheless eternally true. He gives us revelations from a region of the human mind which few have visited, and from which those few have returned pale, and with nothing but silence to express their awe. He is only second to Shakespeare in dealing with the subtleties of mental aberration. This poem displays an amount of knowledge on many subjects, such as physiology, natural history, and psychology, which is growing rare among poets in these days.

He is a master of terror as well as of tears. There is a colossal calmness about him in walking the waves of stormy emotion. And he has such a subdued sense of power, such a severe grandeur of repose, that we are involuntarily reminded of that Greek orator who produced his effects on the auditors without action, so eloquent was his quiet majesty. We cannot conclude without a few extracts. We think the following beautifully characteristic of the pastoral quiet of the country :—

‘ The passive gait  
Of ease, that is the step of all their world,  
Their world at pace with solemn things above.’—p. 14.

Coleridge might have gloried in this sublime excuse for a lazy mood—

‘ Eternity within doth set at nought  
The wont of time.’—p. 28.

Genius, he calls—

‘ Some maimed celestial, feeling back her way  
To the lost heavens.’—p. 29.

And he speaks of

‘ The unblushed repose  
Of Beauty, where she lieth bright and still  
As some spent angel, dead asleep in light,  
On the most heavenward top of all this world,  
Wing-weary.’—p. 60.

om :—

urn this, my friend,  
make a flower a flower,  
oom is to be sweet,

The flower can die,  
nature; though the earth  
stant air defraud;  
no living lot  
mewhat still to spare

Charitable they  
more or less, *so* have  
need, and more is less  
; goodwill.' p. 93.

he autumn wind is this, and yet

like a headaman wild,  
er golden hair,  
t she is dead indeed.'—p. 127.

morning which she characterizes

'Thou  
e might think to see  
ng in the sun,  
'—p. 136.

of the poet—

rich bride in smiles  
uch bliss cateth not,  
erve a sacrament,  
han wine, the poet sits.  
ous at the shining head  
ight to all.

Of peace, and, like a flower, wert given and ta'en;  
 Unconscious, on a morn thou didst awake,  
 And while we, weeping, strove to keep thee, thou,  
 As at some awful voice that called thee hence,  
 Or high behest, becamest a man in will,  
 And ceasing thy babe's cry, didst go in haste!  
 We also went a little way with thee,  
 As they whose best-beloved doth cross the seas  
 Attend him to the shore—even to the brink  
 Of the great deep, and stretch along the sands,  
 Wringing vain hands of sorrow; yet none saith,  
 "Why goest thou?" Nor with the naked sword of love,  
 Denies; and none doth leap into his fate,  
 Crying, "I also," and with desperate clasp,  
 Hang on his neck, till breakers far behind  
 Forbid return. Spell-bound they stand, and dry  
 On the sea-line, and not a quivering lip  
 Murmureth, "To-morrow;" but his sire doth seize  
 The prow that would recede, and with stern will  
 Holds it, rebellious, to the task, and she  
 Who bore him, with her trembling hands  
 Constrains and hastes him, lest he lose the tide.'—p. 72.

We might go on and on extracting, but to what end?

In conclusion, we have to say that we consider Balder to be the first and worthy part of a great poem—one of such a degree of greatness, that it has scarce an equal in our century, and one that will take the public opinion some years to arrive at that greatness. But the author can bide his time; he is not an 'eminent writer of the day,' but a singer for the ages. Few persons may have possessed the peculiar experience necessary to enable them to appreciate to the full the depth of insight, the mysterious questionings, the oracular responses, the luminous glances and subtle soundings down the winding wildernesses and dark ways of life, but thousands and hundreds of thousands can feast on the glorious poetry this book contains. To those who cannot see its purpose, we may say as the old chroniclers wrote of Shakespeare, Read it again and again; and if so be that you do not understand it, then there is manifest danger that you are not quick of comprehension.

In this part of his work the poet has had an ungracious task, and one that was sure to be misrepresented. He accepted it like some great actor who plays a part that we dislike, knowing that the more perfectly he performs the greater will be our repugnance; or as Mr. Hunt painted that wonderful but painful picture, the 'Awakened Conscience.' In the next he will doubtless find a more congenial labour in appealing to higher, nobler sympathies,

That he may do so with increased success, is our parting prayer; for we trust his genius, and a trustful faith that rests on that God, in his infinite goodness,

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*History of Moral Philosophy in England*  
 J. D., Master of Trinity College, and  
 Professor of Philosophy in the University of Cambridge  
 & Son. 1852.

suitably prefaced by a condensed sketch of the author has been led in the inquiries into the nature of virtue and duty. The summary is quite sufficient for the main features of Dr. Whewell's system, and is situated to follow with facility and accuracy through his several lectures. No doubt, however, whether the general reader is fairly master of Dr. Whewell's moral philosophy. A perusal of this introduction is advisable rather to amplify than to reduce the rigid skeleton here presented, and the moralist may be clearly indicated, that the serious business of criticism fairly we propose to make some remarks on the systems generally received, and on that interesting process through which we have arrived at the acknowledged facts of



sions of its opponent. Against those who maintain that pleasure is the proper guide of human action, it is urged that such a theory affords a very inadequate account of the character of actions, and of the feelings of men in reference to actions ; so that, of whatever value the utility theory may be, it cannot for a moment sustain the weighty edifice of systematic morality. On the other hand, the baffled advocates of the pleasure theory assault the upholders of an independent morality in their stronghold, urging that virtue is no foundation for a system, because it is a matter of ever shifting opinion ; 'that conscience cannot be a real means of determining what is right, because conscience determines different (conflicting ?) things to be right in different countries, ages, and persons.' 'These arguments,' says our author, 'are so convincing in their effects upon men's minds, that I do not conceive that any system can stand, against which either of them may be justly urged.' We pause here for a moment, to protest against this hasty admission of the argument against the trustworthiness of conscience, and its consequent suitability as a basis point in a moral system. We might hazard an opinion that it is indeed a hopeless task to construct a code, scheme, or system of ethics with conscience for a starting point, but by no means on the ground here set forth ; and further, that precisely the same arguments which fairly expose the inadequacy of conscience to this end, will lie with equal validity against the claims of 'reason,' whether 'practical' or 'theoretical.' Wherever the deficiency lies, it is not proved to lie at the door of conscience ; and it is of the highest importance, not only to practical morality, but to some of the details of the author's own system, that this stigma of uncertainty, obscurity, and even self-contradiction, should be removed from conscience, until it is fairly established against it. A few remarks upon two cases, selected from the author's larger work, will show that we are not obliged to succumb to the vaunted argument against the fidelity of conscience. A nation is confronted by foes : the question is asked—Shall we resort to fraud and violence ? or, resolving the compound question, shall we lie, and carry our warfare beyond the limits of defence into the region of reprisal and revenge ? The answer to these questions has been, we may say, universally in the affirmative ; but is it clear that each concurring voice has given utterance to the response of a *consulted* conscience ? Do we ignore the impetuosity of passion ? Does it not seem at least probable, that in circumstances so calculated to excite resentment, the appeal has been hurried past the court of conscience without a hearing ? Or, take another instance, less complicated, but even more difficult for our purpose. A man, whose conscience has always disapproved a lie in himself and in others, is tempted in the imminence of death to utter one. The first

ed life is to vindicate his conduct ;  
 amount to ? Is it anything more  
 appeal to beings who would most  
 ing in the same peril ? If the vin-  
 tamper with the essential character  
 the culprit declares that his con-  
 the act of a free moral being, we  
 a very early proof, indeed, of that  
 which Dr. Whewell indicates as the  
 f even, what are called, allowable lies.  
 prudent is that charity which deals  
 ted, having death as its alternative ;  
 forbearance towards a man, who, in  
 e the approbation of conscience for

ior proposes to construct a scheme  
 from both these objections, and  
 throws himself on common sense,  
 y so far as it is consistent. Are  
 e quality of which is constantly  
 ; and any corresponding principles  
 non sense constantly accepts as true ?  
 , there is such an agreement viz.,  
 rence to certain actions and qualities  
 humanity,' &c. 'Be true. Be just.  
 re moral principles upon which the  
 versal, and from which we can reason  
 this position two objections arise ;  
 nent (viz., universal and constant) ;  
 too vague to serve as a starting  
 moral system. The answer to the

to treat it), it must mean either, some men will believe and feel that it is *wrong* to be kind; or, admitting and using the predication, 'it is right,' they will alter the meaning of the subject noun, 'to be kind,' &c.; so that, in either case, there will be disagreement between some men and others in their convictions and sentiments on these matters. The real objection is not noticed; perhaps because from the very nature of the case, nothing but counter-assertion could be produced; but instead of repeating the original statement *simpliciter*, it is encumbered with still more objectionable matter in the form—'Men agree that they must be truthful, humane, &c., even when they differ as to what they *ought* to do.' To the limits of this enlarged proposition the objection must be expanded. Let it be admitted that men agree that they ought to be humane, &c.; and also, that one man thinks he *ought* to commit fraud or violence; if he still says I *ought* to be humane, either the two OUGHTS are mutually contradictory, or the term 'humane' has a moveable signification; and, in either case, the assumed universality of the agreement is in a more hopeless predicament than before.

Thus the objector holds his ground; but not only so, he actually succeeds in displacing the theorist from his chosen vantage ground of universality. 'The authority of these virtues is assented to by all men when they are *in a condition to judge on such matters*.' Here we have a very limited (and mysteriously *limited*) generality, instead of an absolute uniformity. What says the objector to this new phase of the statement? Simply, that men do not agree, *as was asserted*. Your modification of the original proposition is strong (*prima facie*) evidence that I am right. I will leave you to determine *when* men are qualified to judge of these matters. If you say they are then (and then only) qualified to judge, when they assent, I withdraw from the contest, leaving you the option of two practical remarks. First, there is an air of sapience about this mode of reasoning, it is true; but it is the sapience of the snake with its tail in its mouth; or if you propose some other standard of fitness for judging on these matters, you only remove the difficulty one step backward, and incur the old fate, and re-enact the history of everything akin to metaphysics.\* Assuming, however, in spite of

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\* We will cite from the conclusion of one of our author's own lectures, a sort of vindication for this opinion. 'We know, in short, that we must look for no science of morals, as we find no science of any other kind, except we can discern the region where the truths taught by Cudworth and by Locke are united; where the eternal and immutable beams through the outward veil of the actual and visible; where experience gives reality to ideas, and ideas give universality to the truths which we gather from experience.' We simply take leave to doubt whether this desirable point of union between experience and ideas has yet been attained in the matter of ethics.

that there is a sufficiently general the excellence of certain actions and les, this agreement is traced, not to but to some exercise of the reason 1, and by which it is at least possible it to the same mind on the general his active and supreme faculty, there- merely the functions of an ultimate s, but in addition, the honour of of promulging with unquestionable human conduct, couched in general major premiss from which all special luced. The resulting synthesis is as peared; and when, in due course, the ciples is made to cases of conscience : mankind, the solution presented is : the feats which have too generally s to grapple with the difficulty sted by the Paleyism which so long nbridge, and ill content, as a philo- d the oracular and dubious mtuna- Scaliger of Cambridge determined to a theory of morals for himself. He e actual living world—and meeting h did not appear to depend upon the of civilization, he accepted them as his 'Journey in Search of a Theory.' e:—Men live in society, and have contribute much to the determination two facts, taken in connexion with chief desires without society, result



society. Having such an idea, man follows his desires to the last boundary, and then tries the question of law; if he loses, he concludes either that he has gone too far, or that the law is too limited; if he gains, he feels disposed to proceed and try a wider circumference. Rights have reference to things, and so also have desires. Things may be anything, from opinions down to nuggets; so that if rights and desires were to be classified according to their objects, we should have a somewhat unmanageable category. In selecting a principle of classification, there is ample opportunity for the display of genius; but there are certain conditions which must evidently be complied with in such subjects as the present. There must, for instance, be such an arrangement as will facilitate immediate reference from things without to man himself. The plan adopted by our author is to arrange the desires of men into four primary and comprehensive divisions. The desire of Personal Safety; of Having; of Family Society (which includes Family Affections); and of Civil Society (which includes the more general Social Affections). Accordingly rights (being the boundaries between one man's desires and those of others) may fall into a like fourfold division—Rights of the Person; of Property; of the Family, and Political Rights. 'This symmetrical division of the springs of human action and of rights existing in human society is the starting point of our system of morality; being, as we have said, the point where the springs of human action come in contact with the supreme rule of rightness on which morality depends.'

The limitations which determine rights are prescribed by an external power—a contrivance more or less skilful, but for the most part highly useful in any form; and if we pause here, we must be content to abandon the term *moral* as an epithet of man, and describe him as the subject of law; or, in other words, as a composition of certain desires which cannot be generally, if at all gratified without the restraints of an authority conceded, indeed, in the first instance, but evermore external to himself.

But is this a complete account of man? Is there no dominion, no rebellion, and no struggle *within*, analogous to the conflict perpetually raging *without*? And whenever he attempts to explain his superiority to the creature of instinct, he is compelled to admit, among other 'differentia,' that he does *not* always submit to external force, and that he does not always, if ever, resign himself blindly to the authority of law. He recalls the evident fact that law must have acquired its external force in the hands of men who, in the main, were but repetitions of himself; and considering that they must have known, judged, and felt something *inwardly* before they produced the embodiment called law; he proceeds to ask—Is there within *me*, in common

ch has furnished the type of the such a law—*within*—are not my and dispositions amenable to it as an external rule, which, in general, be no law unto myself *within*—able to the outward law, or there is ought and my deed—my will and elled by the constitution of my his disjunctive hypothesis. There ents of truth which, whether absolute to *me*, and of such a character which my reason explains, vindic my outward acts. And, further, an intimate and, indeed, essential habit and my outward act—the am, then, the subject of a law—s truly as in my muscular exercises. s the *subject of a state*. I have

There are checks upon my unremptory and as authoritative as e state. The government law is hat is written on the heart: its the outward sign of its virtual nclusion of the whole matter is—manity; unfold it as philosophers ill, there is attainable and practic—a law with man *as man* which law of man in his imperfect but stating this law in the terms which r a very copious colligation (if not st revert once more to the barrier

reason applying the supreme law to particular cases, or announcing the demerits of particular actions. The supreme law, in its matured but still general form, is thus given by Dr. Whewell :—

*‘Man is to be loved as man (benevolence in its full extent). Each man is to have his own (fairness or justice). We must speak the truth, which may be further unfolded by reference to the origin of the principle, in this manner, we must conform our language to the universal understanding among men which the use of language implies. (This part of the supreme law has an especial reference to a need rather than to a desire of human nature, and to a corresponding right of contract including the subject of promises generally). The lower parts of our nature are to be governed by the higher. (This corresponds to the virtue of purity rather than to order). We must accept positive laws as the necessary conditions of morality. (Order.) These five virtues—benevolence, justice, truth, purity, and order, may be considered as the elements or aspects of virtue or goodness, or as the cardinal points of the supreme rule of human action. If we look for the origin of this five-fold division of virtue, we shall find that we may say, in a general manner, without pretending to any great precision, that it depends on five elements of our nature—love, mental desires, speech, bodily appetite, and reason. Benevolence gives the utmost expansion to our love; justice prescribes the measure of our mental desires; truth gives the law to speech, in its connexion with purpose; purity controls the part of our nature connected with the bodily appetite; and order engages the reason in the consideration of rules and laws by which virtue and its opposite are defined.’*

Thus the venerable quaternion of temperance, fortitude, justice, and wisdom, is superseded by a new arrangement which presents greater facilities for combination and application. And here we must conclude our account of Dr. Whewell's *point of view*. The remarks we have made on the subject of the uniformity of conscience must not be supposed to imply that our author ignores conscience as an aid and minister in practical morality. On the contrary, there is assigned to it a class of functions of the highest order. ‘He who acts against his conscience,’ says Dr. Whewell, ‘is always wrong,’ while he denies that he who acts according to his conscience is always right. On this denial we have indeed attempted to fasten a verdict of *not proven*, or, as an alternative, to doubt the present availableness of any test of absolute right. An independent moralist, the author assuredly is in more senses than one; but withal, he is highly eclectic in his spirit, even stretching a point at times, in order to claim sanction and friendship from some whose systems he has previously assailed with merciless logic.

The ‘*Elements of Morality*,’ already introduced as a reading book in some of the colleges of Cambridge, is much more suitable as a class-book in an academic course than any which has ever

st at length draw off our thoughts  
view *itself*. A goodly and varied

The sketches commence with a  
w theology of the reformed church  
ee from the trammels of popery  
ey changed the method and spirit  
hich dealt in cases of conscience ;  
se of sixteenth century), we read  
of conscience.' 'The attention had  
y on the former word ; it was now  
determination of cases was replaced  
ence. He solved questions which  
conscience, and produced well nigh  
wrote a foreigner, Staüdlin, con-  
sten Perkins.

od directed the attention of the  
he church of reform, with its pre-  
no less than point to the *founda-*  
ted, which led to that result. Ac-  
England a noble literature in con-  
lative morals. It was, and is still,  
-moral, inasmuch as the 'decision  
en replaced by the exposition of  
e these reasons were sought in the  
conscience of man ; ' the structure  
on conscience and upon the divine  
rality of conscience and divinity  
rated, never systematized, and  
ong temptations to the spirit of  
n the storms of the English revo-  
s leap from 'some and



and on the frightful tendencies of his theory. But we must still insist that a large space be allowed him among the sons of England who have contributed celebrity to her language, and real wealth to her literature. In the words of one who has done more than any living man to popularize the history of philosophy (G. H. Lewis), 'we will say that he was guilty of dangerous errors. But what then? Let the faults be noted but not overstrained; the short-comings and incomplete views enlarged and corrected; the errors calmly examined and confuted. We shall all be gainers by it; but by inconsiderate contempt, by screaming and vilifying, no result can be obtained. Impartial minds will always rank Hobbes among the greatest writers England has produced; and by writers we do not simply mean masters of language, but also masters of thought. He is profound and he is clear, weighty, and sparkling. His style, as mere style, is in its way as fine as anything in English; it has the clearness of crystal, and it has also the solidity and brilliancy.'

The almost unanimous condemnation with which the principles of Hobbes were received is in itself a strong testimony to his power as a thinker and writer; for he had done little else than pass through the alembic of his own brain the old discussions 'between those who assert that moral right and wrong are peculiar and independent qualities of actions, and those who say that these terms mean only that the actions lead to other extraneous advantages and disadvantages.' This wit and facility of setting forth alike obsolete and obscure truths secured a sort of currency for his politico-moral opinions even among his contemporaries, and the leaven of his philosophy is far from being extirpated, even at the present day. The appearance of this champion of error was the signal for a general but rather feeble controversy. The spirit and characteristics of the age were in favour of enterprising novelty, while the indolent reiteration of truths but partially discovered, and utterly undefended, ushered in by degrees the era of moral devastation. 'The defence of a genuine and independent morality was conducted in a manner disunited, vacillating, sometimes illogical, sometimes doggedly opposed to the most boasted discoveries of modern times.' In two different ways was an attempt made to arrest the progress of Hobbes's sensuous system, both earnest and scholarly, but not equally so. In the one school we meet a massive erudition erected against the sceptical schemer, which reminds us of the pyramids of the Nile, built, as has been suggested, to arrest the progress of the sandy wastes.

The two parties opposed to Hobbes may be described as those who held that goodness was an absolute and inherent quality of actions, and those who did not venture to say so much—but allowing

actions was the pursuit of happiness  
 virtue was in a peculiar and eminent  
 well-being. By this latter proviso  
 was enabled to keep the more  
 and Cumberland respectively repre-  
 sentation to the selfish principles of  
 aided by these two names is one  
 striking in the volume; but we  
 condense and from which part

by nature of Dr. Whewell to intro-  
 Locke without meddling in the  
 ed, and of late with unprecedented  
 and merits of the great 'deus  
 space nor wish to take part in the  
 somewhat dictatorial expression of  
 says,—'Locke is commonly looked  
 or of the New Philosophy, which  
 I think it will be acknowledged by  
 to the literary history of the sub-  
 e originated little or nothing. . . .  
 stance of the system of Hobbes,'  
 at the acceptance of this opinion  
 to be made, as it is here, the  
 uaintance with the subject is to be  
 ing many high names of the present  
 e honourable among philosophers,  
 i with a vast amount of reading  
 particular branch of history. Sir  
 ke and Hobbes differ on the most  
 urces of knowledge, the power of  
 will, they differ not only in their

the Understanding' was regarded as supplying to the lower notions of morality the august sanction of the general advance in the power and condition of humanity.

Continuing our rapid glance along the line of the main controversy, we soon perceive a fresh diversion on the part of the independent moralists. Under Shaftesbury and Hutcheson, the idea of a *moral sense* was evolved, and by the latter more definitely exhibited in a technical form. By the adoption, however, of technical precision, the new sense or faculty of perception laid itself open to a double attack. The old assertors of the right reason, or eternal fitness, repudiated the assistance of a system based upon so unworthy a foundation. On the other hand, the sensualists rejected the usurpation over their theories, which derived all its force from those very theories; while, as if to complete the attack upon this new phase of the Boniform faculty, the Lockean metaphysics had drawn an apparently immoveable and indestructible boundary-line between the operations belonging to reason and such as belonged to the sense. Nothing, then, seemed left for the advocates of absolute virtue but to disencumber themselves as quickly as possible of that technical precision which had proved their greatest bane. The consequent vagueness of Butler, who became the leader of the untechnical school, while it parried the assaults just referred to, was, in its turn, exposed to equal inconvenience on the very score of indefiniteness. But before noticing the position of Butler—the prince of ethical speculators in modern times—we must advert to the remarkably ingenious and bold syncretism which was thrown up by Warburton to repel the assaults of Mandeville and others. He demands our attention not merely on the grounds of his skill, or of his learned research, or of his self-confident tone, but chiefly from the fact that he supplied the *form* of morals which has been generally accepted by the better portion of Englishmen, as the only escape readily attainable from the consequences of a theory not yet stripped of its sophistry, and therefore not yet destroyed.

His aim was to unite, as in a threefold cord, the cardinal doctrines of each sect in the school of independent morality, and thus to constitute an ethical system whose foundations were right reason, eternal fitness, and divine command. The best illustration, and indeed the most imposing sanction for his views, is furnished by a reference to St. Paul's division of excellencies or virtues (Philip. iv. 8), *ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια*; *true*, with reference to an eternal and absolute difference in things; *venerable*, implying the exercise of a faculty which perceives the worth of an action; and *just*, in relation to a law. It is instructive to note how completely the idea of moral obligation

d of a superior in the system of necessary thus to analyze obligation for the principle of a Divine reality the sanction of the Supreme, being less than a *revealed morality*; in natural and revealed morality reason perceive truths when premises deductions made? and can the truths and make the deductions? is in the affirmative; the latter, in

the most important benefits to be derived from divine revelation; and in attempting to obtain those benefits, he has recourse to the 'History of Physical Science,' and is disappointed in the first instance, and to his regret he perceives the truth so soon as it is clearly shown to him. He is chilled by the coolness of the scientific method, and is rebuffed by a kind of sacred indignation which excludes the torch of science from time to time, and is disappointed by the sunrise of the gospel. He is disappointed by the greatest discoveries of science, even so far as the rules of science are considered, of the immediate views of truth which the Christian religion says, with regard to moral philosophy, that we cannot believe or blindly seek, that we cannot hesitate to admit that the scientific method is less plausible than tenable; far more plausible than to satisfy the cravings of the human mind than to satisfy the cravings of the human mind. The objections urged against the conventional method of philosophy, when they appeared, were substantially the same as those which are now urged against the scientific method.





Weary of continual change, sickened with the poor results of the most cautious analysis, the English moralists yearned for a system to which they could yield a general and final assent. The prevailing character of this system, which was to be satisfactory to men increasingly devoted to the new philosophy, might readily have been guessed: it must be derived from without by observation and experience; it must be a morality based upon a calculation of consequences; and so commend itself to the esteem of scientific discoverers as something practical and tangible. Paley became the exponent of a wide-spread preference for the *morality of consequences*—the systematizer of all views of duty which could be deduced from the principle of general utility. By no means an originator, and greatly indebted to Gay and Tucker even in the details of his chief work, his great praise rests on the facility of his style—a facility for the immediate application of admitted principles—and a facility for gathering and inweaving in the most natural manner suitable illustrations of his several points. We can hardly conceive that the day is at hand when Paley's 'Moral Philosophy' will be shelved as entirely obsolete; for it must retain its honours as a *classic*, even after its fundamental principles have been discarded by *science*. The great misfortune befel Paley from which so few men even of the most practical escape, he was tempted to offer *proofs* of his principles, when his principles were no more than *assumptions*. Speaking of assumptions, we are reminded of Dr. Whewell's keen and clear criticism on one important part of Paley's utility theory. To the inquiry—How, in spite of its original viciousness, the theory comes to right decisions on so large a number of doubtful cases; it is replied, that one false assumption may be corrected, and indeed wholly set right by another assumption true or false; and, in the system before us, such a remedial assumption is made in the statement that the consideration of consequences is to be applied by means of *general rules*; to violate a general rule is an evil which more than balances the apparent good results of any particular action.

Here, then, we have a new and perfectly distinct kind of utility in the *generality* of certain rules. In a case, for instance, where a man states to a professed casuist that he is in possession of a lie which it would be advantageous to palm upon men as a truth, Paley would say, Your lie will in the long run do more harm than good. The reply is—'I have calculated the issues, and find that good will greatly predominate.' The moralist has not calculated. Is he at a loss? No, not for an instant: he rejoins—'You violate a *general rule*; no good can compensate for such mischief as this.'

As he thus takes his stand upon general rules, he can reach

), and make alliance offensive and  
and upon the rock of primal and  
necessary and available truth. But  
ark, that the Utilitarians can have  
these general rules until they have  
nsive observation of consequences  
l we venture to predict that no such  
med from the observed consequences  
world. As soon as the generalizing  
advocate of the utility theory, be  
ng an *à priori* element, which he  
ndependent notion of virtue. Our  
ces of given actions in actual life—  
ternal good—is by no means con-  
ig, be it remembered, as we confu-  
good, as the pleasure theorists of the  
) We cannot, for our part, under-  
: it can ever appear that external  
like—are the appropriate rewards,  
nces of virtue. We ask, with Pope,  
inequalities in human condition, and  
virt—

ie starves while vice is fed.

ie reward of virtue bread?

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it when he tills the soil'

ld say, and with that Blessed One  
st fell,

ly gives or can destroy,  
shine and the heartfelt joy,  
better would y. . . t x



Dr. Price, the dissenter, Dr. Whewell attributes 'views which are capable of being developed into a very valuable corrective of the errors of his cotemporaries,' his distinguishing merit being the perception of the radical defect in the Lockean psychology: while to another dissenter (Robert Hall) the most eloquent among protestant preachers, the high honour is assigned of furnishing, by way of quotation from his sermon on 'The Sentiments proper to the Present Crisis,' the crown of Dr. Whewell's Lectures on the History of Moral Science in England.

The succeeding lectures are devoted to an exposition and refutation of the general theory of Bentham. We regard these lectures as *addenda* to the prescribed course; we also regard them as far too precious and important to be treated in a hasty manner at the close of a sketchy review. There is even more than the usual amount of the author's caution and fairness in dealing with the works of a man not less weighty, though so radically different from himself; but at the same time the advocate for Independent morality is unsparing in the application of logic and sarcasm to the bombastic dogmatism which the Benthamites imagined was to crush the very idea of morality, and usurp the functions alike of reason and of conscience.

ART. VI.—*History of England. From the Peace of Utrecht to the Peace of Versailles. 1713—1783.* By Lord Mahon. In Seven Volumes. Vol. VII. 8vo. pp. lxxi.—515. London: John Murray.

IN noticing the former volumes of this work, we freely expressed our opinion on Lord Mahon's qualities as an historical writer, and need not, therefore, now repeat it. The present volume completes his labors, and is sure of finding a hearty welcome among all who value sound judgment, candid construction of motive, and diligent research. Lord Mahon is not a brilliant writer, nor does he make any pretensions to original genius. He is, however, a diligent explorer, fully sensible of the responsibility of his undertaking, and concerned to report with impartiality and truthfulness the results of his inquiries. His volumes awaken confidence rather than admiration. Integrity and candor are amongst their most conspicuous qualities. The kindliness of his disposition triumphs, with very rare exceptions, over all the adverse influences of political partizanship. His work will, therefore, long retain its position in the confidence and favor of his countrymen. Such

Little was known until recently of and though the earlier portion of it is in our annals, a thorough knowledge, in order to our clearly understanding, is amongst the most obvious deficiencies of Englishmen, of the events which preceded William III. and the breaking up of the Stuart dynasty. We are now happily in the possession of more accurate information. What was the form of the government, and the events of the reign of William III. are now coming out as luminous points to aid the inquiries of our own age. It is enough to say that the eighteenth century, deficient as the earlier centuries were, was distinguished by illustrious talents and unblemished conduct. The ratification of the Revolution of 1688 of Hanover, the defeat of the Jacobites in 1745, and the subsequent breaking up of the Stuart dynasty which threatened the kingdom. We are far from ranking amongst the great monarchs of the world.

We speak not of his private worth. The former we admit, but the latter is a matter of view, and in constitutional temper. It flowed from the idiosyncrasies of the Stuart dynasty, though frequently inflicting upon the nation a confederacy which threatened the way, after a protracted struggle, for our monarch becoming the leader of a party.



rejected by large majorities, but throughout the country a demand of unexampled intensity was raised. In spite of every exertion of the crown, 8000 freeholders in the county of York signed a petition praying the House of Commons to abolish sinecures, and to reduce exorbitant emoluments. Middlesex followed the example of York, and within a very few weeks twenty-three more English counties, and eleven of the largest cities or towns in the empire, met for the same purpose. 'It is to be noted,' says Lord Mahon, 'that in all the steps tending to economical reform, both branches of the old opposition—the followers of Lord Rockingham, and the followers of the late Lord Chatham—appear to have cordially concurred.' The ministry of Lord North struggled hard against the popular demand, and freely availed itself of every means to defeat it. The old borough system afforded facilities for this, but the ill success of our military operations counteracted its efforts. Not venturing on a direct rejection of the petitions presented, the ministry endeavored by side means to elude their prayer, until at length, in April, 1780, Mr. Dunning submitted to the House his celebrated resolution, 'That it is the opinion of this committee that the influence of the crown has increased, is increasing, and ought to be diminished.' The Lord Advocate attempted a diversion in favor of the government, by moving that there should be prefixed to the original motion the words, 'It is now necessary to declare.' Mr. Fox, as the opposition leader, acquiesced in the suggestion, and on a division, the resolution so amended was carried against the government by 233 to 215. It is worthy of note, that of all the English county members, no more than nine appear in the list of the minority. Lord North, however, speedily rallied his followers to prevent any practical consequences from this triumph. Many of them had voted with Mr. Dunning through fear of their constituents, before whom they expected shortly to appear. But having done so, they speedily reverted to their old position, and placed him in a majority of 51, when Mr. Dunning moved that an address be presented to the king, praying him not to dissolve the House, nor to prorogue the session, until measures had been taken to diminish the influence of the crown. We do not wonder at the disappointment and resentment of the opposition chiefs. The language of Mr. Fox, 'It is shameful, it is base, it is unmanly, it is treacherous,' expressed the universal feeling of his party and of the country.

The Gordon riots occurred at this time, and served to divert attention from the parliamentary struggle. Of the character and course of these riots we need not speak. They are amongst the most disgraceful events in our history. Happily they were but short lived, yet they served to show the virulent character and terrible energy of the bad passions out of which they sprang.

which the leading statesmen, only a few of this fatal and disgraceful week. They were killed, and their property destroyed, at the same time, not worthy to unloose the latchet of their night, be boldly confronted, such loss is not how keen the pang to find themselves under a sudden attack to that people whose judgments, they had ever striven to please. I do not know how Burke pour forth the anguish of his heart. I kept watch at Lord Rockingham's house, which was garrisoned by a strong body of his true friends of the first rank, who were ready to die for him. Savile House, Rockingham House, were turned into garrisons! Oh what times! We have seen several years—some of us for nearly twenty years—of true friendship and affection, and we are obliged to put up with the loss of our houses and our persons!

to follow the course of Lord Mahon's life would require much more space than our present purpose will be better served by a brief notice of the more prominent and interesting events of his life. Lord Mahon has devoted considerable time and labour to the cause of American independence, and in the course of his labours he dwells at large on the case of Major Andre, which has given rise to much discussion. General Arnold, an American, who distinguished himself in the service of the British, and who, through various embarrassments, and some affronts, was prompted him at length to compliance with Sir Henry Clinton, the British Commander in New York. This correspondence was published in the *Signature*, and the following

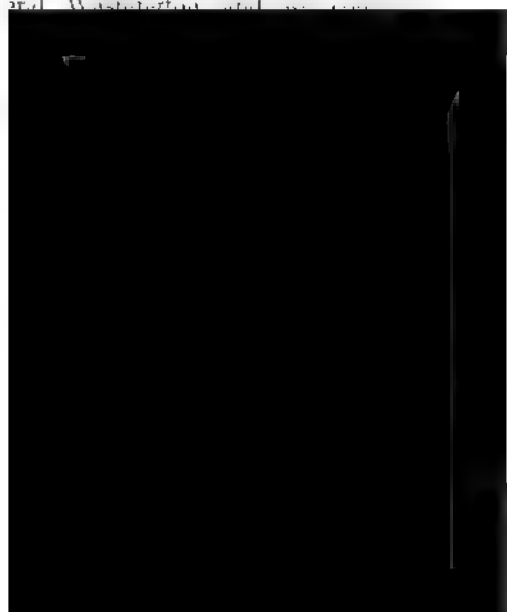


mand of the Hudson River, which they implied, and by the same blow to strike distrust and terror into the very heart of the American ranks, was an object certainly, at that time, second to no other towards the successful prosecution of the war.' Arnold at length proposed a meeting, and stipulated that the officer sent to confer with him should be no other than Major André. To this proposal the British commander assented, strictly enjoining his young and gallant friend not to enter the American lines, nor to assume any disguise, nor to receive from Arnold any written communication. Proceeding up the Hudson in the Vulture sloop, André met the American general on neutral ground, but their conference not being concluded, he was prevailed on, at the approach of dawn, to accompany Arnold to a house within the American lines. There their arrangements for delivering up the works at West Point were completed, when André, finding it impracticable to return to the Vulture as he had intended, was induced to lay aside his uniform, to accept a pass from Arnold, under the name of John Anderson, and to take charge of various papers in the hand-writing of Arnold, though without his signature, explaining the condition of the works at West Point, and clearly indicating the scheme for its surrender. Proceeding on horseback towards New York he succeeded in passing the American lines, but on approaching Tarrytown he was seized by three militia men, who, on searching his person, found the secret papers with which he had been entrusted. Arnold effected his escape, but André was delivered over to General Washington, who immediately referred his case to a court of fourteen officers, twelve of whom were Americans. This military court was not long in arriving at a decision. They held only one meeting, and then reported to the commander that Major André ought to be considered a spy, and, according to the law and usage of nations, to suffer death. Every possible effort was made by Sir Henry Clinton to save his officer, but Washington was immovable. He confirmed the sentence of the court-martial, and made no reply to a touching and manly letter which Major André addressed to him, requesting that he might die as a soldier and not as a felon. The correspondence which passed between Major André and his commanding officer is deeply touching, and his execution produced at the time a strong emotion, and has subsequently been made the basis of serious accusation against Washington. 'From the moment of his capture,' says Mr. Sparks, in his 'Life of Washington,' 'till that of his execution, the conduct of André was marked with a candour, self-possession, and dignity, which betokened a brave and noble spirit.' The character of Washington precludes the suspicion of his having acted in this case under any other motive than that



'His feelings,' says his biographer, 'part he was compelled to act in *André*.' The army, it is alleged, were the sacrifice. We should be glad if there were more conclusive. At present, the general estimate of Washington's bearing the semblance of evincing any opinion on this point, and closes it by alleging that the death warrant was the greatest, and perhaps the only most noble career.'

his lordship to some considerable extent to his conclusion. The *safe-conduct* on which he mainly relied, pleaded. Had André been ignorant of Arnold, it should have held good; a course of a treasonable arrangement to promote its completion, André was entitled to claim its protection. In receiving a safe conduct are ignorant of the authors issuing it, the validity is maintained, but where the opposite case of Major André, it seems to establish the point at which Sir states labored. This was the view





a blacksmith by trade. These humble avocations afford no reason why such men might not always do their duty as became them in the field ; why they should not sometimes acquire and display military skill ; why, at the present day, their names should not be held in high honour by their countrymen. But they do afford a reason, and, as it seems to me, a strong one, why such men, having no light of study to guide them, having never probably so much as heard the names of Vattel or Puffendorf, could be no fit judges on any nice or doubtful point of law. And by whom had they been assisted ? By La Fayette, who, though for some years a transatlantic general, was still only a youth of twenty-three, and who, as he tells us, had learnt little or nothing at his college. By Steuben, who had undoubtedly great knowledge and experience, but who speaking no English, while his colleagues spoke no French, was unable to discuss any controverted question with them.

‘It follows, then, that the verdict of such a tribunal ought to have no weight in such a case ; and that Washington, far from relying upon it, was bound either to refer the question to such men as Knyphausen and Rochambeau, adjoining with them perhaps Steuben ; or to ponder and decide it for himself. Had he considered it with his usual calmness and clear good sense, it seems scarcely possible that, with all the circumstances so utterly unlike, he should have pronounced the case of André to be the same as that of a common spy.’—pp. 102, 103.

It was proposed by General Robertson, whom Sir Henry Clinton despatched to Washington's head quarters, that the question should be referred to the judgment of General Knyphausen and the Comte de Rochambeau, and we are at a loss to account for the proposal not having been adopted. The leaning of these parties would undoubtedly have been towards the colonial view of the case, whilst their high character and military experience would have protected their judgment, whatever it might have been, from the suspicion which attaches to the American court-martial. We regret the transaction on many accounts. It is enough, however, to say that it exhibits the character of the great American general in a less attractive light than that in which we are accustomed to regard it. Few men were so faultless as General Washington, yet we greatly err if in this case his very virtues were not pushed to an extreme. He would have acted equally for the benefit of his country, and would have displayed a yet higher phase of the heroic character, had he mingled mercy with justice, and discriminated in the punishment inflicted between the conduct of André and that of the spy. ‘Mr. Washington,’ says Sir Henry Clinton in his Memoirs, ‘could not be insensible that the example, though ever so terrible and ignominious, would never deter a British officer from treading in the same steps whenever the service of his country should require his exposing himself to the like danger in such a war.’

Another point to which we shall advert is of more immediate

to parties nearer home, and is estimating the character and policy of and influential statesmen. In the is driven from power by the growing

His policy as a minister had been convictions as a man. His views ; differed from those of George III., a struggle which he knew to be wishes and obstinacy of the king. tenced by the mere love of office, principles, so far as he had any, the royal will ; and he therefore es with a view of pleasing his royal ting the interests of the empire. ailing, and he was at length con- nation which he had for some time e made by the court to the Earl of Lord Gower. Both these noblemen compelled to revert to Lord Rock- ice again installed in office. His ned March the 27th, and consisted ie Chatham or Shelburne section of re taken from each, and strange to

Lord Thurlow, retained the great ment was submitted to in defence ' promoted by the mutual jealousy ndid a prize should be awarded to

Referring to the 'Gazette,' which , Lord North, with his accustomed is abused for lying gazettes, but e than in all mine Yesterday's



from the first prizes of the state. This narrow and injurious principle operated no doubt in the selection of Lord Rockingham, but his qualities were not so ignoble, nor his talents so utterly beneath contempt as is affirmed. The man whom Edmund Burke describes 'as an inflexible patriot,' and whose policy he says 'consisted in sincerity, fidelity, directness, and constancy;' who 'in opposition respected the principles of government,' and 'in administration provided for the liberties of the people,' must have had far higher claims on the confidence and gratitude of his countrymen than Lord Mahon admits. Great allowance may be made for the partiality of Burke; but, after all, his political leader and friend must be allowed to rank much higher in the scale of statesmanship than the representation of our author implies. The few creditable admissions which are made are connected with statements which greatly impair their significance. Whilst his character is described as 'high,' and as distinguished by 'honor and integrity,' he was not far, we are told, 'from the alloy of vehement party spirit, and was not supported by even the semblance of ability.' It was the weakness and the disgrace of Lord Rockingham's ministry that Edmund Burke, inferior certainly to none of his contemporaries in ability, and infinitely superior to most in the rectitude of his patriotism; who had long been foremost in the ranks of opposition, and whom his countrymen now regard as the first political genius of his day, was excluded from the cabinet, and received only the post of paymaster of the forces.\* Such a fact goes far to justify Lord Mahon's statement, that 'men of genius if low born' were received by the whig party 'only as its servants and retainers.'

In Lord Rockingham's cabinet the Earl of Shelburne and Mr. Fox were Secretaries of State, the former taking charge of the home, and the latter of the foreign department. The old division of northern and southern was abandoned, and the colonial secretaryship having been abolished, the colonies, of which the United States formed part, were included in the province of the home secretary. This perplexing division gave rise to serious misunderstanding, or perhaps, more correctly speaking, furnished an occasion for exhibiting the dislike which existed between these eminent men. With mutual cordiality and good faith, it would have been difficult to avoid occasional misconceptions, but with such original mistrust on the part of both, the breach was gradually ripened. In the Duke of Buckingham's 'Memoirs of the Court and Cabinet of King George III,' recently given to the public, several letters are printed which

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\* 'I make no part of the ministerial arrangement,' wrote Burke to a correspondent, March 25th, 1782. 'Something in the official line may possibly be thought fit for my measure.'

Mr. Thomas Grenville, in which  
 ainst Lord Shelburne of intriguing  
 negotiations they were conducting  
 A very strong view was expressed  
 he mission of Mr. Oswald, whom  
 ne's ambassador.' Prior to Mr.  
 . Grenville reported favorably on  
 1, but an alteration in the temper  
 discernible, and Grenville urgently  
 d Mr. Oswald should be recalled,  
 as Lord Fitzwilliam,' should be  
 ese letters a very grave charge of  
 and as the subsequent career of  
 d by the view which he took of  
 look somewhat carefully into it.

of the Duke of Buckingham's  
 cts revealed in this correspondence,  
 ter was despatched to Paris by the  
 ent, with the sanction of the king,  
 merican minister, Lord Shelburne  
 point another negotiator, who was  
 with Mr. Grenville, but whose can-  
 been expressly intended to thwart  
 se appointment was without the  
 ge, of the Cabinet.\* This passage  
 of the correspondence. Such was  
 ille and Mr. Fox took of the trans-  
 d considerable indignation at the  
 suspected. The circumstances of  
 l to awaken suspicion, and with the  
 d, were naturally regarded in the  
 's first intention as calculated to



The facts were not as stated in the foregoing extract, and we are precluded therefore from resting in the conclusion which it sets forth. Mr. Oswald, who had previously been employed at Paris, was sent back thither, not by Lord Shelburne, but by the Cabinet, and the province assigned to him was to negotiate with Franklin on American affairs. He went with the full knowledge and approval of the ministry, and communicated almost daily with Mr. Grenville after the arrival of the latter at Paris. There was nothing, therefore, clandestine in his mission. It was known to both sections of the ministry. On one point the Shelburnes and the Rockinghams differed, and this accounts for much which occurred. The former were in favor of the independence of America being included in a general treaty for peace, whilst the latter wished to concede independence as a preliminary to the treaty, and irrespective of it.

At the time of Oswald's mission it was resolved to send Mr. Thomas Grenville to Paris to treat of peace with France. Now Oswald was the friend of Lord Shelburne, and concurred in his views, whilst Grenville sustained the same relation to Fox. American affairs pertained to the home secretaryship, which was filled by Shelburne, whilst French and Spanish affairs belonged to the department of the foreign secretary, Mr. Fox. Under such circumstances it could scarcely fail that the proceedings of the two negotiators should clash, and hence, we imagine, much of the misunderstanding which followed. 'Considering,' says Lord Mahon, 'that America was in the department which Lord Shelburne held, the truth really seems to be that, if one secretary had cause to complain of the other for encroaching on his official province in the negotiations at Paris, that complaint which was made by Fox, might more justly have proceeded from his colleague.' There is no evidence, therefore, of an intrigue on Lord Shelburne's part, much less of any aim to conciliate the king by promoting views which were dictated by his personal feelings. It is important to understand this matter, from what speedily followed. Failing to carry his colleagues with him in the view which he advocated respecting American independence, Fox resolved on resignation, and was only deterred by the state of Lord Rockingham's health. That nobleman expired on the 1st July, and on the following day Lord Shelburne was constituted ~~premier~~. Mr. Fox was invited to share his power, but declined, and speedily retired with Lord John Cavendish and the Duke of Portland. The last had been recommended to the king as the successor of Lord Rockingham, but his majesty was strongly incensed against Fox, whose integrity he mistrusted, as he sorely felt the inflictions of his condensed and impassioned oratory. Lord Mahon's remark on this passage in our history is well-timed.

If in competition with Shelburne for  
ilities and his well won lead in the  
arranted his claim. But to run all  
proposing another man whose man

Lord of Welbeck, and had married a  
nre to put forward in his own stead  
as others were to pull—seems a course  
he precedents of his party, was, and  
to the spirit of his nation. How  
ch, at that crisis, Horace Walpole  
g that two or three great families  
hey have an hereditary and exclusive  
a tongue!"

was deemed indispensable that the  
of the highest rank, one might have  
tland, at least in talent and parlia-  
ute of a Cavendish connexion. The  
nd Burke now concurred in passing  
ording to their own previous estima-

surprise that, in the public opinion of  
e no sufficient cause for throwing up  
rty. Many fewer placemen than he  
esignation, many fewer independent  
urther embarrassed by this difficulty,  
could not speak freely of the pending  
mysteries of State. "Lord George

besides several whose votes were uncertain. By coalescing with Lord Shelburne, the tory party would have been effectually outnumbered, and remedial measures might have been passed which would have staved off many of the evils subsequently encountered. But passion—we regret to say it—was more powerful than patriotism, and the character of Fox suffered whilst the interests of his country were perilled. We have been the more particular in our details on this point as it exercised a material influence on the subsequent fortunes of Fox, and led almost immediately to that most disastrous coalition to which we shall take an early opportunity of adverting.

It was soon apparent that the Cabinet of Lord Shelburne was to be assailed with no common virulence. Burke described the king's speech on the meeting of Parliament 'as a medley of hypocrisies and nonsense,' and Fox added that 'he detested as much as he despised it.' Lord North's party was equally intent, though on different grounds, on damaging its reputation; but its policy was defended by William Pitt, who, as Chancellor of the Exchequer, and ministerial leader of the Commons, now found ample scope for the display of those signal abilities which enabled him during many stormy years to maintain his ascendancy in the British legislature. The name of William Pitt is so intimately associated with our ideas of modern toryism, that it is difficult to realize the fact that at an earlier period he was in the foremost rank of those who advocated the reform of parliament, the shortening of its duration, and the correction of electoral abuses. Yet such was the fact. He was then greatly in advance of many members of the whig party, as the following extract, referring to the year 1782, will show:—

'On the 8th of May, Mr. Pitt, seconded by Alderman Sawbridge, brought it forward in the House of Commons. To reconcile, or rather to conceal, the wide differences that prevailed as to any definite or specific plan, the motion of Pitt was only—That a committee be appointed to inquire into the present state of representation of the Commons, and to report what steps in their opinion it may be proper to take thereupon.

'On this question the new ministers were very much at variance. Fox, for example, was its steady friend. The opinions of the Duke of Richmond in its favour were not only eager, but extreme. On the other hand, Lord John Cavendish, as one of his colleagues tells us, was "diffident of the effect of any parliamentary reform." It was caution only that withheld the open expression of the Prime Minister's repugnance. The effect of this strong disinclination in several of the Rockinghams was apparent on the 7th of May. Pitt urged his motion with great ability; it was supported not less ably by Sheridan and Fox; but Dundas opposed it in a speech abounding both with argument and wit; Burke and Thomas Townshend absented themselves; and the

ated by twenty votes, the numbers

that Fox had prevailed on Burke to  
t on a later day, when the general  
scussed, the member for Malton could  
s Sheridan relates it in a secret letter  
himself with the most magnanimous  
tt in a scream of passion, and swore  
been precisely what it ought to be,  
f reforming it wanted to overturn it

is unburthened himself was on Alder-  
the duration of parliaments, when  
at measure. Another bill to provide  
which was introduced by Lord Malmesbury,  
d at first to meet with more success  
t in the committee some of its pro-  
e, the candidate being precluded from  
m-resident voters to the poll. Several  
it the most stringent of its clauses  
ldrew the bill.'—pp. 246-248.

severed the history of our Indian  
rative. In a former volume, he  
eriod of unexampled difficulty and  
s selected as the only man who  
he East. From the close of his  
id of the government of Warren  
ed in the volume before us. Three  
s 312 to 459, are devoted to this  
ecutive sketch they give will com-  
prehending the rise of our Indian  
s of Warren Hastings are  
tion the state of the latter





lishment of life. Many of our readers will have difficulty in realizing the state of things referred to in the following passage :

‘ Only three summers since a French gentleman in the Highlands was gazing with some surprise at the tranquil and orderly scenes around him, and saying that his friends at Paris had advised him to come upon his journey well provided with pistol and sword, since, as they bid him bear in mind, “you are going to the country of Rob Roy!” We can scarce blame these Parisians for so faithfully remembering that little more than a hundred years ago Rob Roy was able to levy his “black mail” on all whocame beneath the shadow of his mountains. But they might at least with equal reason have applied the same advice to England; for much less than a hundred years ago the great thoroughfares near London, and, above all, the open heaths, as Bagshot and Hounslow, were infested by robbers on horseback, who bore the name of highwaymen. Booty these men were determined by some means or other to obtain. In the reign of George the First they stuck up handbills at the gates of many known rich men in London, forbidding any one of them, on pain of death, to travel from town without a watch or with less than ten guineas of money. Private carriages and public conveyances were alike the objects of attack. Thus, for instance, in 1775, Mr. Nuthall, the solicitor and friend of Lord Chatham, returning from Bath in his carriage with his wife and child, was stopped and fired at near Hounslow, and died of the fright. In the same year the guard of the Norwich stage (a man of different metal from the lawyer) was killed in Epping Forest, after he had himself shot dead three highwaymen out of seven that assailed him. Let it not be supposed that such examples were but few and far between; they might from the records of that time be numbered by the score; although in most cases the loss was rather of property than life.’—pp. 461, 462.

The state of our universities during the greater part of the 18th century was lamentably deficient. Oxford, as Lord Mahon observes, was ‘as a valley between hills.’ During the former century it had been graced, together with its sister institution, by some of the most distinguished men in our annals. Men of science and philosophers, poets and theologians, statesmen of high genius, and scholars of profound erudition, had shed over these noble institutions the lustre of their genius. But during the period comprised in Lord Mahon’s narrative, the reputation of these seminaries was at the lowest possible ebb, and their influence was, to a large extent, positively noxious:—

‘ While we may reject in all the more essential features such gross caricatures as those of Squire Western and Parson Trulliber, we yet cannot deny that many both of the country gentlemen and clergy in that age showed signs of a much neglected education. For this both our Universities, but Oxford principally, must be blamed. “I have heard,” says Dr. Swift, “more than one or two persons of high rank declare they could learn nothing more at Oxford and Cambridge than to drink ale and smoke tobacco, wherein I firmly believed them, and

amples from my own observation in  
ing that of Oxford. At Cambridge  
on had kept up the flame, worthily  
tical renown. But even there it is  
w little taste for poetry and literature  
xford, on the other hand, so justly  
after it, had then sunk down to the  
ect. Gibbon tells us of his tutor at  
ntleman well remembered he had a  
t he had a duty to perform. The  
ammoned to attend even the ceremony  
one winter might make unproved,  
ath, a visit into Buckinghamshire, and  
e may incline to suspect the testimony  
of Christian education, but we shall  
rior license of every gentleman com-  
nt by so excellent and so eminent a  
ohnson. Here is his own account of  
"The first day after I came I waited  
en stayed away four. On the sixth  
l not attended. I answered, I had  
meadow." This apology appears to  
; compunction, and received without

rvaded all classes of the community  
the character of the light litera-

Iahon, in the only other extract for  
tomary nature of the talk or the songs  
, in great houses, the chaplain was  
s. But in many cases we find this  
even to the other sex. Of this a  
letter, hitherto unpublished, from a



alone, feel ashamed to look through a book which, sixty years ago, I have heard read aloud for the amusement of large circles of the best company in London?"—pp. 479, 480.

We take leave of Lord Mahon's History with great respect. It will long maintain an honorable place in the literature of our country, and is equally creditable to the good sense, candor, research, and moral rectitude of the author. Other works may possess more brilliant qualities, but 'The History of England, from the Peace of Utrecht,' is distinguished by attributes so thoroughly English, and is pervaded, moreover, by so strict an impartiality, that its pages will long be referred to as a depository of accurate information and sound philosophy.

ART. VII.—*The Elements of Political Science. In Two Books. Book I.: on Method. Book II.: on Doctrine.* With an Account of Andrew Yarranton, the Founder of English Political Economy. By Patrick Edward Dove, Author of 'The Theory of Human Progression.' 8vo. pp. x.—470. Edinburgh: Johnstone and Hunter. London: Theobald. 1854.

ALL thoughtful persons have their attention occupied, more or less, with the condition of society as it is presented in the records of the past, and as it is seen in different regions of the earth, and under various forms of government, at the present day. No one can doubt that the greater part of mankind are badly governed; that while despotism, slaveholding, social oppression, domestic misery, insurrections, and wars prevail in any part of the world, there must be some fundamental evils which are terribly potent. In some minds there is a tendency towards apathy in the contemplation of these evils, or rather of their effects; they abandon mankind to the natural working of their passions and conflicting interests, believing that, sooner or later, the evils must work their own end if they do not destroy the whole framework of society. To such persons all projects for improvement based on theoretic principles are idle dreams, useless speculations, incapable of any beneficial action on the stubborn realities of practical life. Not a few look back to the former times, which are lighted up with sunny pictures of prosperous commonwealths, while the crimes and woes are ignored or hidden, and they see nothing in the course of man but a downward progression from bad to worse:—

im peior avis tulit  
s, innox daturos  
itiosorem.'

ews, and look on the progress of  
world at large, in the hopeful con-  
een a gradual progress in the right  
is still going on towards a glorious

We believe that in the slow march  
as made advances; that civilization  
rting forces in bringing out bene-  
ts of national prosperity and the  
ning to be understood; that the  
agation of true principles of ad-  
r a more just and happy condition  
ie concurrence of many separate  
Hand the world is yet to enjoy a  
h, righteousness, and love. Thus  
approach more rapidly in propor-  
embers of society everywhere are  
ciples of things, and to rely on the  
ugeable laws rather than on the  
e forces intrusted to the few.

or political philosophy, is by many  
ted as though it were something  
engaged the profoundest thinkers  
ie 'Politics' of Aristotle have been  
revival of letters, and frequently  
guages. 'Cicero de Officiis' is a  
la. Hobbes's 'Leviathan,' one of  
ge, as regards the clearness and  
for the purpose of strengthening  
and as for state stability and

received the somewhat illusive title of *economy*, the modern writings in German, Spanish, Italian, French, and English, would fill a library. To many of our readers their names are probably unknown. Quesnay, who stands at the head of the school, was followed by Mirabeau, Mercier, Dupont, Condorcet, Raynal, Turgot, Neckar, Colbert, Sismondi, Garnier, Say, Gamier, and others in France; Bandini, Broggia, Galiani, Pagnini, Carli, Genovesi, Algarotti, Zanon, Beccaria, Verri, Paoletti, Vasco, Ortes, Briganti, Filangieri, Caraccioli, Scrofani, Solera, Ricci, Palmieri, Mengotti, are the chief Italian authors of the eighteenth century, whose writings are collected by Custodi in fifty volumes; in the present century Melchiorre Gioia published a great work on 'Economic Science' in six quarto volumes, and he has been followed by Ressi, Bossellini, and by Pecchio; Ulloa and Ustariz in Spain; Storch, Schmalze, and Jacob, in Germany; Malthus, Ricardo, Mill, M'Culloch, Senior, Tooke, Torrens, Whately, Chalmers, and many more in England; Tucker and a few others have written in America.

Mr. Dove's work being on the elements of political science, he naturally regards the 'scientific method' as presenting itself, first, in the form of *à priori* reasoning, or deduction from axioms and definitions; and, secondly, in the *à posteriori* form of reasoning or induction from natural phenomena:—

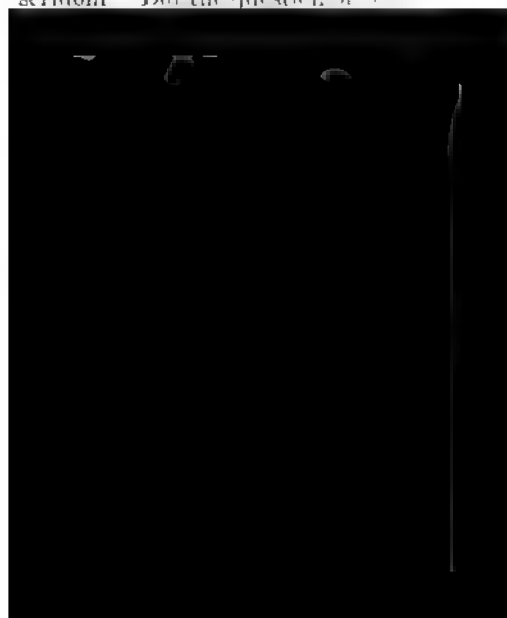
'The science of politics is *à priori* and rational (that is, the produce of axiomatic reason); political economy is *à posteriori*, and founded on observation. The science of politics must commence with its indisputable axioms and exact definitions, and pursuing these into their details show how they would affect the relations of men and the order of society. Political economy commences with the observation of facts, and when these are sufficiently numerous they are gathered into clusters according to their agreement, and from them is inferred a general fact, or law, or principle, which, although not proven by pure reason, and indeed incapable of such proof, is a fair inference from the facts brought before the mind, and may justly be taken as the ground of argument or of action. . . . There is another difference between pure politics and political economy. Pure politics, if there be such a science, must lay down its rules of perfect and abstract political right. These rules being investigated by the intellect alone, are capable, like mathematical propositions, of universal verification. Any one having the capacity, who shall choose to direct his mind to the study, may convince himself of their truth. Being purely rational, they are capable of examination by the reason alone, and may thus be tried by the axiomatic judgment of mankind. Political economy, on the contrary, is dependent on the correct observation of an indefinite number of facts, and as these must be received on the evidence of many individuals, it is sometimes difficult to arrive at an unobjectionable conclusion. True, if the facts could be perfectly observed, perfectly recorded, and perfectly reasoned with, the result would be as certain



the difficulty of accurate appreciation certain degree uncertain. While the ness algebra and geometry), it cannot tly, so that everything dependent on and no more. . . . Both sciences have ranches of nature, and both, in so far ion of the will of the Divine Intelli- well.'—pp. 31, 34, 41.

he author observes between poli- s, is, that while political economy cal science has to do with *rights*. 'insisted on, the two sciences have as the great principles of political as of abstract politics, and political the findings of political economy. ons in the first chapter of Book I, eds in the second chapter to THE wo extremes—the gradual trans- id propositions on change, and the ussing these topics, he traces the om from the law of nature, that ver that man's body, and *over no* on of the serf's *right* in opposition e stage or other of this process, we

In Britain, the long struggle has serfdom. But the question of



that the moral influence of the unprivileged classes is not great enough to produce a speedy change for the better; but that this power among them is increased by the knowledge of political truth and of political economy. The progress of such increase being necessarily slow and silent, the author's chief reliance is on the harmony of nature, which has made the *just* beneficial, and the unjust injurious. The suffering occasioned by injustice must be traced to its true cause before the clamour provoked by suffering can become effectual to produce or extort the change. 'Thus,' he says, 'the diffusion of knowledge will gradually lead towards the best political state. It is therefore important that the unprivileged classes should be informed of, and correctly understand, the causes of their systematic suffering. Suffering makes them feel their wrongs, and knowledge teaches them how these wrongs may be corrected.'

The third chapter is entitled 'The Question for Solution.' In discussing this question, the author assumes, that anterior to legislation there must exist natural principles on which legislation ought to be founded; or, that some particular and definite form of legislation must be of divine institution and establishment; or, that legislation ought not to exist. As one of these positions must be true, the last is, for the present, left out of the inquiry; as the second, though possible, is without any evidence of being true, and the *first* is supported by the common judgment of mankind, the author undertakes the examination of these *anterior* principles on which legislation ought to be founded. It is due to him, that we should here introduce what he gives as his reasons for not, in the first place, examining revelation on questions of political science. To us they are so satisfactory, and they approach so nearly to what we believe to be the true relation between all science and the Bible, that we do not know how we could do better than by giving them at length:—

'I do not, in the first place, intend to examine revelation, because it is *as a natural science* that I propose to treat the theory of politics,—as something that may be studied by the unaided intellect, as something that may be known by all men, whether they have or have not the books of revelation. There is a natural theory of political equity, quite independent of the truths of revelation, and though it cannot fail to be interesting to study the politics of Scripture, it is of primary necessity that the politics of nature should receive that due attention, without which the sanction of revelation would too easily degenerate into theocratic tyranny and priestly domination. We learn from history, that those who based their theories too exclusively on Scripture, fell into the error of *confounding sins against the Almighty with crimes against society*, and, animated with the best possible intentions, they did establish laws essentially tyrannical, and endeavoured to exclude from civil rights those who were only obnoxious to ecclesiastical

grim fathers who fled from persecution, sacrificed themselves in the cause of civil liberty, settled on the western shores of the Atlantic, and founded a new community. And what men who had maintained the cause of liberty, who had thrown their all into the cause of the truest heroism, founded a new church membership the criterion of duty at home, only with other ideas of obligations to such a course, were no doubt witnesses of their exile, but the laws were equal, and brought forth the natural fruits of hypocrisy or heresy of those who put nothing to religious forms and ceremonies. The Scriptures do, no doubt, contain the principles of political rectitude ; but where is the line of true demarcation between the things which are the cognizance of, and the things which are reserved for his own supreme disposal. If the Scriptures contain the principles of duty to societies, it will be found on more definite is required before a particular form of a state in which one man is sanctioned no particular man, but the form of constitution must be determined which man shall fit the term. What particular form of constitution the state, and upon what principles are these are questions which Scripture does not enlighten us on. They are left to be determined on some other principle. Scripture sanctions all good and all evil, but it does not determine the line of duty.





necessarily involves positive enactment on the part of the community, something more is required than the mere negative prohibition of injustice—namely, the determination of what injustice is; and this *something else* must be sought for, not in the Scriptures, in the first place, but in those natural principles of equity, whose existence Scripture takes for granted when it gives sanctions to the just, and promulgates its threatenings against the unjust. Many illustrations of justice, both as applied to individuals and to communities, may be found in the books of revelation, and many valuable precepts may be gathered for the conduct of societies; but we must clearly remember that Scripture pre-supposes the existence of that *justice*, which it so often inculcates and sanctions, but does not originate.

‘From these considerations, therefore, it is evident that Scripture must be appealed to, not for the purpose of teaching us a divine science of politics, but for sanctioning and approving all such human systems as are naturally just and equitable. Tyranny, whether the tyranny of the many or the few, is equally hateful and equally reprobated in the eye of revelation. Licentiousness, which is only tyranny under another name, meets with no more favour than unbridled despotism.’—pp. 61-65.

It is not overlooked that the supremacy of law is everywhere recognised in Scripture, the ruler being only the person who is to carry it into just and general operation. When states try their laws by the primary principles of equity they are free, and advance towards perfection; where they do not, they are enslaved, degraded, and ever tending to revolution. Society seeks to recover its equilibrium by a law which limits the disturbing forces, and which varies according to the intelligence of the people. Liberty is the security for order, and knowledge and virtue are the supports and safeguards of liberty.

The fourth chapter is ‘On the Distinction between the Abstract and the Inductive Sciences, and Classification of the Abstract Sciences.’ After showing that equity is as capable of being reduced to science as mechanics, the author proceeds in chapter five to definitions, and in the next chapter to ‘the axiom,’ which terminates the First Book. The Second Book is ‘On Doctrine.’ Here the first chapter enumerates *ninety-seven* facts, principles, and probable facts relating to man, the agent involved in political science. He now passes from the reign of intellectual theory, dealing with abstract truth, into the broad field of reality, where politics become ‘the development of the rational laws which should determine human volition and human action, so far as mutual interference is concerned—the science of those mutual *duties* which are universally obligatory, *and which may at all times be justly enforced.*’ The mere will of the ruler being no longer the rule of political rectitude, his opinion requires an intellectual law. That all men are equal, in natural rights, is proved from *Scripture*.

shows that the same moral law is  
*an observation*, which enables us to  
 the development of this proof the  
 and cogent, exposing the mistakes  
 connexion with it, and expressing  
 in the progress of truth. In the  
 evidently of Scripture, we are glad  
 following :—

is perfectly distinct from religion,  
 and future, is essentially connected and  
 aration between the two is possible,  
 e most inexplicable mysteries, which  
 statement.

tion surely and certainly to expect a  
 l or shall not be a personal reign of  
 know not, and can offer no opinion  
 the same time, we have the sure word  
 eign of righteousness (justice) on the  
 rue and legitimate ruler of the human  
 at power and *reign*. If God reign we  
 all systematic injustice ; and as the  
 multitudes of diverse credences, so

the multitudes of human rulers,  
 gitimate Lord. It is true, the world  
 trary to Cæsar, saying that there is  
 et all the house of Israel know a sur-  
 e Jesus Lord and Christ." *That Jesus*  
 a right to rule over mankind. Until  
 ity of human rulers merely to fill the  
 iles of justice. They are the magis-  
 men. To all honour, and to all proper  
 a they act justly and impartially ; but  
 in his own right as a person, is the  
 sheet, and all down to the bottom



in his luminous exposition of the important words, DUTY, CRIME, RIGHT, WRONG, and PROPERTY. Meaning by PROPERTY, not the thing actually possessed, but the thing *justly* possessed, he says, 'It is impossible that a slave should be the *property* of his master. One of the objects of this work is (ultimately) to exhibit the *impossibility*, both as applied to *slaves* and to *land*.' After settling definitions, and laying down axioms and postulates, the author devotes the third chapter of this Second Book to the illustration of the following propositions :—1. All men are equal in natural rights ; 2. A man has not a right to do everything ; 3. Men have a right to do something ; 4. To find the equitable limit of action ; 5. No majority of men may equitably interfere with a minority, or with a single individual ; 6. Society can contain only those rights which belong to the individual composing society. From these propositions he concludes that —.

'The right of a legislature to perform acts which may not justly be performed by individuals, is only a portion of the political *superstition* from which Europe is gradually emerging, as it emerged from religious and physical superstition a few centuries since. *The same moral law is incumbent upon men associated in society, that ought to regulate their conduct as individuals.* And the acts from which an individual is morally bound to refrain, no legislature in the world is competent to command, and no government to carry into execution. If it be not so, men have the power to obliterate all moral law whatever, by merely enacting its universal abolition. But although the theoretic limit of just legislation may be clearly seen, we must not expect that legislation will be confined to its proper boundaries, until the evils growing one after another to a height, and pressing too severely on the population, shall be traced to their true cause, and be successively abolished because they can no longer be borne.'—p. 167.

Chapter four is 'On the Formation of the State, and the Right of the Majority.' The design of this chapter is to place among natural rights, which all men have a right to defend, *property* as well as liberty. In opposition to 'the present credence, and the present practice,' he represents the land of a nation as belonging equally to every living citizen of that nation, 'consequently all title-deeds granted by dead kings are invalid, and need not be respected.' The first end of legislation being *justice*, which is immutable, and universally binding, it requires not for this end the consent of any ; but it does require a deliberative assembly, to determine the applications of equity by specific laws, which should be unalterable, and written ; and also, an executive government to carry out these laws, so as to protect every member of the state from unjust interference by every other member, or by any other state. The second end of legislation being *expediency*, relating to beneficial public acts, can justly affect those only who have a free voice in the election of the legislators. Of the first

rule is—*politics* ; of the second, the  
 The form of government, Mr. Dove  
 ed in a Book of the Constitution,  
 w ; and this constitution, he further  
 any enactments, which infringe any  
 nan who has not previously agreed  
 nation, more specially, on any man  
 ational deliberations. Mr. Dove, of  
 abstract principles of justice. He  
 nined on the grounds of *law*. But  
 but that which it owes to the prin-  
 ow that we can do better than accept  
 a better is propounded, obeying the  
 st means for bringing it into nearer  
 are fundamental and unchangeable.  
 law relative to property is more or  
 ie practical questions for Englishmen  
 paid which, but for allocation of the  
 duals, would not have been needed,  
 of those lands would meet all the  
 l, further, whether the imposition of  
 ho pay them is, or is not, based on

is treated in the same abstract and  
 majority can never have a right to  
 either can it enforce what it believes  
 those who have freely consented to  
 The great difficulty, as it strikes us,  
 is, that we are not beginning a new  
 ixed condition of benefits and evils,  
 to laws in the making of which  
 d later than constituted of men



ancient, and every law, however venerable, to the touchstone of eternal truth ; and to prepare the way, in so far as it *can* be so prepared, for the universal prevalence of that earthly felicity which is the natural and divinely-appointed fruit of righteousness. At the same time, it appears to us that other things are true besides those on which Mr. Dove has dwelt, and that he has stated too nakedly his propositions regarding the right of every man 'to recover his *own property* for himself, or his neighbour's property for his neighbour, in all circumstances and at all times. If he have the *power*, then may he *justly* use that power ; but there may be circumstances in which it would not be *judicious* to use it.' Here is betrayed the consciousness that the proposition without the qualifying statement at the end is too bold.

We are not objecting to the qualification, nor to the place in which it appears ; but, in a work on 'The Elements of Political Science,' it ought to have been shown that there are elements which would demonstrate the *injustice* as well as the *injuriousness* of using a power which, in the absence of such elements, would be justly used. If *every man* may carry the law of *justice* into effect, 'every man' ought to have a clear perception of what that law is, in all its applications ; a calm regard for that law alone, without self-interest or passion ; and a power of self-control, which, if possessed, would render government useless and legislation superfluous. But until 'every man' is in this condition, we must demur to the broad statement of right which Mr. Dove has so strongly made. What he says is true only in the abstract, if true at all ; but man is a *concrete* being, and the analysis of his complex nature and his multiform relations will have to be carried much farther than they have been in this volume before the real worth of the truths inculcated will appear in their full harmony with other truths which are overlooked, but which have as positive an existence and as great potency as any of those on which the writer so earnestly insists. To tell men that they have a right to a share in the land of England, based on abstract axioms and definitions, may or may not be objectionable so long as men are regarded simply as intellectual beings, guided by the natural laws of reasoning, which are scientifically arranged by logic ; but when we recollect that men are not merely such beings, but endowed with other faculties besides that which is concerned with relative abstract truth—the function of logic—we perceive that it is neither wise, just, nor safe to lose sight of those other human attributes—emotions, affections, passions, prejudices, tastes, propensities, habits, interests, and so forth—in treating of questions which touch their rights. When we speak of *rights*, we are not to forget *correlative duties* ; and before we can practically assert the rights of men, we must be

etent, physically, psychically, and  
 volved in those rights. 'To inquire  
 their own essence,' Mr. Dove says  
 of the antiquated metaphysician.  
 of (things) as they are in them-  
 which we know them.' Substituting  
 ds express our meaning:—to inquire  
 ey are in their own essence, is the  
 ed metaphysician. True wisdom is  
 re in themselves, but of the qualities  
 hat we criticise is not Mr. Dove's  
 of the *extra-logical* elements of his  
 granted, many other things must  
 But we are not prepared to grant  
 n which he puts them. Men are  
 r are they things. They are free  
 gnorant. We dare not think how  
 s uninfluenced by considerations of  
 e are constrained to regret that the  
 ume are unaccompanied, in the fact  
 hem, with such qualifying consider-  
 armonize with the actual character  
 ie able author is not more desirous  
 ettle men's minds, whether in hope  
 ild foster the disposition to violate  
 t stands at present. Probably he  
 other propositions in other parts of  
 but wish that he had expressed his  
 consistently.

portant chapter in this second book  
 reviously asserted that the right to  
 be completely uncontrolled as to the

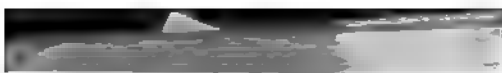


extends, all of which must undergo examination in course of time, exactly as the enlightened intellect of humanity sees further and further into the true relations of men. *Land, capital, and labour* have yet to be regulated by a rational system that bases its propositions on something else than mere prescription, custom, or legal fiction.'—p. 245.

Grounding his own theory on what he represents as an *intuition of direct belief*, that an object is the property of its creator, or, in other words, that the creator of an object is its proprietor, who may justly give, lend, or exchange his property, he goes on to show how this original right to property is generated. As it is a received principle of political economy that man can and does create (exchangeable) value, the grand inquiry is, 'On what material has each individual a right to expend his labour so as to create value?'

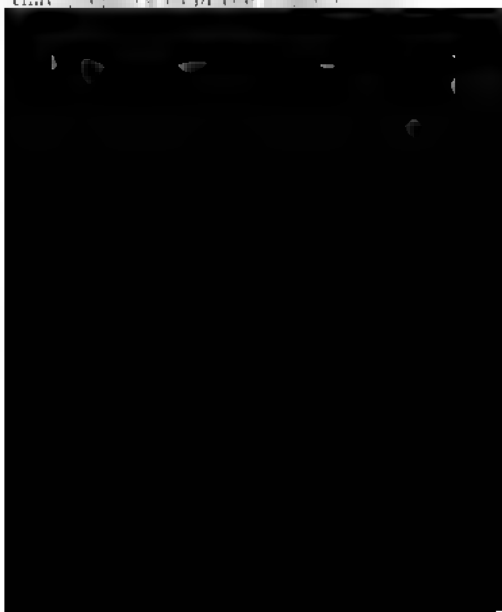
'There is the great problem of modern society—a problem which must be solved both in theory and in practice, at whatever cost to the generation that undertakes the solution. Here is the region where prescription and superstition determine the whole of the practical rules. In this question the welfare of millions is implicated. In this question may be the secret of British pauperization and Irish decimation. In this question may be hid the elements of a strife as deadly as those contests for freedom to which modern society owes the liberties it enjoys; a strife which must come not merely from theories, but from the very necessities of the human race. The problem lies in the pathway of mankind, and solved it must be sooner or later. In attempting its solution we are perfectly aware of the nature of the conclusion at which we have arrived. We know it to be considered dangerous by the great mass of society. We believe perfectly that it will be rejected at first, but we believe as perfectly that it will be ultimately adopted; and, more, we believe it *true*; and only because we believe it true do we present it to the reader's attention.'—pp. 251, 252.

As all men are held to be equal in their right to the natural earth;—as no man can substantiate a right to any one specified portion of the earth;—as men require to occupy the earth, specially for the purposes of cultivation, &c.;—as men may occupy the earth equitably or unequitably;—and as the produce of each man's labour is his own property, and ought to be absolutely sacred from the forcible or fraudulent interferences of other men;—Mr. Dove's solution of the problem is—'By ASSOCIATION, and by making the real value of the soil, &c., the *common property* of the whole associated community.' It is not a distribution of equal portions of land to each man, but the appropriation of the rent value to public objects of universal value, instead of the private aggrandizement of a small number of individuals. Various theories of rent are given from Whately's *Logic*; Smith's, Say's, Storck's, Malthus's, Mill's, M'Culloch's,



ase he regards all as exhibiting  
definition, he says, is the only one  
*arising from the productive use*  
adequate; while that of Torrens  
*is given to the land proper for*  
cepts as the only correct one. His  
*value of the productive capacity of*  
*capacity represents the natural*  
This profit he maintains is intended  
not for the non-labourers. The  
relies is—*that the earth, as con-*  
*producing more than the cost of*  
Of course, *capital* is resolved into  
ofits of past labour,—*all* labour,  
other which produces articles in

ents of the soil to be equitably allo-  
, to THE NATION. For the service  
ived from some quarter or other and  
ived from the rents of the soil, there  
upon industry, any custom-house,  
ictive measures that repress industry,  
to separate nation from nation, and  
recourse that ultimately would have  
rty there must be *somewhere* at  
that *...* to the *...*





ive been almost universally based on superstition of credence has been up-  
 ive state of doubt when there was no  
 ter assumption has been abandoned,  
 l to reject assumptions, shall not the  
 to bear on the institutions founded on  
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 lence. There is no difference between  
 pt that knowledge *has its reason* and  
 justice and injustice, except that justice  
 sitive credence whatever, and in every  
 reason must be *extant*, or the credence  
 is a crime.

y be, and no doubt *will* be, a matter of  
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 he nation must be subject, surely it is  
 act conditions without which the ruler  
 objects must be slaves. Tyranny and  
 and they may vary from the utmost  
 st possible departure from the rightfid  
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 ground as affords hope of no after dis-  
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 tyrant and the slave. But is it *possible*  
 ess credence should not also entail with  
 s *power*? It is true that men may  
 b the assumptions of their credence  
 iple of life giving truth on which

a true spirit of Christian benevolence towards his fellow-men. He gives his reasons for all his statements, relying entirely on the force of those reasons. We have no occasion to tell him that those reasons are abstract. He knows it; but he also knows that, like the abstract reasonings of other sciences, they are substantiated in known facts. Neither have we any occasion to remind him that they will be neglected, repudiated, dreaded, as full of mischief, by the present majority of readers, for with this he laid his account. His avowed object is to contribute towards the diffusion of an improved method of thought regarding politics. As in all departments of life, civilization has taken its rise in truth clearly apprehended, so, it is his belief, that what is true in political science, must be beneficial in political action. He does not profess to be able to construct a system of society which shall be permanent. He does not believe that any man in the world is competent to do this. He has great faith in principles which are true and just, in the possibility of ascertaining them in relation to politics, in the perfect safety of their application, and, we suppose, in the impossibility of applying them otherwise than slowly. With the principles themselves we are satisfied. With the difficulty of extricating society from the long-established ideas and usages, which, in the eyes of most practical men, are of more value than all the theories in the world, the author has not meddled.

We ought to observe, that the author includes in his volume a separate dissertation on Moral Dynamics, or the general theory of human action, with the application of that theory to existing institutions. The dissertation will be highly appreciated by all who value just thought, discriminating expression, and unflinching adherence to principles. We do not recollect any work on politics, or any other moral science, in which so much exactitude is displayed, and in which so near an approach has been made to the perfection of distinct accuracy in the definition and the use of terms, which, from the long habit of using the same word in various applications, has given to discussions on the abstract form of these sciences, an ambiguity not really belonging to the subjects, yet highly detrimental to the formation of just views and the pursuit of unincumbered reasoning. He either finds a general truth in the *concepts* which are inevitable to the human intellect, or works his way to it by the inductive process, and from this general truth, he deduces all the particular truths which he discovers to be logically comprehended in it. It is impossible to do justice to such closely-woven and transparent arguments by mere quotation, yet we must give one short extract:—

‘It is true that the whole history of man has exhibited superstition or credence without a reason, and also that the moral actions of man-

have been almost universally based on superstition of credence has been a negative state of doubt when there was no other assumption has been abandoned, and to reject assumptions, shall not the to bear on the institutions founded on all not the assumption of unjust power the same course of progress that has credence. There is no difference between except that knowledge *has its reason*, and justice and injustice, except that justice positive credence whatever, and in every reason must be *extant*, or the credence is a crime.

It will be, and no doubt *will* be, a matter of site assertions are naturally to be expected to lay down the abstract conditions led before an action can be just. If the nation must be subject, surely it is exact conditions without which the ruler subjects must be slaves. Tyranny and ; and they may vary from the utmost best possible departure from the rightful one single object that the true tree is the absolute re-establishment of the ground as affords hope of no after disturbances of disturbance have rolled over the

after the civil wars; that he foresaw the very path on which England has advanced to commercial grandeur; and that, as Mr. Dove says, 'he was a true patriot in the best sense of the word, and who, though the first notable advocate of protection, was the author of (as we conscientiously believe) one of the best treatises that ever was [were] written, and of a phrase which the whole world would do well to learn by heart,—“How to beat the Dutch without fighting, that being the best and justest way to subdue our enemies.”'

We are greatly instructed and gratified by this ably written volume, so far as it goes, in exhibiting the elements of political science. We believe it is, in the main, based on principles which cannot be destroyed, and that, however practical men may shrink from some of its bold conclusions, they cannot but learn from the author those lessons, of which time will ripen the fruits in the future reign of justice and peace, not in England only, but in all the world.

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**ART. VIII.—***Report from the Select Committee on Education (Manchester and Salford, &c.)* Together with the Proceedings of the Committee, Minutes of Evidence, Appendix, and Index. Ordered by the House of Commons to be printed, 6th June, 1853.

2. *Education best promoted by Perfect Freedom, not by State Endowment.* By Edward Baines. London: Snow. 1854.
3. *Ashburton Prizes for the Teaching of Common Things.* An Account of the Proceedings of a Meeting between Lord Ashburton and the Elementary School-Masters assembled at Winchester, on Friday, December 16th, 1853. With a Preface by Lord Ashburton. London: Groombridge. 1854.
4. *Schools and other similar Institutions for the Industrial Classes.* Remarks on the Importance of giving them as far as possible a self-supporting character, and the means of doing so. By the Rev. Dr. Dawes, Dean of Hereford. London: Groombridge. 1853.
5. *The Present State of the Educational Question.* A Lecture delivered in Bloomsbury Chapel, London, May 24, 1854, to the Friends of Voluntary Religious Education. By E. Baines. London. 1854.
6. *Census of Great Britain, 1851.* Education. England and Wales.
7. *Census of Great Britain, 1851.* Religious Worship and Education. Scotland.
8. *Minutes of the Committee of Council on Education, 1853-4.*

THE parliamentary session of 1853 was 'big with promise' in relation to the subject of national education. Its precursor had

inquiry of considerable importance of the efforts of the Manchester speech contained an intimation on John Russell early announced his will on the subject on behalf of the nation was on tiptoe; a few pages will show the result.

Statement of the Manchester and Salford of February, and the committee, modified by the recent political change of notice, perhaps, was an insult to Lord John Russell to the appointment against whom the noble lord had animosity—got to work on the same having been thoroughly gone the committee now was to examine for parliamentary favour.

He, of course, shall not attempt to deny that it is very multifarious, previously traversed—such as the deficiency of education among the deficiency of the voluntary system, — against the local scheme, but against the government bill. That very irrelevant is obvious, and it tended more than to aid those who promote; moreover, nothing particularly inclined to affirm the duty of the state to the sufficiency of the voluntary system, enough, and has been satisfactorily shown by his evidence, and by Mr Baines in



secular educationists, or to think that they intended any harm to the rising generation ; on the contrary, we are willing to give them all credit for a philanthropic spirit, but we cannot extend our approbation from their motives to their project. To this we entertain the most decisive objections.

The point from which they start is this. Assuming a large amount of educational deficiency, and laying down the absolute necessity of state action—on both of which topics we have material differences with them, but differences which we shall not stop here to discuss—they find state action to be impracticable in the United Kingdom while education comprehends instruction in religion ; and thence they proceed to detach religious instruction from education, in order to facilitate the action of the state. Our objections to this scheme are briefly these :—

1. For a partial, and comparatively a small object, it involves a great, if not entire revolution in the existing educational process. The education which now is, and always has been, provided for the working classes in this country, whether by themselves or by the government, is religious, there can be no doubt of that ; but should the advocates of secular education accomplish their object, it would not long continue so. They contemplate nothing less than a complete system of first-rate free schools, from the infant to the industrial, with normal schools for the training of masters, all of them supported by taxation ; a system under the influence of which it is evident that a large number of existing schools must decay, and by which the education of the working classes generally would be ultimately, if not rapidly absorbed. But why, we ask, so destructive a change ? It is necessary, we are told, to provide for the destitute and the neglected ; but surely this should be done without disturbing and destroying the arrangements which are already in such extensive and beneficent operation.

2. The advocates of the secular scheme have no clear view of what they intend to effect. Generally they aim at getting religious instruction out of popular schools, but are by no means agreed as to what they will learn in them. It might have been expected that it would be a great point in bringing the scheme before parliament to remove the obscurity which has always hung over this aspect of it, and to engage some strong-minded man to make it clear what secular education was to be. This was not the case, however. The reader may go carefully through the entire evidence without finding a single clear and intelligible definition of it ; while, on the contrary, he will find half a dozen clashing and inconsistent notions of it, no two witnesses agreeing in the same view, and almost every witness contradicting himself. Dr. McKerrow, upon whom the main stress of the examination

you explain what you mean by the following terms:—‘It has or phrase by which to explain ure of the system of instruction National School Association to be ridence, 333.)

oubt, lies much more in the vague - than in the defective power of lain himself on the same point, ie draught of a bill in which the t manner possible, embodied ; but urned into confusion. In the bill osition, not to religious, which is xctrinal,’ a term which relates to on, and is not antithetic to secular ous instruction is doctrinal? We

being and providence of God is rrow and Dr. Watts tell us that ted in secular schools. The word down till it is made to mean o ask what opinions are sectarian? opinions ‘in favour of, or in oppo- ;’ and thus we have Christianity occupied, and the peculiarities of o be avoided. And this in secular tion of the bill, it is to be added, ckKerrow, the principal witnesses, each other. On this astounding d by Mr. Hinton, ‘What kind of no appellative can be either found f its advocates can describe it, the



From the bearing of such remarks as these the patrons of the secular scheme attempt to shield themselves by saying that they do not regard a secular school as imparting the whole of education, but that, in conjunction with its duties, time shall be allowed for such religious instruction as the parents might select. We make, therefore, this further remark,

4. That the scheme of subsidiary religious instruction is alike inefficient and impracticable. Mr. Hinton, in his evidence, has gone into a full examination of this arrangement, and has conclusively shown its illusory character ; but we cannot follow him in detail. It is obvious, however, how fruitless religious instruction (supposing it to be given) out of school hours must be, when, as an instrument of moral culture, it is hourly and incessantly wanted in the hands of the master. But there is little chance of its being either universally or efficiently given, even as far as it might be useful ; since there is nothing to secure the attendance of the children on the one hand, nor, if they would attend, an adequate provision for them on the other. Secularists, indeed, talk fluently of ministers of religion being everywhere, and of its being their duty to teach the young, as if they did not know that, while the clergy of a national establishment are everywhere, the ministers of all other denominations are in comparison but thinly scattered.

5. Supposing, however, the most favourable circumstances under which such a plan could be carried out, the general result in relation to schools for the working classes would be of a most injurious kind. On this point we quote with much pleasure a passage from the pen of Mr. Kennedy, school inspector, in his Report for 1852.

‘ On the subject of religious instruction in schools, I am become very much impressed, from all I have seen, with a conviction that, owing to the claims on the time of the clergy among the adults of their flock, and the general work of their parishes, we must look very much to the schoolmasters and schoolmistresses as the religious teachers of the youthful poor. And with the youthful poor, their religious knowledge and impressions are to be obtained in the school, or nowhere ; it is worse than useless to look to their homes. I am equally convinced that all the religious knowledge they ought to acquire—to say nothing of religious impressions—cannot be imparted in the Sunday school. About the correctness of these remarks my observation leads me to entertain no doubt ; and I am induced to make them, owing to the views which are now being sedulously promulgated by the “ National ” (formerly the “ Lancashire ”) “ Public School Association.” The supporters of those views, though perhaps equally desirous with myself of bringing up children religiously, think that the elementary schools for the poor should be purely secular ; and my object is to show that they are mistaken in supposing that the children of the working classes can



, unless the masters and mistresses of  
 1. I am compelled to admit, from  
 my schools there is no great amount of  
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 ials have to learn in a short space of  
 , at least I think I have, that even in  
 children could not answer many ques-  
 sions of the teacher, as shown in his  
 the religious remarks which he from  
 of making, produced the most bene-  
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 law to hold his tongue on such sub-  
 50, 351.

e evidence relating to the secular  
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 importance, and must be regarded as  
 ve content ourselves with referring  
 e disposed to peruse it to the Blue  
 n's very convenient review of it,  
 topics which claim our attention.  
 observation, that the secular scheme  
 7. The committee were so divided  
 d not agree on any report.† We do  
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 abler men than they actually showed  
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 party for his determination to be  
 evidence he gave.

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 of the committee to the estimate of the



missing to postpone the second reading of his bill until the labours of the committee were closed; but in the end the second reading, as will be recollected, was totally abandoned. On a measure which might seem so entirely, and, after the elaborate flourish of trumpets with which it was introduced (we refer not only to the Royal Speech but to the volume of Sir J. K. Shuttleworth and the article in the 'Edinburgh Review'), so singularly defunct, it would be unnecessary to make any remarks, were it not that, in the form of a minute of the Committee of Council, it still lives, and is in active operation throughout the far larger portion of England and Wales.

The Government measure is altogether and strikingly unlike the Manchester schemes, whether the local or the secular. For the latter a basis was laid by large allegations of educational deficiency, and they were broadly framed, to encourage the multiplication of scholars and the increase of attendance; but the former contains no such provisions, and even ignores all such allegations. It is the object of the minute of April 2nd, 1853, not to enlarge the extent of education, but to improve its quality; and this simply by extending the application of those celebrated minutes of 1846, which laid the foundation of the pupil-teacher system. The application of these minutes, it appears, was restricted by the annexed requirements of a certain amount of income in the schools which should have the benefit of them, and the schools whose income is below this level now come in for the compassion of the Committee of Council. Instead, however, of relaxing the terms formerly prescribed, and making the minutes available for schools of smaller income, their lordships come to the rescue by proposing to raise defective incomes to the necessary level by money grants. Thus the minute runs:

*Resolved*—That any school now admissible, or which shall hereafter be admitted, to grants under the minutes of August and December 1846, may receive a grant towards the expenses of the preceding year, at the rate per scholar set forth in the following table:—

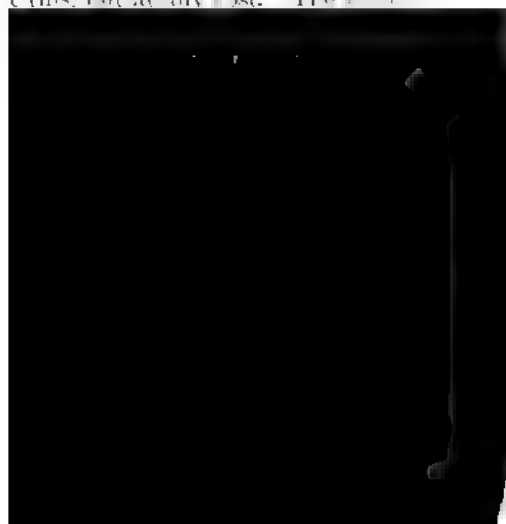
No. of Scholars.	Boys' School.	Girls' School.
Under 50 . . . . .	6s.	5s.
Above 50, but under 100 . . . . .	5s.	4s.
„ 100 . . . . .	4s.	3s.

Then follows a statement of the conditions on which this grant, familiarly known as the capitation grant, shall be made. Now the convenience of this to particular schools—it is always convenient to receive money—may be admitted; but the influence of it on a large scale must assuredly be most unhealthy and per-

ally, and its injurious effects on  
, are thus traced by Mr. Hinton in

augmentation of school incomes out of  
alone, would bear very hard upon all  
voluntary effort (including under that  
benevolent contributions), inasmuch as  
artificial rise in the cost of scholastic  
is left, as in common with all com-  
value in the market. At the same  
ent measure would make school teach-  
materially diminish the resources out of  
it is enough to give a title to the  
the child pay one penny per week  
at voluntary educational effort which  
it present an immense multitude of  
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of vital necessity to the educational  
it this regulation will have a direct  
normal and maximum payment, and so  
, a large part of this most salutary and  
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but little consistent with those pro-  
ort which the Committee of Council  
all in particular, have always made.  
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t thus, but at any cost. The



The remaining 539, educated with so much pains, and at so great a cost, for the office of teacher, were probably nearly all of them lost to the cause of education. I submit to your Lordships that it might be expedient to institute an inquiry as to what has become of these youths, and also of the 502 who remained without Queen's scholarships at Christmas 1853. Such information could not fail to show what impediments have stood in the way of their following the profession for which they had been, with so much care and at so great a cost, brought up.' Minutes, 1853-54, p. 421.

The case thus stated certainly deserves inquiry. In addition to the sources of explanation which Mr. Moseley hints at, we think it highly probable, that many of the children apprenticed as pupil-teachers do not seek—nor their friends for them—educational improvement for the purpose of becoming teachers, but merely with a view to qualify themselves for advanced mercantile and other situations. At all events, it is a curious fact, that two-thirds of the children upon whom the public money is thus lavished, make for it no return.

A remark somewhat similar may be made concerning the grants in augmentation of the salaries of schoolmasters. With the utmost sincerity we disclaim any desire either to stint the income or to lower the standing of popular schoolmasters; on the contrary, none can more sincerely rejoice than ourselves at seeing their real respectability increased. We confess our doubts, however, whether the methods pursued for this end are likely to answer their purpose. Let us, on this subject, be permitted to quote the following passage from inspector Longueville's report for 1853 :—

'It is objected by many of the most judicious managers of schools, with whom I had the privilege of conversing upon the subject, that the prevailing tendency of the minds of masters *coming from training schools, and especially of such among them as hold certificates of merit*, is to become dissatisfied with what is called their "social position," and to consider themselves worthy of something much higher. I am bound to express my own conviction that such complaints are by no means groundless. I have witnessed indications of the evil, for such I consider it myself; and I am aware of its having been fostered by a periodical publication circulating among schoolmasters. The fact also that some parochial schoolmasters have been recently admitted to holy orders has raised the ambition and unsettled the minds of other teachers. I indulge, however, in the hope that the evil is but a temporary one, and that as the demand for and supply of teachers become more nearly balanced by the influx of a class of young men more perfectly, because more gradually and longer, trained—I mean by the apprentices—these vanities and fond aspirations will correct themselves, and the schoolmaster will learn to be contented with his condition, and to consider it a sufficiently honourable and useful calling. That I am not alluding to an imaginary complaint I need only appeal to the recollection of the *majority* of school-managers in my district,

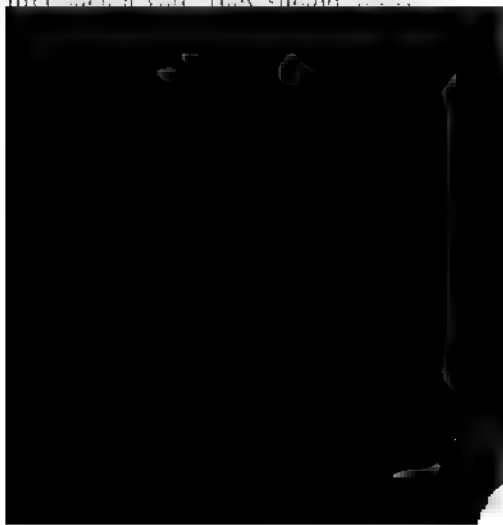
: STATE OF THE QUESTION. 11

tations to me on this head.' Minutes,

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their lordships of the Committee of  
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is necessary, it was added, but would,  
A loud note of preparation, however,  
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each proclaimed a determination  
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ary, when it was the subject of a

The tenor of the discussion, which  
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st by a majority of 29, its put on  
after such a vote, they should have



cretion. The debate on the local bill did not pass over without frequent and pointed references to the secular scheme, and it thus became quite clear, that a bill embodying it would find still less favour in the House than that which it was about to reject. As notice of the introduction of a bill for the formation of secular schools had not then, nor has since, been given, legislation on that matter drops, of course, for the present. It may be that the National Public School Association contemplate further endeavours to indoctrinate the people of England, before they appeal more directly to their representatives in parliament. We believe, also, that they have taken a hint which was distinctly given them in committee, and are erecting a school for secular instruction in Manchester. 'If you are so enamoured of secular schools,' it was said to them, 'why can you not establish some, instead of spending so much money in attempts to force the system on those who do not like it?'

At length the contemplated bill for Scotland was introduced by the Lord Advocate. At first this bill excited scarcely any attention in the house, and it was expected to pass almost, if not quite, without opposition; as the time for the second reading approached, however, so much division of opinion in relation to it showed itself north of the Tweed, so firm an attitude of opposition was taken by the Kirk, on the ground of its ecclesiastical prerogative, and so much irritation was exhibited by other religious bodies at the marked preference given to the Free Church, that the attention of parliament was awakened; and with the help of English voluntary educationists, to whom, of course, the measure, as a whole, was objectionable, especially as a bad and threatening precedent for nearer legislation, the bill was ultimately lost, the motion for the second reading, on the 13th of May, being negatived by a majority of nine votes.

So the field at present stands. After successive battles—or skirmishes, if that be too magniloquent a name—there has been no victory won by any aggressive party. The *status quo* is thus far maintained. The fruits of victory are in the hands of the anti-state-education party, and to this issue much has no doubt been contributed by the voluntaries, whose energy and perseverance must be spoken of in terms of high commendation.

In one respect, however, the field of warfare is far from being in its old condition. It has been cleared of some great incumbrances, and is in a state better adapted than ever for the struggles which may yet have to take place. What we mean is, that great light has been thrown upon the actual educational position of the English people, and facts authentically deduced, by which many serious misconceptions are finally and for ever removed. It was often felt, during the sitting of the educational

proceedings were most infelicitously  
were necessary, and most laudable  
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peared, our pages would be incom-  
g tabular view :—

Number of Scholars at each Period		Proportion of Scholars to Population at each period	
Year	Sunday Scholars	Day Scholars	Scholars
1843	177,225	One in 17,25	1



such deficiency may be estimated. A pressure for immediate publication has caused them also to appear without an introductory notice, such as that which so much increases the value of the English census. Notwithstanding these drawbacks, however, the facts, as stated in the barest form, are highly interesting :— ‘ The total number of scholars in *Day Schools* respecting which information had been forwarded was 368,517. This gives a proportion to the population of Scotland (2,888,742) of 12·76 per cent., or one scholar to every 7·84 inhabitants. Making a fair allowance for deficient returns, it seems probable that about 14 per cent. (or 1 in 7) of the people of Scotland are at school.’

It thus appears, that the proportion of day scholars to the population throughout Scotland is greater than in England. With respect to Sunday schools, however, the case is different :— ‘ In the department of Sunday or Sabbath schools there is not so much activity in Scotland as in England ; for, while in the latter country the number of Sunday scholars is 2,407,642, being 13·4 per cent. of the population, in Scotland (making, however, no allowance for defective and missing returns), the number is but 292,549, being only 10·1 per cent. of the population.’

From questions of fact Mr. Mann turns to one which, while of a very practical bearing, may be termed rather one of speculation—namely, ‘ What proportion of the population should belong to day schools ?’ A very important question, undoubtedly, and one of which a well-considered solution is both pertinent and necessary to an estimate of the general educational condition of the country. In the treatment of this question Mr. Mann does frank justice to the labours of Mr. Baines, and traces the grounds upon which ‘ most competent writers are now inclined to assume that one in eight would be a satisfactory proportion, after making due allowance for practical impediments.’ After this, however, he avails himself of the various particulars furnished by the census to treat the subject in a manner which is entirely new, and by which he arrives at a conclusion so considerably different from that in which his precursors have rested, that we must explain it a little in detail.

Mr. Mann proceeds by deducting from the gross population the various classes who, for different reasons, cannot be expected to belong to day-schools. Of these he specifies four ;—first, those beyond the limits of the school age ; second, those employed in labour ; third, those who are seriously ill ; fourth, those educated at home ; and to these he adds a further number for the latitude of parental discretion. The school age he defines to extend from three to fifteen years ; for children employed in labour he deducts 1,000,000 ; for children seriously ill, 195,435 ; for children educated at home, 50,000 ; and for the exercise of parental discretion, 647,856 ; and he thus finds that 3,015,405



either at home or at school. In being 18,000,000, and those who 100,000, the proportion of scholars is in six.

is and the estimate which has very considerable, and it is the more smaller proportion of one in eight by the warmest friends of education. We must admit, as treated all the topics that come very candour, as will be most fully into the details of his examination. the calculation is a very delicate of its elements are entirely conjecture also that an insufficient number is a considerable class educated at home is wholly omitted, while there of circumstances affecting school possible to take account at all. Our estimate of one in six is at least proper, however, to recollect that Mr. position as established, but merely opinion, and this with the following the number which I venture to suggest the number which in the present can be reasonably *expected* to be the number which *should* be there, a standard up to which we ought to refer to this. We are quite ready to a higher standard, if it be possible. Such a misconception and misapprehension of the facts of the case, however, are all



In the debate on the 30th of June, on moving the parliamentary grant, to which Lord John Russell was graciously pleased to prefix on this occasion an explanatory statement, we find objections made to the accuracy of the educational statistics, one honourable gentleman—Mr. Biggs, member for Newport—representing them as ‘most illusory,’ and affirming that he had tested them ‘in his own town.’ We hope that Newport is not to such an extent the honourable member’s ‘own town,’ but that some other parties can test his calculations. People often inconsiderately speak, however, as if the statement that one in eight of the population of England are under instruction meant that this proportion prevailed everywhere, whereas in some places it is considerably more, and in some places it is much less. Hence the number of children not at school who in some places present themselves, this class being further augmented by those whose stay at school is short. There ought to be no difficulty, therefore, in reconciling any seeming want of congruity between the statistics and the facts.

In inquiring to what causes a defective school attendance may be ascribed, Mr. Mann next answers confidently, not to a want of school accommodation, and not to poverty of the parents; and passing over criminal and destitute children, who constitute an exceptional case, he assigns as ‘the grand cause,’ indifference of parents. We shall extract the passage in which he develops this idea.

‘After all allowances for previously suggested causes of neglect, the great fact seems to be obtruded on our notice that the children’s absence from, or very brief continuance at, school, is *mainly* owing to the slight esteem which parents have for the education itself, which generally they might easily obtain. Beyond all question much of this indifference results from a perception of the really trifling value of a great proportion of the education offered for their purchase; for the instances are not a few in which the improvement of a school is followed by increased attendance; but perhaps it principally flows from an idea, prevalent amongst the labouring classes, that instruction *beyond a certain point* can never be of any practical utility to those of their condition; for in general a parent, in whatever station, takes himself and his own social *status* as the standard up to which he purposes to educate his offspring: the nobility, the gentry, merchants, tradesmen, artisans, and agricultural labourers, expect to see their children occupying just the same positions as themselves, and not unnaturally seek to qualify them for no higher duties. Hence it is that only those whose after-life is destined to be spent in intellectual exercises, as the pastime of an affluent leisure or the subject matter of professional activity, prolong their educational career beyond the elementary school period. The children of the mercantile community are thought to have completed their instruction when they have become adapted for the counting-house—the sons of tradesmen when they have been fitted for appren-



1 manual industry as soon as they  
kill required for such pursuits. This  
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method of taking the education of  
parents themselves. Woods says



. . . . And no doubt it has been strongly felt that to establish *free* schools, without some security that they should only be resorted to by those who are in truth without the means of payment, would be to incur the very serious danger of destroying, in the class above, the feeling of parental obligation, and to enter on a course which *must*, as the schools are gradually filled by other than indigent children, be further and further trod indefinitely until all existing schools were overthrown. And then—to further complicate this almost hopeless entanglement—some persons, of no mean authority, have intimated their conviction that the class whose misdeeds are the grand incitement to the wish for State-interposition cannot be effectually reached by Government agency, nor otherwise than by the voluntary zeal of those who may be prompted to the task by Christian sympathy for these neglected outcasts.

. 'Of course it is not here that any opinion is to be expressed, if any were entertained, upon the merits of the controversies which now agitate the public mind—endeavouring ardently to gain by safe and equitable means a vastly important end. It may, however, be permitted to reiterate a doubt respecting the success of any schemes to elevate the masses of the population by mere elementary instruction while the social circumstances of the multitude continue so unfriendly to their intellectual and moral progress. For the real educational calamity at present is—not that the children do not go to school, but that they stay at school for such a limited period; and this results directly from the want of adequate inducement to prolong their education in the face of opportunities for early labour. Doubtless many thousands of children would be kept at school, who are now at a very early age removed, if any great advantages from education were discernible by parents, as procuring either physical or intellectual enjoyment for the after-life. But must it not be, though reluctantly, allowed that they have only too much reason for their apathy? "Of what avail"—they may, and not unreasonably, ask—"can education be to those who must, of sad necessity, reside in these impure and miserable homes, from which, if it were possible, ourselves would be the first to flee? Or what delight can education yield to those who, on emerging from the school, where taste had been acquired and appetite excited, find that both the treasures and the sweets of literature are far beyond their reach?" Such, really, if not in words, are the much-too-reasonable questions by which parents of the humbler ranks excuse their inattention to their children's education: they imagine they are doing just enough to fit them for their future and unalterable lot, and that all beyond would be at best but superfluity. What then is wanted to insure a greater measure of success to present efforts? Surely the creation of a more benignant *atmosphere*. However carefully the tree of knowledge may be planted, and however diligently tended, it can never grow to fruitfulness or beauty in an uncongenial air. Concurrently with all direct attempts to cultivate the popular intelligence, there needs to be a vigorous endeavour to alleviate, if not remove, that social wretchedness which blights all educational promise, and to shed around the growing popular mind an affluence of wholesome light on which the half-developed plant may feed and thrive.

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## Brief Notices.

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*The Poetical Works of Samuel Butler.* With Life, Critical Dissertation, and Explanatory Notes. By the Rev. G. Gilfillan. 8vo. 2 vols. Edinburgh: James Nichol.

MR. GILFILLAN has hitherto had to do with 'the authors of grave and serious song,' and we are glad that the present volumes are devoted to a poet of a very different order, one of the ablest, indeed, of those writers who have sought their inspiration in ridicule. Little is known of the life of Butler. The profligate monarch to whose services he prostituted his genius had not heart enough to reward the service rendered. 'The wittiest man in England was handed over by the king and courtiers to the tender mercies of bailiffs, and to all the ills of which poverty is ever the legal heir.' So scant is our acquaintance with the incidents which make up his biography, that Dr. Johnson truly states, 'the date of his birth is doubtful; the mode and place of his education are unknown; the events of his life are variously narrated; and all that can be told with certainty is that he was poor.' His great poem, 'Hudibras,' is incomplete. Three *Parts* only were published. A fourth was contemplated, and had he lived to produce it, we should probably have seen the wit of the poet employed against what Mr. Gilfillan, with more force than beauty, terms 'the rotten-hearted faction which had so neglected their laureate.' This opportunity, however, was denied him, as two years after the appearance of the third part of *Hudibras*, the earthly career of Mr. Butler closed in Rose-street, Covent-garden. This was on the 20th September, 1680, when he had attained the age of 68. He died poor, but not in debt, and is reported to have been in private a worthy, honest, and modest man.

'Hudibras' was designed to satirize the Roundheads. Materials for the work had been collecting during many years, and the wit of the author disported itself with uncontrolled licentiousness, in order to bring their persons and opinions into ridicule. There is little of narrative in the poem. So light, indeed, is the thread of incident, that its perusal is unattractive and dull. 'Hudibras' can never be a very popular poem, apart from the passions which were rife at the time of its publication. It is scarcely necessary to say, that the descriptions given of the habits and opinions of the Puritans are caricatures. This was to be expected. It was accordant

with the genius of the writer, and naturally arose from the circumstances of his day. Mr. Butler was unequal to an accurate delineation of the finer and more ethereal elements of the Puritan character. He could excite laughter by painting the eccentricities of men of note. He could make fun of the red nose of Cromwell, or the docked ears of Prynne, but he knew nothing of the internal beauty which the Spirit of God had called into being,—had no sympathy with those sentiments which linked the frail children of earth with the higher economy of heaven. He might disport with the one—he was out of his element when he attempted to commune with the other. The publication of Butler's poem, under the editorship of a presbyterian minister, is a sign of the times. 'The reaction that has taken place of late,' says Mr. Gilfillan, 'in behalf of the objects of Butler's hate and laughter, is so deep and final, that it is not necessary to defend them further against him; and it were an insult to them to imagine, that the republication of his clever caricature could do any injury to their memory, embalmed as it is in the gratitude of every liberal, enlightened, and Christian heart.'

Mr. Gilfillan has discharged his editorial duties well. His brief introduction displays a keen relish of the wit of Butler, whilst the notes which are scattered throughout the work render recondite allusions intelligible, and explain terms which have become obsolete.

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*The Collected Works of Dugald Stewart, Esq., F.R.S.S.* Edited by Sir William Hamilton, Bart. Vol. II. 8vo. pp. 505. Edinburgh: Thomas Constable & Co.

IN our July Number we reported the appearance of the first volume of a collected edition of the writings of Dugald Stewart, and intimated our intention at a subsequent period to attempt a sketch of his biography, and an analysis of his mental character. To this purpose we still adhere, but shall content ourselves at present with merely noting the contents of the volume now before us. It is the first of three, which are intended to include the 'Elements of the Philosophy of the Human Mind,' together with the 'Introduction,' and 'Part First' of the 'Outlines of Moral Philosophy.' The latter work was first published in 1793. An 'enlarged edition' appeared in 1801, and another, said to be 'corrected,' was issued in 1808. A fourth edition, without alteration, was printed in 1818; and the work has been frequently reprinted since the death of the author. Copies of the first three editions are extant, with numerous manuscript annotations by Mr. Stewart, which are incorporated in the present edition.

The three volumes, of which the 'Elements of the Philosophy of the Human Mind' consisted, appeared at considerable intervals—the first in 1792, the second in 1814, and the third in 1827. Of the first and second volumes several editions were issued, but no alteration of any importance was made in them; but in the third volume, many intended additions were supplied, which are now, for the first time, inserted in their proper places. The 'Outlines' are printed from the seventh edition collated with the fourth, and with the first three editions, in which the author's annotations are found. The first volume of the

and naturally arose from the circumstances was unequal to an accurate delineation of the Puritan character. He gives the eccentricities of men of note. He is of Cromwell, or the docked ears of the internal beauty which the Spirit had no sympathy with those sentiments of earth with the higher economy of the one. He was out of his element with the other. The publication of a ship of a presbyterian minister, is a sign that has taken place of late,' says Mr. Butler's hate and laughter, is so necessary to defend them further against them to imagine, that the republication of any injury to their memory, embalmed as a general, enlightened, and Christian heart.' is editorial duties well. His brief introduction of the wit of Butler, whilst the notes to the work render recondite allusions which have become obsolete.

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Vol. II. 8vo. pp. 505. Edinburgh:

and the appearance of the first volume of the works of Dugald Stewart, and intimated a period to attempt a sketch of his mental character. To this purpose we content ourselves at present with the volume now before us. It is the first volume to include the 'Elements of the Philosophy of the Human Mind' together with the 'Introduction.'





'Elements' is printed from the fourth edition collated with the sixth, and the additions from the addenda to the third volume are included in square brackets. In reference to his own contributions, Sir William Hamilton remarks, 'I have limited my interference strictly to the province of an editor; and it was manifestly no part of my official duty to meddle with the author's reasoning. Accordingly there has been nothing added by me, in the view of vindicating, of supplementing or confirming, of qualifying or criticizing Mr. Stewart's doctrines. I have proposed exclusively to render this work the one in which these might be most conveniently studied.' We need scarcely say, that students of the 'Scottish School of Philosophy' will find in this edition all they can desire, in reference to one of its most distinguished masters. Such an editorship rarely falls to the lot of an author, and must determine, without doubt, the choice of all scholars who are desirous of mastering the system of which Dugald Stewart was so able and polished an expounder.

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1. *Songs from the Dramatists*. Edited by Robert Bell. Fcap. 8vo. pp. 268. London: John W. Parker & Son.

2. *Poetical Works of Sir Thomas Wyatt*. Edited by Robert Bell. Fcap. 8vo. pp. 251. London: John W. Parker & Son.

THESE volumes belong to the annotated edition of the English poets. The first contains a collection of songs, beginning with the first regular comedy, and ending with Sheridan. The songs of each dramatist are given under the titles of the plays from which they are taken, and brief biographical sketches and explanatory notes are introduced wherever they are thought desirable. In the preparation of the volume there has been much research. 'The labour,' says Mr. Bell, 'which is not represented in the ensuing pages, considerably exceeded the labour which has borne the fruit and flowers gathered into this little book. Many hundreds of plays have been examined without yielding any results, or such only as in their nature were unavailable.' What is termed the literature of the Restoration furnishes a striking contrast to the 'sweetness, thoughtfulness, and purity' of the writers of a previous age. This fact is patent. All writers note it, and it might well cause the advocates of the 'Merry Monarch' to pause. Mr. Bell's testimony on this point is precisely similar to that of his predecessors. 'The dramatic songs,' he says, 'of the age of Elizabeth and James I. are distinguished as much by their delicacy and chastity of feeling as by their vigor and beauty. The change that took place under Charles II. was sudden and complete.'

Sir Thomas Wyatt's poetical works, which constitute the second volume, will be received with much favor by all lovers of our early poetry. Wyatt was senior to the Earl of Surrey, with whom he was on terms of intimacy. His productions were prior in point of date, and are certainly free from the charge of servile imitation which has been advanced against them. He was largely indebted to the French and Italian poets, with whom he was extensively familiar; and if his originality was thus impaired, 'greater scope and variety were given to his compositions. His success,' says Mr. Bell, 'in transplanting into

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**Practical.** By William Kirkus, LL.B.  
 London: Jackson and Walford. 1854

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Ir. Kirkus the praise of having written  
oof of excellent capacity, and in the

doctrinal truth, with appeals to the conscience and the heart; the earnest enforcement of practical lessons with pathetic tenderness of encouragement and invitation. We cordially thank Mr. Wren for the publication. It is in itself of great and diversified value as a collection of admirable discourses, which few can read without interest in the precious truths it so beautifully teaches; while by those who had the singular enjoyment of hearing them, and the still larger number of those to whom the eloquent and revered old man has been so long a silent pastor, it deserves to be laid up among the cherished spiritual helps of which all who truly know themselves feel the value more deeply as they are making progress in the highest life of man. We cannot express too strongly our conviction of the usefulness of such helps, as endearing the Gospel to the reader, and enabling him to apply its marvellous discoveries in satisfying the profoundest, the most pressing, and the holiest wants of his nature. Other works are of course better adapted to the merely intellectual cravings of the thoughtful—in the *speculative* sense; but we have found the readiest—sometimes the only—path to the solution of our most harassing perplexities, in such writings as these, which deal with the realities of our every-day life, and often touch the very springs to which not a few of our hardest difficulties may be ultimately traced. Very often we have been surprised, while reading this volume, at the ease with which the germ of many scepticisms is laid bare and torn up by the mind itself when brought into the state of calm, trustful, obedient docility, in the presence of the Omniscient Wisdom, such we believe to have been the design of the preacher, and we are assured, is the effect of devoutly reading these discourses. They remind us of a line—the most exquisite we remember in our language, in which Mr. Sotheby almost literally translates a glorious verse of Homer:—

*'Time ripens Truth upon the lips of Age.'*

Our readers will not repent of taking our advice to procure and read these last ripe fruits of an old tree, which flourished so luxuriantly for more summers than are usually allotted to the life of man on earth.

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*Russia and its People.* By Count A. de Gurowski. London, Edinburgh, and New York: T. Nelson & Sons. 1854.

COUNT GUROWSKI belongs to a Polish family. He took part in the outbreak of Warsaw in November, 1830, but, on account of his decided opinions, was soon discarded by the aristocratic party, which took the revolution into its hands, and destroyed it by half measures. Gurowski advocated the emancipation of the peasants, and freed them on his own estates; but his example was not followed. His name reappears again at the close of the revolution, when the insufficiency of the Chlopickis, Czartoryskis, Skrzineckis, &c., became patent; but, unfortunately, Kaukowiecki, the general of the thorough revolutionists, turned traitor. Gurowski emigrated with his countrymen, quarrelled with them in Paris and London, published several books in French and German,

ism, made his peace with the Czar in as was really a great man, destined to Europe by the union of all the Slavonic urgh, and, honoured by the confidence of political work, under the title of 'The he most clever publications in favour t the mark. His book was not servile; for the domination of the Slavonian to make the Slavonian races free. In o eat the bitter bread of exile. His able facts as regards Russia, but it is able for the Slavonic races and unjust 'hom they are in contact. Still, with 'ople' is the best of the publications on eared. It is founded on a thorough s institutions.

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*me D'Arblay.* Edited by her Niece. urst & Blackett. The closing volumes ich throws considerable light on the ld of George III. and on the literary ighteenth century. The work is full of ssip, combining much of the vivacity of gher and purer tone of our own country. , *D.D.*, *LL.D.* By his Son-in-Law, the Fourth Quarterly Part. Edinburgh: ie completion of a work which forms the day, from the extended circulation anticipated. We are glad to find that cheap issue of Dr. Chalmers' 'Life,' has e on issuing a selection of his works in not exceed twelve volumes, and cannot le — *The Sunday at Home*. E. & J.



Library for the People,' and forms a very able exposure of the manifold evils which result from the intermeddling of the State in matters not fairly within its province. It merits, and will amply repay, an attentive perusal.—*The Elder Brother; or, Protectors and Tyrants. A Story for Boys.* By Mrs. Thomas Geldart. pp. 71. London: Arthur Hall, Virtue, & Co. We congratulate Mrs. Geldart on her success in writing a brief tale which amuses the imagination by its simple incidents while it improves the heart by its touching appeals to some of the best human feelings, breathing a hilarious spirit with which boys will sympathize, while it portrays characters and suggests sensible counsels which all their true friends will be delighted to see them follow.—*Lily Gordon, the Young Housekeeper.* By Cousin Kate. pp. 348. Edinburgh: Kennedy. 'Cousin Kate' is pretty well known, we should hope, among thoughtful youths of either sex belonging to the middle ranks of society. She here describes the childhood, the school-life, and the self-discipline through which a petted, motherless little girl became her father's housekeeper and the friend of her brothers. It is really very entertaining reading for any one, but particularly so for sisters, and daughters, and cousins, to whom brothers and fathers and other relatives and acquaintances could scarcely present a more appropriate gift.—*A Brief Memoir of the late Miss Rosa E. C. Nicholson.* Containing the Letters addressed to her during her illness, by the late Rev. W. H. Krause, and the Sermon preached by him in Bethesda Chapel, on the occasion of her decease. Edited by Charles S. Stanfield, A.M., Prebendary of St. Michan's. pp. xi.—115. Dublin: Herbert. Miss R. C. Nicholson was cousin to the late Rev. W. H. Cooper, of Dublin, and, being afflicted with hopeless deafness, was dependent on the eye for the religious instructions usually obtained through hearing and conversation. The letters in this volume will gratify the Christian reader in proportion as he has sympathy with the theology of the Romaine and Hawker school. For those who, like ourselves, regard the writings of that school as extreme in doctrine, exclusive in spirit, and sickly in sentiment, there is little in these pages to interest them.—*The Closet Book.* By Rev. W. Leask. pp. 104. London: Blackwood. A series of short papers on fourteen suitable topics for private perusal, with a view to practical self-improvement.—*An Exposition and Defence of the Presbyterian Form of Church Government.* In reply to Episcopal and Independent Writers. By the Rev. David King, LL.D. Glasgow: Johnstone & Hunter. pp. xiv.—343. To those who wish to have a candid view of presbyterianism we cheerfully recommend Dr. King's book as written in the best taste, and with a moderated 'estimate of denominational differences.'—*Christian Income and Expenditure. Leaves from the Journal of a Young Pastor.* Translated from the German. pp. 68. Edinburgh: Constable & Co. A pleasant little story for young pastors everywhere.—*The Vale of Lanherne, and other Poems.* By H. Sewell Stokes. A New Edition, with Additions; and Illustrations drawn on stone. London: Longman & Co. 1853. A very elegant illustration of beautiful scenery in Cornwall.—*Saint Paul. Five Discourses.* By the Rev. Adolphe Monod, of Paris. Translated by the Rev. W. G. Barrett,

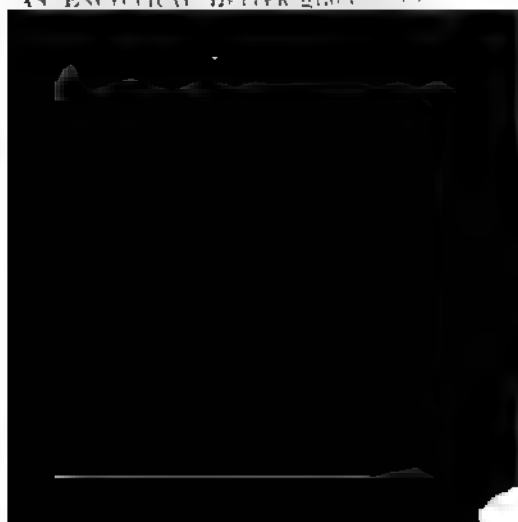
on: Hall, Virtue, & Co. A refreshing simplest style of French pulpit oratory, English, which we have great pleasure in *the Assurance of Salvation*. By Paton & Ritchie. A plain treatise issued some years ago by Dr. Wardlaw — *the Psalms, by Isaac Watts D.D., revised, revised and Arranged; and Supplementary*. By John Burder, M.A. London: Ward & have all the hymns of a congregation in arranged that, either by the first line or easily found. Mr. Burder's arrangement is in which we miss the index to *verses*, which is an advantage.

### of the Month.

There are not many circumstances to be said in few words. The members of the Society, aged from their attendance at West-  
minsters are scattered far and wide; and here  
they are engaged in recreation and health in the retreat  
of parliamentary intelligence, we recur to  
their notice.

DEACON WILBERFORCE, with the corre-  
spondence rise, we shall pass over at present, as  
after in connexion with his volume on

AN ENCYCLOPÆDIA LITTE



iniquity as of water, we cannot forbear reminding them publicly that they risk every day the most terrible excommunications. And, as the excommunications fulminated against those who violate the religious cloister strike whosoever participates in the act, although not actuated by any malice on their own part, but only because, in quality of subalterns, they have not had the courage to oppose the orders received, we understand that whosoever finds himself in such a deplorable situation will be held guilty of having done so voluntarily.'

A REPORT OF THE ARREST OF M. MAZZINI HAS BEEN IN EXTENSIVE CIRCULATION. We need not say how deeply our solicitude has been awakened by this rumour. It is well known that the passage would be brief between his execution and his being delivered up to the authorities of Austria. For M. Mazzini there would be no mercy, nor even respite. His career would be speedily terminated by that inexorable power which he has so heroically braved. We are glad, however, that the report is unfounded. Mazzini still lives, and though hunted in every possible mode, he has hitherto eluded his enemies. That he should have succeeded in doing so is perfectly marvellous, and speaks volumes on behalf of a people who are represented by mercenary scribes as destitute of every virtue. His person is known to thousands, and yet he has hitherto passed unscathed from town to town. Neither bribes nor threats have availed to create a traitor in the camp, and we trust he will yet live to see the Austrian expelled from his fatherland, and his fair dream of Italian independence realized in the establishment of constitutional freedom. From his place of concealment he has addressed a letter to the Members of the 'Helvetic Federal Council,' in which rebuke is mingled with undaunted heroism, in a tone bespeaking the rectitude of his policy, and his fixed determination to pursue it. 'You are seeking me every where,' he says; 'you are working your telegraph clerks to death, and you are alarming peaceful travellers, who are running from Switzerland thinking that she has become an Austrian province. You are ruining your harmless gendarmes, by teaching them the tricks of detectives. At Lugano you send eighteen police agents to find me in a house where I have never set foot. At Zurich you honor me by buying my portraits. You are determined to have me. Most likely you will not succeed; but suppose, after all, that I am in Switzerland, and that you succeed in taking me. What would you do with me, gentlemen? Will you give me up, and to whom? To the Pope?—to Piedmont?—to France?—or to Austria? That is to say, to Alexandria, to Cayenne, to Spielberg, or to death? You would not dare to do it. I know too well that from time to time, in the Tessin, poor Hungarians are delivered up, who have deserted the banner of the executioner of their country, and who believed themselves safe in touching Swiss ground. This is horrible enough. But it is done in the night, noiselessly, like a crime, on the frontier, against unknown individuals. But I am known—the crime could not be committed with closed doors—throughout Switzerland, from all parties, a cry of indignation would arise, and the brand of shame would mark your brows for ever with the two letters V. B. *valets de bourreau*.'

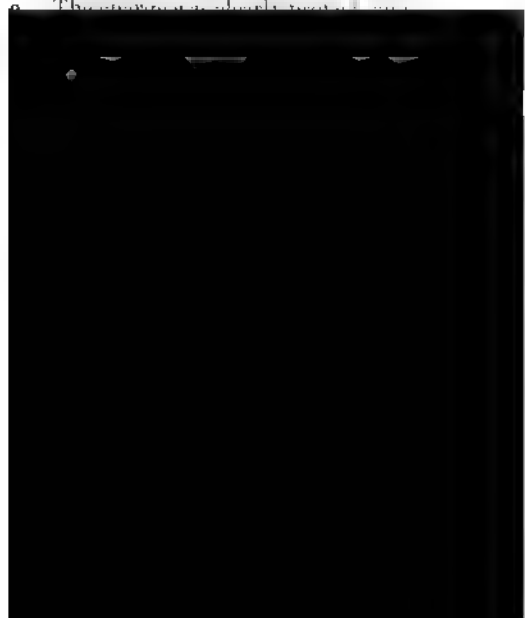
The friends of Italy will be deeply anxious until they hear of M.



ful Providence watch over and protect  
se of Hapsburg may not be increased  
ainly follow his arrest.

AS BEEN APPOINTED BY HER MAJESTY  
bunt of the abundant harvest we are  
ssued is similar to former documents of  
vs which are entertained on the subject  
to objection. To our minds, however,  
s fraught with deep significance. That  
the mercy which has been vouchsafed  
man will entertain a doubt on this  
re royal authority to give utterance in  
ge of thanksgiving and praise, is so  
notions of religious obligation, that  
suspicion. The system which requires  
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e the system of the New Testament,  
knownedged in thousands of religious  
so, irrespective of any royal mandate,  
m an enlightened appreciation of the  
deference to human authority. The  
than to promote it, by mingling with  
vaser alloy of earth.

RED AT THE MIDDLESEX SESSIONS at  
e much scandalized. A congregation of  
as the 'Latter-day Saints,' meeting in  
y a Mr. Andrew Hepburn, who was the  
p. The statement is, however, not correct.





as such. To this we reply that no other course is open to them in order to secure protection from violence. They are shut up to this course, and protestant dissenters ought certainly to be the last to object to their availing themselves of the only means of safety which our imperfect legislation has left them. To the dictum of the 'Times,' 'Tolerate, but do not protect them,' we enter our earnest protest. They are entitled to the latter, and the former we indignantly repudiate. Let the principle of the 'Times' be applied to the Mormonites, and other parties will speedily be comprehended within its range.

WE HAVE FREELY STATED ON FORMER OCCASIONS that there was a want of due promptitude and vigor in the conduct of our war with Russia. We have not, however, been unmindful of the difficulties attendant on such an enterprise, nor indisposed to cherish confidence in the skill and intrepidity of our military and naval commanders. We are now gratified to report that at the eleventh hour there are signs of energetic action, which will go further to bring the Czar to reason than the ablest state documents which diplomacy can frame. The heroism of the Turkish army has effectually arrested the progress of Russia; and the 'material guarantees' she held have been, in consequence, most reluctantly surrendered. The equivocal position of Austria has, no doubt, contributed to this result; but whatever be its cause, we rejoice in the fact that the Russian army has withdrawn from Wallachia and Moldavia. We should be glad to express the same complacency in the entrance of the Austrian army into these provinces. But we cannot do so. What has recently occurred rather strengthens than otherwise our mistrust of the court of Vienna. The rejection of her demands, on which we were given to understand that war would be declared with Russia, has been ruled not to be a *casus belli*; and what has already occurred at Bucharest clearly shows that the proceedings of Austrian officials must be watched with the utmost care. Prussia has retrograded, for which the predilection of her monarch had prepared us. Her position is as discreditable to her good faith as it is impolitic to Germany. She might have shared the benefits contemplated, but her policy will be utterly unavailing to stay the course of events. In Asia, the Turkish army has been defeated, and has been saved from utter annihilation only by the Prophet-Chieftain of the Caucasus, who has broken into Georgia and swept everything before him with the rapidity and force of a mountain torrent. The danger of Tiflis has compelled the rapid retreat of the Russian force, and has thus changed the aspect of military operations in that quarter.

In the meantime, the attention of Europe has been fixed on the movements of the Anglo-French army. The retreat of the Russians having removed the necessity for their advance to the Danube, the question has been mooted, whether a severe blow might not be directed against the Russian power in the Crimea. Public expectation has taken this form, which has gradually assumed a definite shape, as the season for military operations has drawn to a close. Rumors of extensive preparation have floated about; *siege matériel* was reported to be on its way to the Black Sea; and vast means of transport were known to be

ble for the embarkation of the French since it was explicitly announced, as one to be attacked, and Western Europe has which has occurred. The causes of that out the disappearance of cholera, which the troops, has at length permitted the immense armament, consisting, it is reported, of 100,000 Russian troops, 100,000 British, and 8000 Turkish troops, has been in opposition. The point of disembarkation is Sebastopol. This event took place before the army is said to have moved immediately to the arsenal. Before this meets the eye of our own will probably have reached us. Little of the Russian army in the Crimea, but we have 50,000. Its commanders, however, are not on the ground, and must feel deeply sensible of the part they play. We have, however, no misgivings as to the policy of Russia is about to follow. We shall scarcely recover. We mourn the loss of the terrible evils incident to war; but we must not regret that we have been forced into the struggle, and that we have the protection of the weak, the triumph of civilization over barbarism.

## AL POSTSCRIPT.

bly aware that a change is contemplated in the national policy. This step has resulted from the present state of affairs, which compels one of the present governments to change its policy since 1846 and



## Literary Intelligence.

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### *Just Published.*

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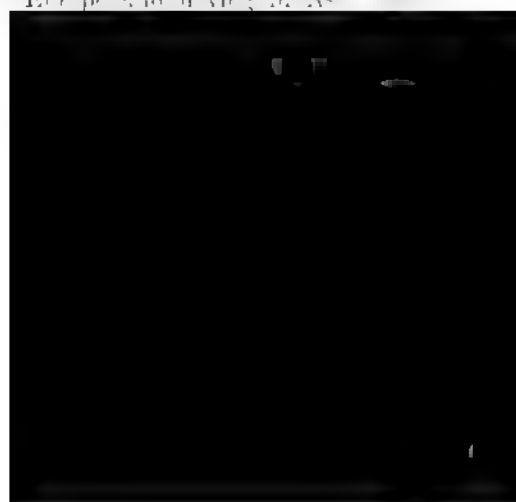
**Select Works of Thomas Chalmers, D.D., LL.D.** Edited by his Son-in-law, the Rev. William Hanna, LL.D. Vol I.

THE  
Review.

MBER, 1854.

*Prospects of the Greek or Oriental Question.*  
Addington, D.D., Dean of Durham,  
Greece,' &c. New Edition, Revised.

re out, the civilized world waited for  
ial word from the Czar—the world  
ed was to decide the fate of nations.  
ctum of such a man, at such a time,  
leep interest ; for then his *prestige*  
ie ruler of sixty millions of human  
bject to his absolute will,—Europe  
Europe and having no As



resist the cravings of ambition and the propensity to aggression. Now, this intoxicating power is in the hands of a despot, who acknowledges no law but his will, whose subjects are in a semi-savage state, whose wealth has the least possible dependence on the delicate complications of commerce, who has little to lose but men, of which material he has an inexhaustible supply, and on which he places very little value. But with all the temptations of his position, which operate most strongly on a rude nature, stimulated by flatterers, who cannot understand power unless its form is physical and its action destructive, there is superadded the blind and furious fanaticism, which was a grand impelling motive with most of the conquering migrations of the East and North. When the Persian kings overran the nations, it was to establish the faith of their god Ormuzd, as we find it recorded by Darius on the Great Rock, Behistun. Mohammed, we know, warred against the 'infidel,' and when the northern nations desolated christian Europe in the middle ages, they felt that the massacre of priests and the burning of churches were the most acceptable offerings to their cruel idols. Many, perhaps most, of the wars of Christendom had a religious element mixed up with them, which increased their horrors tenfold. Like Attila, the crusading rulers of Spain, Germany, and France, believed themselves to be scourges of God to punish heresy,—destroying angels, in whose hearts pity would be impiety and mercy treason. Soldiers inflamed by this fanaticism are an army of incarnate fiends, whose delight is to revel in blood, and who have no more remorse than wild beasts.

The Czar has done all in his power to breathe this foul spirit into his subjects. He is their king, their pope, their apostle, all in one, and he tells them in his inflammatory proclamations that he is *combating for the orthodox faith*—against the great enemy of Christianity with which the Western powers have allied themselves.

This, indeed, is but the cloak of Russian ambition. It was worn by Peter the Great, and by Catherine, with whom the conquest of Constantinople, which they called *the Oriental project*, was an object of earnest desire; and to realize this hereditary project Nicholas has been preparing for many years. Our readers are aware that 'the Eastern question,' which is now being settled by the sword, originated in a dispute that arose in 1850 between the Roman Catholics and Greeks about the Holy places in Jerusalem. The court of France, constituted by treaties the protector of the Latin Christians in the Turkish empire, interfered, demanding concessions for the Latins, which were strenuously resisted by the Emperor of Russia, the protector of the Greeks. Hence the extraordinary mission of Prince Menschikoff to Con-

no other object than the 'adjustment' of the Holy places, which the Czar himself settled all matters in dispute between them, though he had charged his ambassador to extort a new treaty from the Sultan, and a protectorate. Out of this demand for a protectorate, and *ultimatu* which preceded the war, whose main objects is to put an end to the Greek subjects of the Porte, and of the Greek church for the last time, suspect that only a small portion of the truth with its character, condition and progress, in the following pages, to supply the subject.

If the intercourse between the Greeks and the other with contempt and aversion, and learning and civilization, despised their ignorance, and hated them for their while the arrogant and advancing Ottoman on the feeble and retrograde constitutional relations of the parties deepened it was roused from time to time into polemics, ecclesiastical ambition, the strife, commotion, and outrages which course between the two parties during mitigate their hostile feelings. They were compelled to entertain the demand to deliver Jerusalem from the prey took revenge for the infliction by ingenious insults, which they could

Such was their antipathy to the



prophet was this:—‘Fight against them who believe not in God nor in the last day, who forbid not what God and his apostle have forbidden, and profess not the true religion of those unto whom the Scriptures have been delivered, *until they pay tribute, by right of subjection, and they be reduced low.*’\* This was the policy on which the Sultan generally acted. The uncircumcised slave was permitted to worship the God of his fathers so long as he paid the *karatch*, or poll-tax, and was submissive to his masters.

The history of the Greek church, from the establishment of Christianity as the national religion in the fourth century, down to the final subversion of the empire by Mahomed II., has been justly described as ‘one continued and nauseous detail of bigotry, intolerance, puerility, corruption, and debasement.’ The example of sottish superstition exhibited by Constantine the Great was sedulously imitated by the ‘theological Cæsars’ who succeeded to his throne; and while from year to year the revenues, the territory, and the influence of the empire were becoming more and more degraded, almost the only councils held by these priest-ridden monarchs were to settle the disputes concerning the Trinity or the Incarnation; their most energetic measures were directed to the suppression, not of insurrections, but of schisms; the Ebionites and the Docetes were looked on as more appalling enemies than the Goths or the Saracens; and the intelligence of the march of an invading army could not create a greater sensation than the arguments concerning the *procession of the Holy Spirit*. The dignity of the crown was merged in the haughty importance of the patriarch, the nerves of the government were warped and overlaid by the interference of the church; the voice of policy was drowned in the din of polemics, and at the very moment when the engines of Mahomed II. were thundering against the walls of Constantinople, its rulers were occupied in disputations concerning the sacred light upon Mount Tabor.†

The policy adopted by the conqueror was extraordinary for a disciple of Mahomed. On entering the city the priests came in a body to pay their submission to him. ‘Where,’ he demanded, ‘is he who bears to me the gifts of your patriarch; and wherefore does he not approach in person to pay his due submission to his king?’ ‘Alas!’ they replied, ‘we have no patriarch: the last who filled the sacred chair resigned his office, and since that period no other has been found to take his seat.’ Orders were then instantly issued by the Sultan for the

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\* Koran, ch. ix.

† Sir J. Emerson Tennent, *History of Modern Greece*, i. 339.

ling to the ancient ceremonies, and  
 psen, who assumed the office under  
 e Sultan then inquired what was the  
 used by the Christian emperors, and  
 aced in the patriarch's hands a staff  
 st round him an embroidered cloak,  
 ousand gold ducats, and a horse with

it was his special privilege to ride  
 ied by his train. 'Immediately after  
 zus, the credulous historian, the  
 astery which had been conferred on  
 d entering the sanctuary, solemn  
 mysteries of the Christian religion  
 be deeply interested, and even to be

Christianity.' By this policy, the  
 induced to come back to the city,  
 e obedience of his subjects by a most  
 ough the head of the church, and en  
 ave almost invariably acted.

ulated, on the surrender of the city,  
 rship should remain in the possession  
 their marriages, burials, and other  
 t from interference on the part of the

remained in a great measure unaltered.  
 omed's grandson, Seylim I. being  
 d a *fetva* from the mufti, which he  
 izier, with directions to convert every  
 re into a mosque, and to compel the  
 , or even death, to embrace the faith  
 and that of a class of the





issued all the firmans of the Sultan regarding them. It was also a court of appeal from the decisions of the bishops. But its most important function was the right of electing a new patriarch on the death or deposition of his predecessor. The latter event was by no means uncommon, owing to the cupidity of the Turkish authorities, who were too ready to listen to the petitions of hostile factions, because on every new election a large sum was paid to the government. So rapid, indeed, were these changes, that a monk of Mount Athos, who had travelled much on begging expeditions for his convent, stated that on different visits to Constantinople, he had paid his homage to twenty-four patriarchs, namely, fourteen grand patriarchs of the Greek church, four of Alexandria, and six of Jerusalem.\* Marcus Chylocobares, having obtained his election by a *douceur* to the Sultan, was displaced in consequence of Symeon of Trebizon offering one thousand ducats, while he, in his turn, was ousted by Dionysius of Phillipopolis, who obtained his removal by the deposit of a similar sum. One hundred thousand piastres was subsequently fixed as the installation fee; and as the Porte could not of itself depose the head of the Greek church, it had always sufficient influence with the synod to induce them to second its views, and solicit the installation of a new patriarch. We shall have some idea of the degradation of the Greek church if we suppose that the English government demanded a fee of £1000 on the consecration of every Roman-catholic primate in Ireland,—and that it could manage to have him removed by an ecclesiastical process every four or five years, in order to increase its finances, and meet deficiencies in the budget. Generally, the deposed prelate retired to some part of Asia, and lived on the funds which he had contrived to save during his tenure of office. His income from the sale of church dignities, the registration of wills, and various fees, was such as to enable him to live in splendour, and devote considerable sums to charitable purposes. He was entitled to the property of every deceased monk and recluse throughout the empire, whenever he might die. As a civil magistrate, too, standing between the Greeks and the government, and having the privilege of appearing in person before the throne, he was in the constant receipt of presents, which added largely to his revenue. In this capacity he was assisted by a council and his court, which sat twice a-week, had jurisdiction in all causes among the Greeks, whether civil or ecclesiastical, and had the power of inflicting fines, imprisonment, and even capital punishment. The sentences were carried into effect by the Ottoman executive. Christians sentenced to death by the Turkish tribunals might save

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\* Walpole's Turkey, i. 213.

hammedanism. But this impenitent and guilty in the Greek court, saved from death a Christian condemned by Jewish punishment commuted to confinement.

*ndria* is second in rank to that of the Patriarch, and is superior in position. His office is chosen and confirmed by the people, who are consulted by him. However, he makes up for this by pompous titles—all that remain of the titles of his see. He is 'the Pope and Father of the Faithful,' 'Pastor of the Church of Jerusalem,' 'Vicar of the Apostles,' and 'Judge of the World.' These high ecclesiastical honours are conferred on him, who has the same titles as the Pope, but with a little more substantial power. The Patriarch of Jerusalem sits at the Holy Sepulchre.

empire formerly numbered nearly  
ed them to 150. Up to the year 1770  
archbishops were considerable, and their  
isdiction, rendered them almost the  
tallen countrymen. But after that  
entering with ardour into the 18th  
h Russia had excited among them  
pon the church property, which was  
and *inaretz*, or poor-houses. The  
s cast upon the voluntary principle,  
otion so opened the hearts of many  
the late revolution the revenues of  
ed what they had been when state

adviser in the hour of persecution and oppression. Thus, as Rabbe remarks, 'whilst the higher clergy were too often looked upon as the agents of tyranny, or the tools of political corruption, the unaspiring priest, in spite of his ignorance, endued as it were with an evangelical instinct,' sympathized with the sorrows and shared in the joys of his people, and abandoning himself to them, made up for the deficiency of ecclesiastical dignity by a paternal affection which was rendered doubly dear by the misfortunes and miseries of those on whom it was bestowed.

When the Russian church declared itself independent of the Patriarch of Constantinople, the dogmas of the Greek church were more clearly defined. Peter Mogilas, the Russian Archbishop of Kiew, drew up, in the year 1642, an 'Exposition of the Russian Creed,' which was approved of by the bishops of his own church. It was then sent to the Patriarch of Constantinople for his sanction. He appointed a committee of bishops to examine it, who proceeded to Moldavia to have a conference with the deputies of Mogilas, and there they unitedly adopted a common creed, under the title of '*The Orthodox Confession of Faith of the Catholic and Apostolic Church of Christ.*' It was then submitted to the four patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, who, with their respective synods, gave it their solemn sanction, the first three in 1643, and the last in 1672. In 1721 it was publicly acknowledged by Peter the Great, and promulgated as the creed of the national church of Russia, together with the ecclesiastical law, for the guidance of the synod and clergy of his dominions. Thus we see that there is a uniformity of faith and worship between the Russian establishment and all the orthodox churches of the East—a circumstance which accounts for much of the influence of the Czar among the Greek subjects of the Porte, with whom it has been his policy to maintain friendly and intimate intercourse through his own clergy, who are thoroughly devoted to his will.

The practical ascendancy of the Russian church, thus subservient to state purposes, was shown remarkably on the establishment of the kingdom of Greece. On the arrival of King Otho, the clergy expressed a decided wish to be free from the jurisdiction of the Patriarch of Constantinople, who was necessarily, from his position, the tool of the Sultan, and was therefore likely to pervert his authority to political purposes. In compliance with the unanimous desire of the clergy and people of emancipated Greece, a committee was appointed by the government to confer with the prelates 'respecting the political independence of the Greek church and the appointment of a synod.' They met accordingly in July, 1833, to consider these two points—1. 'The solemn and irrevocable declaration of independence of the Greek

er or foreign influence, "without  
." 2. The appointment of a per-  
'ed by the king, which should form  
rity, in imitation of the Russian

ate, were unanimously adopted by  
of their resolutions, Otho published  
pendence of the Greek Church  
dox Oriental Apostolic Church of  
the royal proclamation, which is  
a establishment, it is decreed, that  
ority under the supremacy of the  
f a permanent synod, called the  
f Greece. The king will appoint  
in his stead the jurisdiction over  
his respect, the synod is subject  
members—viz., a president and four  
to himself the right of appointing  
ry on the business of the church  
ce of the ordinary members. The  
st be either metropolitans, arch-  
d will be constituted every year,  
ointed.

he established church of Greece  
of Russian absolutism. Nothing  
well be conceived. There is, of  
'spiritual' matters from the juris-

He may not alter the articles of  
nies of divine service, nor interfere  
but 'every Greek is at liberty to  
verdict if he considers his



are even mixed, though in much smaller numbers, with the heretics of Syria, Assyria, and Egypt. These heretics are divided by the Greek theologians into four descriptions—the Armenians, Copts, Maronites, and Jacobites. The Maronites are Syrians, chiefly inhabitants of Mount Libanus, and profess the Roman-catholic faith.’—p. 5.

The inhabitants of Wallachia and Moldavia are nearly all members of the Greek church, which is the established church of the country, and its exclusive privileges are jealously guarded. Indeed, no mosque is allowed in the country, nor are any Turks permitted to reside in it, except under special circumstances. The Hospodars must be members of the Greek church, to which belongs about a third of the landed property. The tenants who occupy this church-property are not a whit better off than those who endure the oppression of the Boyars, who are decidedly the most corrupt, worthless, and contemptible aristocracy in Christendom. They monopolize all offices, live in effeminate luxury in Bucharest or Vienna, and aid every new Hospodar to oppress the unfortunate people with arbitrary taxes, wherewith he repays himself the sums he gave for his office. Dean Waddington thus describes the appearance of Wallachia when he saw it thirty years ago :—

‘A little Turkish wheat and a few straggling vines on the hill-sides ; rich and extensive plains scarcely tracked by any road ; rare and dismal cottages, disfigured by filth and misery ; and a population whose face and rags bespeak the extremity of poverty and oppression. Such are the features of this province, and such the objects which attend you almost to the gates of the capital. Bucharest is a very extensive place, containing a varying population, of which the average may be 50,000 or 60,000 ; and as it consists almost entirely of large misshapen palaces and wretched huts, it presents a very faithful picture of the political condition of the people : for, as if their government, which is a despotism within a despotism, did not occasion a sufficiency of misery, the cup is filled by the avarice of a stupid and ignorant nobility ; to these the offices of state are generally sold and made profitable by oppression.’—p. 6.

With this description accords the graphic pictures of Wallachia and its capital given by the special correspondent of the ‘Daily News,’ in his admirable ‘Letters from the Seat of War.’ Time has wrought no improvement in the condition of the people, and cannot while the old system of government lasts ; and it has now been unfortunately restored under the auspices of the Austrians, who have an army of occupation in Bucharest. All that has been said of this province is true also of Moldavia. But it is remarkable, that in the neighbouring province of Bulgaria, inhabited partly by Mohammedans and partly by Christians, and under the *immediate* government of the Porte, the land is much better cultivated, the

the people are more industrious  
ows how little it avails to have the  
ed with the people, if the system  
nd corrupt. Nowhere in Turkey  
ian in the Danubian Principalities,  
as and exemptions were guaranteed  
e Czar. The whole population of  
not to exceed a million.

hurch do not differ essentially from

She maintains the doctrine of the  
the first two general councils, and  
the creed of the Western church, of  
cession of the Holy Spirit, which is  
ly, and not from the Father or the  
ctrine of salvation through faith  
ith must comprehend or produce  
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nied, and the Roman dogma of  
ed; but from the earliest ages  
orthodox Greeks have ever held  
for the souls of the departed  
of perfect beatitude, but only one  
e resurrection of the body and the  
will pass to the eternal abodes of  
me they are assisted by the prayers  
in regions of darkness, discomfort  
can never be released till they pass  
intermediate state of purification.

Latins in the reception of some  
Baptism is still administered in the  
Greeks," says Dean Walden.



carry it in procession, nor have they instituted any festival in honour of it. Leavened bread is used in the sacrament ; and according to Mr. Strong, the Bavarian consul at Athens, in his work entitled 'Greece as a Kingdom,' the bread is soaked in the wine, and given to the communicants with a spoon.

The sacrament of *Penance*, in the Greek church, embraces auricular confession, which is strictly enforced, and held to be of the highest importance—'the sole axle on which the globe of ecclesiastical polity turns ;' and its doctors admit that without it the whole fabric of church power would fall to ruin. Confession has little or no effect on the conduct, except to increase immorality. Brigands, and others who lead lives of crime, prepare for their work by obtaining the priest's absolution.

The festivals are exceedingly numerous. When Otho went to Greece, and set about establishing law and order, he found that the holidays were as numerous as the working days, and that the consequence was idleness, vice, and poverty among the people. All but those which the church held to be of imperative obligation were therefore abolished. The use of images or statues in places of worship, the Greeks hold to be idolatrous. But they admit pictures, provided, however, that they are as rude and graceless as possible, and devoid of all life-like expression, lest the relief and animation of a fine painting should produce the effect of sculpture. Like the Romanists, they say that they use pictures only as 'the books of the ignorant' to help their devotions. They boast, notwithstanding, that their sacred pictures are much more fruitful in miracles than those of the Latin church. The cross is worshipped equally in the Eastern and Western churches, receiving the names and attributes of Deity, and the sign of it is very frequent among the Greeks, and believed to be fraught with extraordinary virtue. Lighted tapers and torches are used in the sunshine of a Grecian sky, in commemoration of the martyrs, who were obliged to hide in caves ; and long pompous processions are very numerous. To the Virgin Mary they assign the same place as the Roman Catholics, and the saints whose intercession is sought are more numerous than the days of the year :—

'To arrest the ravages of a pestilence, or to compose the agitations of an earthquake, or to allay the danger of unseasonable drought, persons of every class, in every isle and valley of Greece, proceed in lengthened order, winding along the mountain side to some gloomy grotto of the Virgin, or St. George, or St. Spiridion, in devout confidence that vows, by such imposing solemnities enforced, will not be offered up in vain. . . . Besides these occasional solemnities, ordinary processions are common in every part of Greece, in honour of martyrs or saints, or the relics of saints. But the Holy Virgin, in spite of the

a pictorial representation, is every-  
 one.'—p. 31.

peaks understand only the com-  
 t, it varies on every day in the  
 7. According to Dr. King, the  
 cient to fill twenty folio volumes,  
 1 contains directions for the use  
 most learned priests succeed in  
 igh to them their studies are  
 performing divine service the  
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 ot hear what he says; nor do  
 regard him more as a mediator  
 ir devotions. Dr. Waddington  
 f the priests as 'indecent and  
 he mass, and he has seen the  
 nile.' Yet this levity does not  
 the people, whose moral prostra-  
 ir spiritual guides, and they fail  
 ve excited by very gross and  
 ie most rife of their superstition-  
 tive and propitiatory offerings,  
 hich have descended with the  
 1 times.

of their impostures, however, is  
 which is performed on Easter  
 and the little chapel annexed to  
 ng within the church on Mount  
 pretend, is miraculously kindled,  
 h came down from Heaven in  
 There men and women of every





passed any idea that can be formed by the languid imaginations of the West. And the spectacle was rendered still more various, and the uproar more discordant, by the violent proceedings of the Turkish and Albanian soldiers, in their vain attempt to tranquillize fanaticism by blows.'—p. 39.

Such is the description of Dean Waddington, himself an eye-witness.

'Very soon after,' he continues, 'we observed a glimmering through the orifices of the Holy Chapel; it increased to a flame, and instantly became perceptible to the crowd. The shout which announced this event, the completion of the miracle, was the prelude to an exhibition of madness surpassing all that had preceded. The more zealous or more vigorous fanatics pressed towards the chapel, that they might obtain a more genuine light by the immediate application of their tapers to the Divine fountain; and the eagerness of those behind to participate, though less perfectly, in the blessing, brought on a struggle with those who were nearer the sanctuary, and who were anxious to carry away their own light uncontaminated; but in this they seldom succeeded; and thus the fire was communicated with extreme rapidity, and in less than five minutes the whole church presented an uninterrupted blaze of several thousand tapers and torches. In the meantime the two priests, whose entrance has been mentioned, were carried out of the chapel on the shoulders of some favoured devotees, each of them waving a celestial torch of the purest flame, which not one among the fanatic crowd either believed or suspected to be the creation of their own impious hands.'—p. 40.

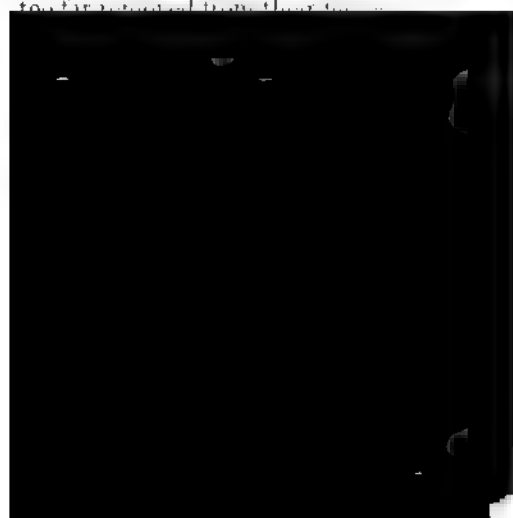
As the monastic system originated in the east, and as the gloomy fanaticism of Syria and Egypt was relieved by the talents and eloquence, as well as the more cheerful temperament of the Greek recluses in the earliest ages, it has always been a predominant element in the orthodox Oriental church. Monasteries were erected in the most commanding and beautiful situations, and the elevation and repose, the conveniences and consideration which they imparted, attracted large numbers of the superstitious, the enthusiastic, and the ambitious. The Greek idea of the conventual life was, that the monks became an *anathema* for their brethren who remained in the world a prey to its storms and temptations. According to Stourdza—'*L'institution des ordres monastiques n'est fondée que sur l'idée fondamentale d'une expiation volontaire d'un innocent pour le coupable.*'

Two considerations tended to raise the monasteries of Greece in public estimation. From them the bishops and patriarchs of the Greek church were almost invariably selected, and they served as asylums which often supplied the place of a protecting government during those dreary ages when the empire existed in a state of miserable weakness. In this character they were

authorities from the first; and in Mohammedan fanaticism broke out in sanctuaries were rarely violated. their convent on Mount Helicon, and the following inscription on the walls in the Mussulman army have destroyed this convent, because they formerly used it as an asylum.' More pursuits can hardly be imagined rising under the clearest sky, in the the finest mountain scenery, surmounting verdure is fed by ever-living the most glorious views of the sea as seen far above the noxious exhalations of the villages, the mountains undisturbed, and make the leisure. But either from indolence, or nature, he seldom troubles himself with literary studies were directed. He contemplates the earth and the heavens.

*caloyers*, or priests, and partly devoted wholly to the wearisome system, which is uniform throughout attending to worldly affairs, and the duties of the fraternity. These tend on their own hands the corn-fields, the vineyards, gathering in or disposing of the produce may not come into contact with a stranger when they travel in rotation to beg

to be far removed from their temptations.



trast between the actual condition of the patriarch and that of the pope. Divided by the narrow Adriatic, on the one side we see wealth, pretension, and the assumption of temporal power; on the other, poverty, insecurity, and helpless dependence. We next perceive, with respect to the system of government in either case,—as that of Rome is still distinguished by an active and patient discipline, which studies to attach the ministers to each other and the people to the ministry, and which has been directed zealously and sedulously through above twelve centuries to that object; so the other would rather deserve the contrary reproach of looseness, and incoherence, and insubordination. It is easy to say that such is the necessary consequence of its subjection to foreign oppression, and that a body which has been deprived of the power of independent action will lose its internal energies with its power. This is true; but if we refer to the earlier history of that church, and trace it from the days of Constantine to those of Palæologus, we shall not find that it was at any period animated by that deliberate spirit of domination which marked the progress and which marks the decay of Rome.

‘For, in the first place, the patriarch of the East has at no time affected temporal sovereignty, nor claimed any authority over princes; and as he has not arrogated the lofty character of the Roman, he has not been compelled to establish any system, or commit any crimes to preserve it. Therefore the privileges of the clergy of Greece continue nearly in their original condition; and the monastic order escaped the various corruptions which overspread it in the West, as soon as it became useful to the ambition and necessary to the despotism of the popes. Again; the entire subjection of the lower orders to spiritual authority has never become so absolute a church maxim in the East as under popish rule; or, if the principle be common to both churches, at least it has not been carried into effect there with so much deliberate industry. In these and in other points their characters have been widely different, from the moment that either can be said to have assumed a distinct character; and as that of Greece has generally been free from the restlessness which has habitually agitated the other, it is exempt also from the systematic innovations which have thus been successively introduced, not into the doctrines only, but into the government and discipline of the Latin church.’—p. 56.

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ART. II.—*A History of India under the first two Sovereigns of the House of Taimur, Baber and Humáyun.* By William Erskine, Esq. Two Volumes. 8vo. London: Longman & Co.

THE close of the fifteenth century introduced a remarkable period in the history of man. The great unsettled confederacies, which, up to that date, had existed, began to form themselves into solid empires. They had long, indeed, acknowledged supreme heads,

actually isolated and independent, held by the superior potentates of a feudal system, or held the balance of power in course, regardless of external influences. A number of little kingdoms divided the continent, and an active population. In France, the nobles were vassals only in name, and their military strength, the strength of their arms, and their loyalty, were often more formidable to the throne than the throne was to them. In England, the nobles learned how to submit, or how to resist, and the sixteenth century drew near, and extraordinary events, and a change of the map of Europe. A depressed and emaciated by civil wars, began to recover, not because their jealousies were exhausted. Had they, in their mutual emulation, each might have been content with the supremacy which neither all offered, in pure malice, to the king, who was adroit enough to profit by their quarrels, and expelling their English invaders, to unite them, one, under a single sceptre. The sense of common danger, and the sense of a common authority. This was the result of three of the finest countries in Europe, in the German and Italian states, and the result of Charles V. a distinguished monarch, the main result. His vast acquisition of terror to the other Christians, and of his glory, and fearful of his

wards, when the minds that first surveyed and ruled them had departed, broke into smaller kingdoms which carried on struggles among themselves, until, after the balance of power had begun to be established in Christendom, permanent states first rose, amid the subsiding fermentations of politics in the East.

A brilliant, but terrible power had long been advancing from Asia, and threatening the civilization of Europe. The rapidity with which the Ottoman Sultans swept the world, from their original borders as far as Egypt, surprised and alarmed all the Christian potentates. But as their neighbours increased in power, the progress of their legions was checked, and Europe, perhaps, owed as much to the victories of other Tartar chiefs as to the achievements of the pious and gallant knights who fought with consecrated arms against the enemies of their religion, their manners, and their liberties.

In that great repository, in which are deposited the historical trophies and achievements of the human race, the Tartars occupy too retired a position. Their influence on the destinies of the world has been immense; they have nurtured the greatest conquerors; and though they have accomplished little for which future gratitude will attach to their name, the part they have played in the grand but sad arena of imperial conflicts, has been so illustrious that history must give them its volumes, and become splendid by narrating the acts and fortunes of their race. The southern countries of Asia and of Europe have from the most distant ages been exposed to invasions from the north, which has poured out its migratory inhabitants, century after century, to exchange their native wilds for more genial and fruitful regions—entering some, and quitting them like a storm, but settling in others, and displacing the original tenants of the soil. In ancient times, these hosts, which issued from the great nursery of conquerors round the Arctic circle, were Scythians, Germans, or Gauls; but in later ages they have been, in Asia, the Tartar tribes alone.

The name Tartar has been rendered familiar only since the twelfth century. European writers have generally comprehended under it that family of the human species, which ranges over the immense territory extending from the Himalaya Mountains, from the river Oxus, from the Euxine, and the Caspian Sea, as far as the Northern Ocean. The tribes dwelling there may differ from each other in language, and even in origin; but the appellation, by Christian historians, is applied to them all, though it is unknown to themselves as a general term, and never properly belonged even to any considerable proportion of them. It seems originally to have belonged to that nation which we now, whether philosophically or not, distinguish as Mongols or Moguls, and by

common to foreigners, has been cir-  
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 dropped, a new one quite as false

es of eruptions from the Tartar  
 very remote ages ; but they began  
 3, and to acquire a permanent as-  
 immediately before and after the  
 of them traversed the frontiers and  
 the Saracen khalifs; two hundred  
 enormous legions, the standard of  
 in a century after they broke out of  
 le, to triumph and plunder at the  
 lebrated in the west as Tamarlane  
 f Tartars, we find the tribes included  
 grand divisions or races, all differing  
 e, institutions, and manners. The  
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 ie Mongols, or, as they are called by  
 Moghuls, who are settled chiefly in  
 of Tibet, and far westward in the  
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 o have held, during many centuries,  
 till westward of the Mongols, from  
 as the Wolga and the Don. On the  
 spian lake, on the north to Siberia  
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 , perhaps, the most conspicuous ; or  
 at family of them, which settles on



ings, within which it moves from spot to spot ; carrying its families, flocks, and habitations from colder to warmer regions, from scarce to abundant pastures, from dried up or bitter water-pools, to sweet and copious springs. This necessity, common to them all, has produced uniform customs. All their dwellings consist of tents or moveable huts ; flocks of cattle, sheep, and horses, constitute their wealth ; milk is their principal food, to which is occasionally added a little flesh ; and they despise the cultivation of the ground as well as those people who live on corn, or, as they contemptuously express it, on the top of a weed. These barbarians are right, unless our modern philosophers are wrong, who tell us that everything should be eaten in its natural state—grapes unfermented, and, therefore, if they are consistent, corn should be eaten in its natural state, which is a poor and worthless weed.

The women attend to all domestic cares, watch the children, prepare food and clothing, and assist in tending the flocks. The men, when they reach a country containing game, delight in the chase, and live like centaurs, perpetually mounted. Such an existence nurtures them in habits of fatigue, renders them careless of privation, accustoms them to the quick movements of soldiers, and has frequently, when Russian conquest found its way into their homes, driven back the enemy with shame and loss. The Czars have recognised these qualities, and their Cossack troops are imitations of the Tartar hordes ; but the desert-bred horseman dwindles under the whip of the drum-major, and is no longer able to stand the shock of his old brothers by blood, the Ottomans, who sprang originally from the same soil, and enjoyed the same independence as his forefathers.

This independence is a characteristic of the Tartar nations, and they lose it when they are transplanted. Their form of government, though not uniform, is generally some modification of the patriarchal ; the spirit of a clan unites each tribe ; hereditary usages have the power of laws, and the elders, or 'grey-beards,' are consulted on occasions of importance or danger.

Of the three races thus distinguished, and thus inhabiting those deserts, the most eastern, or the Manchus, though their historical achievements have been considerable, merit the least attention. They are far from being so brilliant as the other nations of the same family. About two hundred years ago, they marched over high mountains, and conquered China, where they have since remained, savage and unteachable, and whence they will probably be expelled. During earlier inroads, many of their race had already been established within the Chinese frontier ; but they continued unknown to the historians of Persia and of India, and never exercised any direct or perceptible influence on the fortunes

indeed, in our own days, a Mantchu  
lley of the Ganges from the heights  
ere driven into Tibet, and never

guls, who were seated between the  
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s in the north had carried on war  
d by the surrounding nations, when  
small and obscure tribe called Men  
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nicious among the heroes who were  
The young damsels who chaunted in  
omised victory to the young chief,  
t love by every warrior in the camp  
ber of the tribes around, and united

At the head of this confederacy he  
cut to pieces the native armies, and  
Yet there he refused to stay, though  
mpire at his feet. He returned into  
st powerful tribes, compelling them  
reignty, until he found himself in  
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e Persian borders; but Europe was  
genius which had sprung up in a  
er curiosity. Swiftly, however, he  
rs of the same race had previously  
marched through the rich, populous,  
ral Asia, and whenever he came to a  
under it. His ravages swept over  
provinces over Persia and Arabia.





then marched in the van of his armies, when they overran the east of Europe. So ferocious and cannibal were they, that at the sight of them women died, and children were smitten with insanity. The successors of Jenghiz made full use of the Tartar thirst for carnage. On one side, into Southern China, on the other, as far as Vienna, they carried the alarm of their victories; and had the inheritors of this enormous dominion possessed the genius of him who founded it, all the princes of Christendom might have been forced to league, that civilization itself might not be rooted up by Asiatic savages. Within one century, however, this empire, which had spread from the Korean Sea to the Adriatic, had dissolved, and was replaced by a number of separate kingdoms, which, in the year 1400, were annihilated by Tamarlane.

The Mogul supremacy, therefore, lasted about seventy years in a solid state, and about a hundred more as an imperfect confederacy. Yet, rapidly as it passed away, the renown of Jenghiz Khan was so brilliant, that every Mussulman sovereign in Asia is to this day flattered if genealogists can trace the sources of his lineage to the blood of the first Mogul. Nevertheless, the Mogul power has so utterly disappeared in the South, that one little tribe alone, between Herat and Kabul, exists to show that the mighty Jenghiz ever ruled across the Taxartes river.

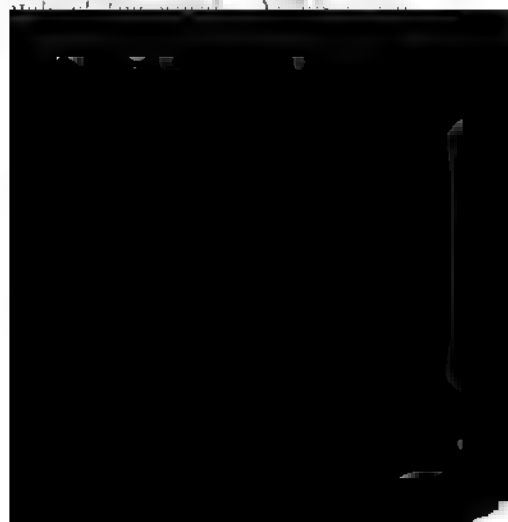
Third in order, but greatest in fame, is the Turki nation. They possessed originally a vast region, occasionally encroached upon by the Moguls, but, on the other hand, much extended by conquest. They seized the surrounding territories nearly as far as Moscow, on one side, and Moldavia on the other; while, in a third direction, they migrated into the deserts which intersect Khorassan and Persia.

In their own territories, the Turks have always remained pastoral and simple. Beyond them, they have frequently made splendid displays of their national character. They have, in the most cultivated parts of the East, acquired and transmitted an influence superior to that of the original inhabitants. They served in the palaces and armies of the Khalifs, and many a slave of the Turki race rose in the course of years to wear the purple and bear the regalia. Gradually the nation itself grew into ascendancy; they led their flocks into Turkey and Persia, degraded sovereigns into subjection, and founded many kingdoms, of which the traces still remain. While they proceeded in this triumphant career, the sun of Jenghiz suddenly blazed over Asia and eclipsed them for a time. Not one of their chiefs was yet equal to him. But his brief empire passed away, while theirs incessantly spread; the Ottoman dominion was planted, and a power was thus born which alone of the Tartar monarchies

the system of the modern political

and the beginning of the fifth century, the Huns, under their leader Attila, arose. Under his command they moved out of the North through all the Caspian Sea, into Syria and Asia. As invaders, they went into India as far as Delhi. The Delhi dynasty was established in the family of Tartars for centuries ruled India, and have left to the present day their language and their manners, from the Straits of Malacca to the Yenesai, and from the limits of the farthest boundaries of Hindostan.

They were influencing that part of the world, and their native deserts, events happened within themselves. Among other things, the Huns became, first a tribe, then a nation, and then gave birth to one of the greatest empires of the world. While the neighbouring people were fighting for a portion of the earth, were fighting within frontiers, the ancestors of the Huns, by their reputation and their power, which in the East has so often borne witness to a throne, carried the seeds of their career of success and conquest. They gradually combined a number of tribes into a narrative full of heroic episodes, and they were studiously studded with names that appear to be analyzed or compressed. In the century, Taimur, the founder of a new race, traced to a heavenly lineage, and called himself the son of Heaven. As the Huns



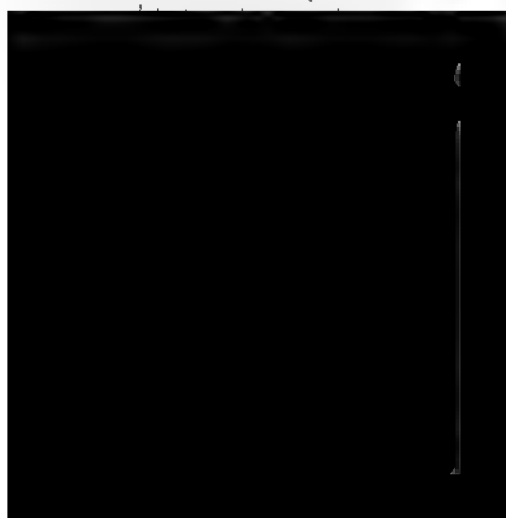
found researches of the French (the English had made none) into the original archives of Asia, and the result is, as we have said, a work which, for integrity and value, has not often been exceeded.

Passing on from the introductory pictures, representing the Tartar races rising in their own deserts and overflowing their natural frontiers, to the lives of Baber and his son Humayun, we follow the course of Tartar conquest in India. Baber was by his flatterers traced to a collateral lineage with Jenghiz Khan, so that the dynasty he founded in Hindostan was called the Mogul.

The vicissitudes of this wonderful man's career may be rapidly recounted to show of what elements the history of such a conqueror consists. He first succeeded to the throne of the little kingdom of Ferghana, which, while still a youth, he had to defend against invaders on all sides. The neighbouring territory of Samarcand, a rich and populous country, was then convulsed by domestic anarchy, and Baber interrupted its revolutions by suddenly taking possession of it. While thus engaged, his brother revolted at home, and, marching to quell him, a rebellion rose behind him, not only in his new dominions in Samarcand, but in Arbejan also, and he lost them both. The campaign restored him the latter, and the former he regained for a short time; but at that juncture a Tartar chief, named Sherbana, suddenly sprang to great power, and, for awhile, the star of Baber was completely eclipsed. He had once to capitulate, and twice to escape from captivity. Nevertheless, his mighty spirit rose under these disasters; he had still the charm of a famous name, and new armies came round his flag. While Sherbana ruled in his paternal kingdom, he marched away and conquered the important territory of Kabul, and then Kandahar, returning occasionally to harass his enemy and rival. Gradually ascending eastward, he entered Sindh, and subdued it; then Moultan fell before his arms, and the splendid region of India lay before him. Thus brought within reach of what had been his nation's greatest ambition, he half forgot the throne he had lost, and four times, successively, at the head of a powerful host, he attacked the kings of India. As many times they drove his forces back; but he invaded their frontiers once more, and at last victoriously. From Umballa he marched to Delhi; from Delhi to Agra, and through the provinces around, until the family of Lodi rulers passed away for ever. Not even the Rajpoots could resist his extending authority. Their cavalry was routed; their fortified cities were burned; Baber left them prostrate and crossed the Ganges, gradually increasing the circle of his sway, and at last restoring himself for awhile to the possession of his ancient inheritance in

In 1530, he left the character of an  
 ing, ardent, frank, gifted with true  
 sensible of merit in others. The  
 ring throne was occupied by his  
 wn to manhood when not one of  
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 powerful dynasty. Humayun, his  
 es, inherited the same difficulties  
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 ur of conquest was still going on.  
 ere not unanimous in his favour.  
 samarcand, Bokhara, Hissa, Balk,  
 many daring spirits aspiring to  
 llow Humayun without astomish-  
 es of fortune. We perceive him  
 every side. After a long conflict,  
 of Central India, and curbed the  
 t, though these dominions were  
 vere again wrested from him. He  
 gal, and at length fell from the  
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 yun, at first, enjoyed a fluctuating  
 cedily a fugitive, and passed from  
 he began to rise once more. He  
 ile still an exile from his father's  
 l again to seat himself in Agra,  
 ad only a short period before his

s a wonderful and romantic story,  
 triking episodes in it relates to his  
 o his royal relative, was pushed



He asks his guard what is to be done with him, and Jouher evaded a reply by saying, 'His majesty the emperor is most merciful.' Thus the night passed away. Next morning, Humayun gave orders that his brother's eyes should be lanced, and set out on his march, giving orders that the victim should follow him when he had suffered his punishment. The servants, however, disputed about the task, each wishing to put it on another; at last, three of them galloped after the emperor to appeal to him. 'Nobody will do this deed,' said Ali Dost, a chief officer. 'Thou,' exclaimed Humayun, 'what has come over thee? Go thou and do it.' Jouher, the ewer-bearer, tells the sad story:— 'Having received this order, we returned, and Gholam Ali said to the mirza (the emperor's brother), "O mirza, would that Almighty God tore my tongue from the roots rather than that the words I speak should come from my mouth. But for the commands of princes there is no remedy. The orders are to lance your eyes." "Kill me at once," said the mirza. Gholam Ali replied, "None dares so far surpass his orders as to kill you." He then proceeded to execute the work. Having folded a handkerchief, which he had in his hand, into a ball, to serve for a gag, the ferash (an inferior servant) thrust it into the mirza's mouth as he struggled. They then held his hands, dragged him out of the pavilion, laid him on the ground, and struck the lancet into his eyes—such was the will of God—fifty times, more or less. Like a brave man, he did not utter a single groan; but when a man sat down on his knees he said to him, "Why do you sit on my knees? Will you not leave off?" Except this expression, he breathed not a complaint, but maintained a perfect manly firmness, till they poured some lemon-juice and salt into his eyes. Being then tortured beyond endurance, calling on the name of God, he exclaimed aloud, "O Lord! for the offences which I have committed in this world, surely, I have suffered retribution, and may now entertain hopes of my future salvation."'

When Humayun met his sightless brother, he could not refrain from sobbing aloud, and loaded him with affectionate expressions. Such are the miserable acts by which power seeks to preserve itself against that envy which an unnatural elevation excites. Mr. Erskine's history abounds in such illustrations. It is a work, indeed, not often exceeded in interest, and it decides the reputation of its author.

*y of Foreign Literature.—Hungarian*  
*ar.* From the Hungarian of Moritz  
 notice by Emeric Szabad, Author of  
 ' Edinburgh: T. Constable & Co  
 ; with *Sketches of Northern Greece*  
 ann Hettner. pp. 229. Edinburgh.

has fought the battles of Christen-  
 dom and of Protestant right and  
 oppression of the Hapsburgs, could  
 the lyre. Its poetry, full of vigour  
 pressed by the genius of single  
 people in tradition and song. Hun-  
 peare or Dante, of a Calderon or  
 of the Hungarian pen which have  
 a characteristic feature which dis-  
 tant of them from the crowd of  
 y all have a national stamp; they  
 feelings and thoughts, original and  
 ich forms the principal charm of  
 Peace and War' by Moritz Iókai.  
 before us not only attractive and  
 in regard to the life of a people  
 used the admiration of countries  
 its and merits. Iókai, who, as his  
 is prefatory notice, is one of the  
 prose writers of fiction that speak



class belongs 'The Bardy Family,' founded on one of the most tragical episodes of the Hungarian revolution, a Transylvanian family murdered by the savage Wallachian jacquerie because the son of the family has taken up arms in the Hungarian cause. As Iókai writes under Austrian censorship, he, of course, does not venture to mention the Austrian wiles by which the Wallachian mob was incited to acts of barbarism surpassing in horror the cannibalism of the Red-men. He, therefore, had to invent a high-minded Wallachian patriot, who dreams of a glorious Wallachian (Roumin) rule over Transylvania, and endeavours to save the Hungarians falling into the hands of his ruthless gang; and when at last seeing that it was impossible for him to check their lust for plunder and murder, he draws a pistol and discharges it into a cask of gunpowder, destroying himself and his murderous band by the explosion. The next sketch, 'Crazy Marcsa,' takes us to the peasant's dwelling, where we hear the tale of a peasant girl becoming insane by the loss of her lover. The great interest of the story lies in the vivid description of the kind and gentle way in which the Hungarian peasant treats the lunatic, reminding us of the East, where insanity is revered as a visitation of God, and the lunatic treated as a prophet. In Hungary, the sound common sense of the people taught them the very same truth which the philanthropists of England and America preach: that insane persons should not be objects of abhorrence, being invalids entitled to the care and forbearance of the community. In 'Comorn,' the author portrays a specimen of the untrained militia officer, whom General Guyon favours with a practical lesson of courage, by claiming his presence at a fête on the top of the bastion, exposed to the fire of the enemy. 'Mor Perczel' is a piece of biography which relates the predictions of a somnambulist verified by the fate of the Hungarian leader, Perczel, who from a deputy in the diet became a general in the army, and whose imagination was so much struck by the prophecies, that they, in fact, influenced his actions. We feel greatly amused when we enter the house of 'Gergely Szonkolyi,' an excellent Hungarian tyrant, henpecked, not by an amiable wife, but by a dragon-like step-mother, who vainly tries to frustrate the successful stratagems in love of a student unsuccessful at school. Not less diverting is the anecdote of 'The Unlucky Weathercock,' an ill-fated Viennese nail-smith, who, little understanding the application of expediency at the right time, shouts 'Hurrah for freedom' at the arrival of the Austrians, and is naturally locked up. The Austrians are beaten, the Hungarians return, the political prisoners are released, but the poor fellow, unaware of the change, now shouts, 'Hurrah for glorious Austria,' and is again taken to prison by Master Iános, the time-serving police corporal of the

shed diplomatist in low life. The German style, 'The Two Brothers' is too common in civil and revolutionary literature, betrothed to two officers, who are thrown into opposite ranks. The 'Sketches' carries us back to the time of the battle of Raab in 1809, when the author exercises his discretion for the better part of the work, averily avoided every allusion to their brilliant victories in 1848 at Komárom and at the battle of Iócai at that ludicrous episode of pathos in the 'Szekely Mother' in the village of Kezdi-Vasarhely betrayed to the Russians, after the men had been slain on the field of battle. The patriotic struggle of the patriots of the patriotic army is displayed in the 'Sketches'—not one of the dashing all are eminently Hungarian, the prior talents of Iócai. The literary notice touching on Hungarian history to say, he did not bestow the English translation. Whilst mentioning the names of Vachot, editors of *Flippant* and *Un-sides*, but by far more important, Toldi, and Vorösmarty, the last greatest of Hungarian poets, equal to the greatest of Sweden, Mickievitz of France. That the literary influence of the 'Pesti Hírlap,' should not be a Hungarian exile is rather surprising.



set aside for his advantage.' This is as it should be, and we shall be glad to find so honorable an example extensively followed. We conclude with a few extracts from M. Iókai's 'Sketches,' from which our readers will learn more of the volume than from any description we can give.

#### 'A HUNGARIAN SQUIRE.

'Uncle Lorincz belonged to that medium class whose duty is to manage the laws and rights of the people, keep up their national prerogatives, look after their interests; in short, to labour without noise or fame—a man of whom neither history nor poets speak, for the upright and honourable man is not so rare a character among us as to render it necessary to emblazon his name in history; and what could a poet make of an honest man, who has neither romance enough to carry off his neighbour's wife, nor to shoot his best friend through the head for looking askance at him? Such a man as Uncle Lorincz. for instance, who comes into the world without the aid of a star or horoscope, grows up without becoming a virtuoso on the piano, goes through his classes satisfactorily, and without occasioning any mutiny, and, finally, returns like a dutiful son to his parents, who assist him to look out for a good wife, whom he marries without any poetical occurrences; and who, when his parents are gathered to their fathers, inherits their blessing and their property unencumbered by debt; for this class of our countrymen consider debt as a species of crime, their principle being that an honest man should not spend more than his income. This principle had taken such root in Uncle Lorincz's mind, that, rather than run up an account at the shoemaker's, he has been known, in his scholar days, to feign illness, and keep his room, when his boots needed mending, until the necessary money arrived from home; and the same sense of honour, combined with the most lavish hospitality, characterized him through life.

'Having been directly called upon by the county, he had accepted the situation of *szolgabiro*, or sheriff—which the Hungarian takes upon himself *ex nobili officio*—from a generous sense of duty rather than for the lucrative advantages attached to it, which by no means compensate for the dinners he is obliged to give; but he readily makes a sacrifice for the honour of the employment and the confidence of the people in that incorruptible conscience which is chosen as the earthly providence of an entire district, to keep order and administer justice among twenty or thirty thousand people.'—p. 3.

#### 'RESULTS OF WAR.

'There were churches in Comorn unrivalled in Hungary for their beautiful frescoes. There was the great Universal Academy, opposite the Reformed Church; the old County-house, crowning three streets; the gigantic Town-hall; the great Military Hospital; the fine row of buildings on the Danube, which gave the town the air of a great city;

nt edifices; the Calvary,\* and the  
of the town.

there is a little island: whoever has  
an idea of paradise! On crossing the  
own, an alley of gigantic palm-pines  
land to the other, through which the  
golden network. The island was  
which furnished the town with fruit  
ld many a *fête* here.

confined the inhabitants to the town,  
is were to be seen everywhere. The  
abled for the Christmas tree and the  
on was open, and its hospitable la-  
d poor.

soon as the early bells began to toll, a  
ulation were seen crowding to the  
dresses, the men in rich pelisses  
; and when an offering was wanting,  
ie oration by a popular preacher the  
d clasps, buttons, and gold chains in  
hurch; and with this gift the vast  
osite the Reformed Church.

Two-thirds of the edifices have been  
among them the double-towered one  
hall, the County-house, the Hospital,  
w, and the entire square, with more  
een burnt to the ground. What  
s by the balls, and destroyed by the  
owing spring.

l waste, the trees cut down, and the  
the joyous scenes of the past, the  
ociety? The carnival music and the  
ts are empty, the houses roofless, and  
152.



wild flowers in the lonely woods, singing through the streets, lying abroad in the sun, or roaming by moonlight; and none wish to deprive them of the blessed free air, to check their strange gibberish, or their love for the pathless woods and the mysterious moon. They are sure to find good souls who feed them when they are hungry and clothe them when they are in want, or give them shelter at the close of day, to continue their ceaseless pilgrimage next morning. And when the power of darkness comes, and they run through the streets, or shout up at the windows, they are merely greeted with "jó bolond" (good fool), or some such familiar expression; but none try to silence or confine them, for it is known that silence and confinement are torment to a fatuous person.'—p. 133.

'Athens and the Peloponnese' has reached us just as we are going to press, and we lose no time in introducing it to our readers. It is a totally different work from the preceding, but has great merits of its own, which will strongly recommend it to a large class. The author is richly imbued with the spirit of the land he visited, and his sketches of its present state and past fortunes will be read with deep interest. The publishers are wise in varying the character of their volumes, and we augur well for the series, on account of the good taste and sound judgment which are evinced in selecting the works of which it is to consist.

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ART. IV.—*The Pentateuch and its Assailants: a Refutation of the Objections of Modern Scepticism to the Pentateuch.* By W. T. Hamilton, D.D., of Mobile, Alabama, America. 8vo. pp. 388. Edinburgh: T. & T. Clark. London: Hamilton & Co.

THE first metaphysical authority in Europe is stated to have affirmed that the Deity is the most maligned being in the universe. The saying is equally true of His book; for considering the flippancy, audacity, and assumption with which modern infidelity prosecutes its assaults upon the Bible, there is ample ground for affirming, that this, which is unquestionably the best, the most useful, and the most read book, is also the most maligned. And what renders the case the more remarkable, as well as the more discreditable to its enemies, is, that they themselves are under deeper moral and intellectual obligations to the Bible than to any other book in the world.

It would be a curious and not uninteresting inquiry for some of our infidel progressionists to institute—whence came the light which has enabled them to escape out of the prison-house of ancient heathenism, and placed them in the centre of so much wider a circle than any of the sages of antiquity? What would our

ve been, and whereabouts in the world they have stood if such a power existed, or never exerted an industrial training? For, without attributing eminence in these respects, what can we say but for the Bible, they had no knowledge of superstition, nor gained that which they now employ against their moral benefactors. It may be common to repeat their obligations altogether, and recipitated themselves, and risen by efforts to the pinnacle of light.

But they would find it rather strange of the world, they are so much wiser, so greatly in advance of the standard of human perfection than the Hottentot, if it be not the Bible. It would be worth while for us to wish to persuade the world that its religions and fabrications, which it would employ their learning and acuteness or how much that portion of the world contrasted with heathendom, owe its greatness, in point of intellectual vigour, scientific progress, individuality, and, indeed, nearly everything else, to either heightens its joys or multiplies its sorrows. It would be a much more appropriate and profitable than constantly labouring to pervert it would have been if neither were lived.

In the initial controversy for ...

But, after all the assumption and unfairness, all the pretension and arrogant dogmatism, of the infidel party, we cannot compliment them with showing any brilliant progress. Their arguments are for the most part stale, and have been frequently and sufficiently refuted. Infidels write, however, as if their objections were quite new, and had never been answered, or never could be. One thing especially deserves remark in the modern controversy. It is the supercilious, facile, touch-and-go style in which the most solemn and momentous questions are despatched. A mere hypothesis neutralizes important facts; a sneer annihilates Judaism; and a law of our modern philosophy consigns Moses, with all his learning and all his miracles, to the limbo of all the vanities. You have only to observe how Mormonism came into existence, and has led away its thousands of votaries, and you will clearly understand how Jesus Christ introduced his religion, and gained so many followers. In fact, the modern instance illustrates to the full satisfaction of these sages of infidelity the origination of all religions, and convinces them that they are all equally the work either of fanatics or impostors. So they wrap it up, and profess to be at ease in their conclusions, and pleased with the feats of their philosophy.

Happily the friends of the Bible and of humanity are not easily frightened by the formidable array of hard words, and bold assertions. They view the controversy as involving all that is most dear to their nature and cheering in its future prospects. They have, therefore, accustomed themselves to look all the objections to the Bible *full in the face*, and to scrutinize them much more thoughtfully and thoroughly than those suspect who employ them either to display their originality, to vaunt their free thinking, or to extenuate their libertinism. Hence a mere difficulty does not shake the faith of Christians. Mysteries they rather welcome as not at all alien to a divine revelation, and miracles they decidedly hail as the most direct, convenient, and appropriate mode of proving it to be divine, while they smile with indifference at the Sisyphean efforts undertaken so often to prove them impossible, but as often recoiling with crushing effect upon the presumptuous undertakers.

That a book consisting of so many distinct parts as the Bible, written by so many different authors, at such great intervals of time, under such a variety of circumstances, and embracing such

It would be of subjects, with such merely passing, or fragmentary, of our infidel information upon all but its main theme, should which has given rise to captious questions, or even for perplexing ancient heat, not at all surprising; nor yet that minds, previously wider a circle than those of sense than by those of consciousness, should catch at all such difficulties, and push

of fairness and candour, for the  
own position, and screening them-  
selves from the liabilities involved in the admission  
of a revelation.

[illegible]

be disproved, may be the true solution, and must have the effect of check-mating the difficulty, which henceforth awaits positive elucidation either to remove or confirm it.

Many admirable volumes have been published within the last twenty years, working up the controversy to the present times. These the infidel press sometimes professes to review, or even to answer in a few paragraphs or pages. But it is evident that the writers either evade the argument, or misrepresent it ; for grapple with it manfully and fairly they never do. But to us, the most sorrowful and strangest thing of all is, that any *man* should *a priori* wish to prove the Bible false. Surely the saddest page of human history is that which records man's own attempts to deprive himself of the highest hopes and richest honours of his intellectuality, by renouncing or denying all intercourse with the Supreme Intelligence, and all communication from him. It can surely never be to his interest, to his happiness, or to his honour, to abjure the fact of a divine revelation ; and although this ought not to make him incautious or rash in admitting the claim without reasonable evidence, it ought at any rate to awaken him to the fearful consequences of lightly, captiously, unfairly, and even immorally rejecting evidences which, in any other case, he would deem sufficient to produce conviction.

But it is time to introduce Dr Hamilton's volume to the notice of our readers. Infidelity, it seems, is quite as busy in America as in Europe, and is especially active in retailing the German speculations and theories, which follow in rapid succession, though only to chase and devour each other.

A concise but comprehensive introduction gives a view of the German Neologic Mode of Interpretation, and of the modern attempts to class Moses with the mythologists, and so to invalidate his testimony. Our author, after referring to the old assailants, proceeds thus :—

‘ But within the last thirty or forty years fresh attacks have been made on various grounds, chiefly scientific.

‘ Astronomy, geology, physiology, and ethnology, have all been arrayed against the teaching of the Bible, and especially against the Pentateuch, the first five books of the Jewish Scriptures, and which are generally ascribed to Moses as their author. The historical records of several oriental nations, and especially the records still found among the monuments of Egypt, whose numerous hieroglyphic inscriptions we can now decipher, have been ostentatiously paraded in opposition to the books of Moses ; and men of note in the learned world have not been wanting who maintained that their records, together with certain astronomical tables found in the East, prove conclusively that the chronology of the Pentateuch is completely worthless, its historic statements are entitled to no credit, and that the book of Genesis, especially, is nothing more than a collection of

cal representations, of no historical

tained too many assaults, from abettors furnished with every degree of learning, for its friends to feel any serious troops of assailants in the last century, and of the present, with equal intellectual qualifications, from Paine, Voltaire, Hume, Gibbon, and a host of contrivers of their weapons against the citadel of defenders, as Campbell, Erskine, West,

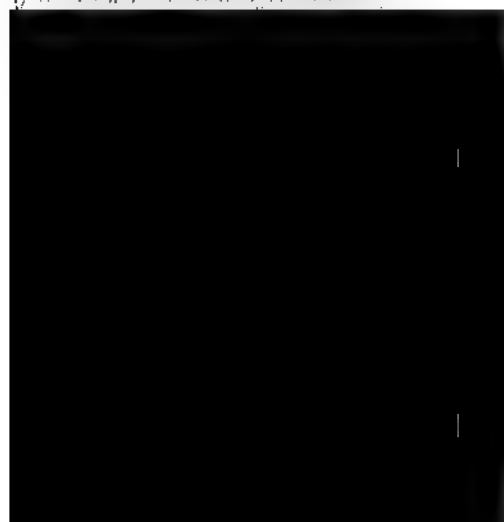
how strong are the bulwarks, how glorious the citadel.

now changed, and critical ingenuity, sacred books, and scientific discoveries, and recorded facts, and archaeological proofs, of conclusive, that the early history is false. The coarse abuse of Paine is silenced; the subtle abuse of Gibbon are silenced; the subtle but we are told of the facts of geology, the heavenly expanse, of the denouement of science and of anatomical investigations, of the records of India and of China, any probable date of Noah's flood, the results of the discoveries of Lepsius in Egypt, to confute Moses, and to the destruction of the Pentateuch. . . .

is" (says a judicious writer in the *Quarterly Review*, p. 182) "to raise a paean over the overthrow of its essential doctrines, upon every new discovery already withstood so many from the time of Bolingbroke to Strauss."

the issue must ever be whether the old will overbear the difficulties which we

if it all at once ceases to be





One such instance of divine foreknowledge and previous arrangement ought to set aside a whole host of merely apparent difficulties. Dr. Hamilton has well put this view in a passage which we should be glad to extract, if our space permitted.

The author next exhibits the course of German Neological interpretation from Eichorn down to Strauss, in whom the rationalizing system, as it has been called, finds its climax, and may be said also to have provided or provoked its antidote—for it then became such barefaced infidelity, that men could no longer tolerate it under the name of Christian theology. It is surely unreasonable to call the Bible a revelation in any sense, and yet treat it as these learned Germans did. If such treatment is just, and is called for, and can be sustained, then the authority of the Bible is gone; and there is no resting-place short of absolute disbelief; but if it is in any intelligible sense a divine revelation, then such interpretations are uncalled for and even impious. The mythical theory has been abundantly shown to be incompatible with the facts of the case. The writers must either be accepted upon the full claim of inspiration, or they must be rejected as impostors. The theory which once led away and pleased so many, is fast sinking into oblivion, while Moses and the prophets, as well as Jesus and the apostles, still command the respect and enjoy the confidence of Christians.

The speculations of the German neologists, however, have proved quite an armoury to the infidel camp. Eichorn, Paulus, De Wette, and Strauss, have cheered their drooping spirits and rallied them for fresh onslaughts. Hence nearly every sceptical and infidel writer refers to them as reliable authorities to invalidate the testimony of the Bible, without knowing, or seeming to know, how ably these rationalists have been answered by their own countrymen. The positive infidel exaggerates the Biblical difficulties into insurmountable obstacles to faith, and insists that they are sufficient to destroy all the direct evidences of inspiration which can be alleged. Now, it is the object of Dr. Hamilton's work not so much to state the positive side of the argument as to abate the force of the difficulties in general, but particularly those of a historical, physiological, geological, and ethnological character. The design of the work is excellent, and all the subjects embraced in it of high importance to the Christian evidences. The first five lectures are occupied with very interesting discussions respecting Moses and the Pentateuch; and in the sixth he enters upon the particular scientific difficulties connected with the Mosaic account of the Creation. Was the universe created in six days? If it is affirmed, in what sense is it true? After an examination of the opinion which makes the six days long periods, the author proceeds to give his own solution in the following passage:—

of the narrative given in the 1st chap. Gen. i., Ex. xx. 11, "*In six days Jehovah created the heaven, and all things that therein are.*"

In the fourth commandment, I take the narrative given in Genesis, chap. i., to be a brief summary of the period in the boundless past, of the material universe, by the power of which that chapter seems to commence, which, after the last geologic convulsion, of wild and dark chaos, as described in Gen. i., the earth was gradually arranged, peopled with living tenants, and with various acts, running through six successive

from verse 3 to the end of the chapter, of the re-ordering of our planetary earth, after the last great geologic cata-

strophe. The narrative leads us to conclude, was a earth in what may be called a *chaotic* commingled, and the very atmosphere darkened by the general disturbance, as that of the light of the sun and heavenly

in that chaotic state, the latest deposit of which prior to the alluvium now in process of being made; and then in the ordinary length, God saw fit to create the world with vegetation, people it with living creatures, place man upon it; after the moon to rule the day and the night on the fourth day the atmosphere was created to transmit the light of the sun and moon.



that it may well be left undetermined. Dr. Hamilton revives the controversy respecting the universality of Noah's deluge, and even makes it a very material part of his argument, though most of the geological authorities are decidedly against him. We cannot follow him into this discussion. Those readers who wish to know what can be said in defence of this opinion will find it ingeniously and learnedly sustained in this volume. We cannot say, however, that we are convinced of its truth.

In the last Lecture the author enters upon the question of races, and maintains that mankind were originally one family. The physical diversities, he seems to admit, cannot be satisfactorily accounted for by the causes which have been alleged. But without entering minutely into the physiology of the subject, he attempts to remove all the difficulties by explaining the divine intervention at the confusion of languages, as intending the universal dispersion of man through the globe, and, therefore, as necessitating the adaptation of his physical constitution to the different climates and habitats to which he was to be sent. Hence he conceives that the miracle of the confusion of tongues was accompanied with such other miraculous changes as might be required by the dispersion, and that out of these changes have sprung all the present diversities observable in the human family. This is at any rate a plausible supposition, and may be considered probable enough to set aside the objections recently raised against the unity of the human race.

Many other subjects are discussed in the present volume,—such as the longevity of the antediluvians; the populousness of the earth in the days of Cain; the giants of the patriarchal age; death among the works of God, &c. The development theory of Lamarck and the Nebular hypothesis, both of which made a great noise in their day, are noticed at some length, and shown to be utterly destitute of foundation. The best authorities are referred to upon all questions of science, and a vast mass of information collected from the various writers who have treated upon the questions under consideration. Good use is made of the modern discoveries among the Egyptian antiquities, but the learned author does not seem to be equally well acquainted with the Assyrian. There is doubtless yet much light to be thrown upon biblical subjects from both these sources.

The volume is deserving of commendation, and will repay an attentive perusal. The composition is not of the first order. It is susceptible of great improvement, both in point of perspicuity and conciseness. The whole would be greatly improved by condensation. We should be glad to find that the success of the work had afforded the author an opportunity of careful revision.

*littérature Française au Dix-huitième*  
 is : chez les Editeurs. 1853.

*in the Eighteenth Century* By  
 d from the French by the Rev. James  
 linburgh. T. & T. Clark.

object, the publishers of this book  
 the history of French literature.  
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rate, and not a crystal. Such a publication is not a fit subject for analysis or criticism. Where would be the fairness of taking to pieces what has never been presented before us as a finished work?—or of combating the opinions of an author who is not responsible for their publication?—or of subjecting to review a crude heap of his written and spoken remains, which has been swept together over his grave? In such a case, the best thing to be done is merely to pick out what seems most worthy of observation.

One general remark, on the French fashion of discussing the characters, and writing the histories of what are called centuries or epochs. The French writers and their imitators are always saying, for example, that the seventeenth century was *this*, the eighteenth century *that*, and the nineteenth is the *other* thing. This practice, under a false appearance of large historical and philosophical views, leads to opinions which are superficial, delusive, and false. It is a way of grouping the subject of study, which prevents a close and clear inspection of the facts. Literature is the expression of the thoughts of society. Books are specimens of the conversations of an age preserved in the spirit of taste and of genius. Just as the great elements of society remain the same, and the component parts of modern civilization are peculiar to all its ages, the historical characteristics of a literature are not to be found by studying epochs, centuries, or chronologies. The influences of different ancient civilizations and races, of great thinkers, great artists, and great circumstances, upon the great streams of time, can alone exhibit the sources and nature of the historical characteristics of a literature. M. Guizot has been in the habit of considering history, politics, and literature, under the aspect of a conflict between philosophy and religion. Although much more profound and true than the mode of Messieurs Villemain and Vinet, this, after all, is little better than if a man should fancy he had got at the secret of the confusion of a battle-field, when he had made out, with the help of his spy-glass, two different mottoes upon the flags of two contending parties. Analysis must go much deeper, and observation much closer, to obtain clear views.

A few examples will suffice to show the absurdities (there is no more gentle word for them) into which this method plunges its followers. M. Vinet says at page 25 of his Introduction, 'Saint-Evremond, who died almost a centenarian in 1709, bore the exclusive stamp of the eighteenth century!' Voltaire published a Dictionary, to which he gave the title of philosophical:—'Every scribbler on paper called himself a philosopher;' and M. Vinet enumerates the pretension, fashion, or affectation, as a characteristic of the age, and as if the century in which it was fashionable to read Voltaire was more philosophical than the seventeenth century, in which ladies studied Descartes. He



who have been chosen and grouped to represent the literary excellence of a century. These authors and authoresses must, upon the whole, have been quiet, regular, sober, and orderly people. Undoubtedly, scientific and literary pursuits prolong life; they take us out of our griefs and ailments into a world of enjoyments, novelties, and beauties. Remorse and excess, grief and want, may be inferred of groups of persons whose lives were short. When we have said of thirty persons that their average lives exceeded seventy years each, we have stated in other words that they were men and women of wholesome bodies and tranquil minds. The shortest of their lives was that of Vauvenargues, who died at the age of thirty-two; but he was a soldier from his boyhood, who did not write or study until he was ruined in purse and person, and afflicted with pecuniary embarrassments, with the small-pox, and finally with complete blindness. The most purely literary and scientific biography of them all is that of Fontenelle, who, giving his youth to letters, and his manhood to sciences, and writing from the age of fourteen to the age of ninety-five, spread his healthy and happy existence over a full century.

The great literary fact of the seventeenth century was the Court of Louis XIV. The French literature of the time is the expression of the spirit, the ideas, the feelings, the morals, the sentiments and character of the men and women, who assembled around the royal conqueror of Versailles and his mistresses. Its motto might be the line of Boileau:—

‘Grand Roi, cesse de vaincre, ou je cesse d’écrire.’

An important feature of the eighteenth century was the society which surrounded the supper tables of the Baron d’Holbach at Paris. Saint-Evremond and Linière, who was called the Atheist of Senlis (l’Athée de Senlis)—the society which surrounded the notorious Ninon de l’Enclos—did not bear the impress of the eighteenth century in the seventeenth, and were not produced by their own successors. Saint-Evremond is as truly of the seventeenth century as Bossuet, and Ninon de l’Enclos as Madame de Maintenon. M. Vinet himself says, that the great characteristic of the infidelity of the seventeenth century was atheism. Another characteristic which applies to the orators of the church, and to the poets and writers of the court, M. Vinet finds himself forced to state incidentally, and it is hypocrisy (*ce siècle, qu’on ne peut s’empêcher de qualifier d’hypocrite*), ‘this century, which we cannot prevent ourselves from calling *hypocritical*.’ If the infidel creed of the seventeenth century was atheism, the most characteristic creed of the eighteenth was deism. The writers of the court of Versailles combined an observance of the cere-

precepts and an oblivion of the  
 ey were the voices of a society : t  
 rsecuting, and hypocritical. Its  
 rriters of the Holbach *coterie* were  
 as deistical, speculative, talkative,  
 sive and humane. The infidelity  
 France included humanity and  
 urselves of the fiction of apostle  
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 ould say that the teachers of the  
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and in the progress of his studies,  
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sary to show the hypocrisy of the  
 court of Louis XIV. Boileau the  
 tes President de Lamoignon in the

1, que le rang, la naissance,  
 la haute éloquence  
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 er pour le maintien des lois.  
 ns au bien de ta patrie.  
 Fatto l'istesso che si





worn, and lost. They had been misled during the chase. At last they discovered a mansion, the proprietor of which entertained them with a courteous and elegant hospitality which surprised and charmed them. When partaking next morning of a splendid breakfast, they learnt that the name of their accomplished host was Fargues, and that he had lived there many years in the greatest retirement and tranquillity. After returning to the court upon their horses, which had been as well cared for as themselves, they recounted their adventure to the king, praising exceedingly their entertainer, his manners, his hospitality, and his habitation. 'Fargues—is he so near this?' asked the king, and said no more, but mentioned the circumstance to the queen mother, and sent for the First President, Lamoignon.

'Et Thémis pour voir clair a besoin de tes yeux.'

Fargues had been concerned in the revolt of Paris against Cardinal Mazarin; but the cardinal was dead, the revolt forgotten, and Fargues had been expressly included in the amnesty. The king and the queen mother charged Lamoignon to rake up secretly the past life of Fargues, and find the means of making him suffer for his past insolence in opposing the cardinal, and his present scorn in living in the vicinity of the court. Lamoignon called into Paris, *aux sublimes emplois*, soon fudged up a charge of homicide for an affair which happened during the thick of the troubles, and which was included in the amnesty. Fargues was, of course, imprisoned in the Conciergerie, tried hurriedly, condemned illegally, and forthwith beheaded. His property was the reward of Lamoignon. Most probably the retreat of Fargues was one of those pleasant places to which Boileau proposed to retire with the President.

'Lamoignon, nous irons, libres d'inquiétude,  
Discourir des vertus dont tu fais ton étude.'

(Translation.)—We shall go, and free from inquietude, discourse, Lamoignon, upon the virtues which you study.

Madame de Sévigné has preserved an account of a conversation which took place at the dinner-table of M. de Lamoignon somewhere about the beginning of January, 1690. The actors were the Messieurs de Lamoignon, de Troyes, de Toulon, Father Bourdaloue, his companion, Despréaux, and Corbinelli. Corbinelli was the person who sent the account of it to Madame de Sévigné, and Despréaux is Boileau. They talked about the works of the ancients and moderns; Despréaux supported the ancients, with the exception of one single modern, who, according to his idea, surpassed the old and the new. The companion of Boileau, who acted as if he were a more capable person than the celebrated Jesuit orator, asked, 'what was this book which was

? Despréaux-Boileau would not inful air, pressed him to name this x said to him,—‘My father, do not d, and at last Despréaux, squeezing her, you will have it—It is Pascal.’ ite red, and quite astonished—false can be!’ ‘The false!’ said as he is inimitable: he has been es!’ The father replied, ‘He is spréaux, heated, and screaming at iadman, cried, ‘What, my father, as not printed in one of his books to love God? Dare you say that , in a fury, ‘you must distinguish!’ forbleu! distinguish!—distinguish! d!’—and taking Corbinelli by the the room. On returning, running ch the father, but withdrew unto sly did members of the Society of need not be loved, but the most ers showed by their public conduct t God need not be obeyed. As for ole, from the affair of Fargues, that upon a very literal translation of e of our neighbour, he would not town or country hospitalities of

The eyebrows which are raised up sm will, we hope, be knit by the he most neglected of all truths. XIII. and Louis XIV., whoever or to her according to it, in an



French point lace, her hair fastened with a thousand buckles—in a word, a triumphant beauty, to excite the admiration of all the ambassadors. She is the envy of all the ladies. *La plus enviée.* Madame de Sévigné goes to the Convent of the Carmelites to congratulate the Duchess de la Vallière on the marriage of her daughter. 'But what angel appeared to me at last! It had in my eyes all the charms which we have formerly seen. She has the same eyes and the same glances which the austerity, the bad food, and the short sleep, had neither hollowed nor worn. Her strange dress took nothing from her grace nor her air. As for her modesty, it is not greater than it was when she brought into the world a Princess de Conti; but it is enough for a Carmelite.' We meet often in the letters the name of Madame de Ludres, 'la belle chanoinesse,' who became a victim, like poor Jo, to the wrath of Juno-Montespan. Another is Madame de Soubise, who is characterized as so prudently ambitious, and whose husband, when the king offered to make him a chevalier of the Order of the Holy Spirit (Ordre du Saint-Esprit) simply requested the registration of the offer, and of his refusal, 'for family reasons.' And another Madame de Fontanges, who is described as beautiful and stupid, and Madame de Maintenon, the shrewdest and most cunning of them all.

'What! will the line stretch out to the crack of doom?

Another yet?—A seventh? I'll see no more:—

And yet the eighth appears, who bears a glass,

Which shows me many more ——'

The nobility have left on record the proofs of their own incredible baseness. Madame de Montespan was, we have seen, the most envied of women—*la plus enviée!* Madame de Sévigné mentions how great an honour it was deemed for a noble lady to be invited so sit beside Madame de Maintenon in public. 'One day when the young ladies of Saint-Cyr recited the 'Esther' of Racine before the court, we found our places guarded. An officer said to Madame de Coutanges that Madame de Maintenon had kept a seat for her near herself. "You see what an honour!" (writes Madame de Sévigné to her daughter). "As for you, Madame," he said to me, "you may choose," and I placed myself with Madame de Bagnols upon the second bench behind the duchesses.' On this occasion, she was honoured with a few words of conversation with the king, and was not in a flutter, and talked much with M. le prince and M. de Meaux (Bossuet). The noblemen of France who had beautiful daughters or wives exposed them to royalty in the hope of obtaining places, promotions, decorations, grades, or titles. The 'Amphitryon' of Molière seems to have been written with no other object than to teach the doctrine that—

Jupiter  
qui déshonore ;  
peut être que glorieux  
le souverain des dieux.'

the advice—

as toujours  
de ne rien dire.'

The popish clergy bore its natural  
ity. The expectation of gathering  
is plants is not more vain than the  
ction in the duties of Christiani-  
en, from beings who having fore-  
ood, cannot honourably be either  
gy were the keepers of the con-  
were the confessors of the ladies.  
ers of Christian morality lay upon  
Bible out of sight ; they muffled  
allowed the thunders of Sinai to  
sounding brass of their own

on and la Marquise de Brinvilliers  
was exposed, and from what was  
festations of the vast depravity of  
the time. This marchioness assas-  
poisonments and her two daugh-

Molière, and from the *coterie* of Ninon de l'Enclos to that of the Barons d'Holbach and Grimm. If the conduct of the prelates and preachers of the courts of Louis XIV. and Louis XV. was, by an atrocious hypocrisy, identified with Christianity, it is according to the ways of Providence that writers should have arisen who devoted themselves to crush the infamy (*d'écraser l'infâme*).

Persons having more repugnance for incredulity than hypocrisy, and who have been deceived into the belief that there was more incredulity in Paris in the eighteenth than in the seventeenth century, regard with less disapprobation Bossuet and Bourdaloue than Voltaire and Rousseau. However, taken absolutely, it is erroneous to say that hypocrisy is a homage which vice pays to virtue, and the prevalence of the semblance a sign of the prevalence of the reality. The respect which the crowned Tartufe of Versailles professed for the papacy, and his wars, persecutions, and cruelties against the Protestant religion, really rendered homage to nothing but his interests as a despot and his ambition as a conqueror. It was thus with them all :—

‘Ces gens, dis-je, qu'on voit, d'une ardeur non commune,  
Par le chemin du ciel courir à leur fortune.’

(Translation.)—‘These fellows, I say, that we see, with uncommon ardour, by the road to heaven, rushing to their fortunes.’

Of all the forms of infidelity, hypocrisy is the form the most infidel, because the hypocrite lies both to heaven and earth, and his life is crime in perfidy and atheism in action.

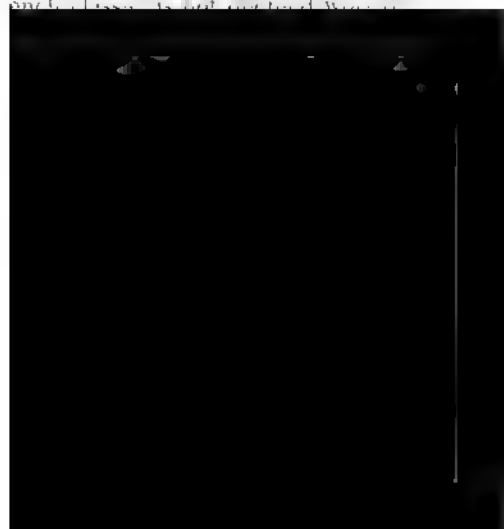
Voltaire and Rousseau have attracted, especially in Great Britain, an attention so exclusive, that for many persons not otherwise ill-informed, they are the sole French writers of the eighteenth century. They owe this notoriety less to their qualities as writers than to their characters as men, for the one made himself most talked about by his quarrels, and the other by his ‘Confessions.’ Rousseau was tossed in his mind between deism and christianism, and represents what was really a feature of his time, the transition from hypocrisy to straightforwardness. He disdains the mask, and blabs; instead of white-washing the sepulchre, he makes a show of the corruption; and instead of dissembling his moral and religious sentiments,—

‘wears his heart upon his sleeve,  
For daws to peck at.’

Voltaire continues the work of Saint-Evremond and Hamilton. He repeats a few of the ideas of the eighteenth century, and continues the manifestation of the spirit of Molière. Toleration, humanity, and progress were taught by him, and his prodigious

y, continued during many years, tire thought and life of a century. sly into the literature of the time, the twenty-eight writers he has Holbach and Voltaire; and these, D'Alembert, Diderot, Helvetius, litics, Voltaire was a courtier, he flattered Madame de Pompadour, eric of Prussia and Catherine of y, though without the sanctimony erious things, which revolts British racteristic of the man than of the ost French of Frenchmen, and this French traits. This spirit runs from Rabelais to Alphonse Karr. ris by the Holbach sect descended Abelard and Heloise, and is still outhon. A revolting feature, which any of the chiefs of this ancient writer gives himself, and whether l or to eclipse Jesus Christ, the substitute he supplies, is always

ie writers of the period studied by ray into nearly all the homes of Vinet mentions one of the three in a single paragraph of Bernardin of 'Paul and Virginia.' Buffon ority of Sir Walter Scott secures of 'Gil Blas'; but Saint-Pierre, ed an universal popularity, and has each class, its not untried weapon



peacock. Rousseau wrote on botany and scenery, in a style, which, if less dignified and elegant, is more various and impassioned, and quite as eloquent as the best pages of Buffon on cosmogony and zoology. No French writer surpasses Bernardin de Saint-Pierre in simplicity, tenderness, vividness, harmony, and brilliancy. After an adventurous, far-travelled, and diversified life, he succeeded Buffon as superintendent of the Garden of Plants at Paris. The following passage, which is descriptive of tropical clouds, is not merely a specimen of his style, and of the most beautiful literary legacy which his age has left to after times, but is fitted to remain in the mind of every reader of taste as an agreeable recollection for life.

‘I have observed in the clouds of the tropics, principally upon the sea, and in the tempests, all the colours which can be seen upon the earth. There are the colours of copper, of the smoke of a pipe, browns, reds, greys, livids, of chesnuts, and of the mouth of an inflamed furnace. As for those which appear on calm days, there are some of them so brilliant and so startling, that the like will never be seen in any palace, even should they collect into it all the jewels of Mogul. Sometimes the trade-winds, from the north-east or the south-east, which blow there constantly, card the clouds as if they were flakes of silk, and then chase them to the west, and crossing the one over the other, like meshes in an open-work basket, they throw over the sides of this network of clouds those they do not use—by no means few; they roll them in enormous masses, white as snow, shaping them towards their edges in the form of hill tops, and heaping them the one upon the other like the Cordilleras of Peru, while giving the forms of mountains, of caverns, and of rocks, and then towards evening they become more calm, as if they were afraid of deranging their work. When the sun goes down behind this magnificent network, we see passing by all its squares or lozenges a multitude of bright rays, which have such an effect, that the two sides of each lozenge, which are coloured by them, appear to be relieved by a string of gold, and the two others, which ought to be in the shade, are tinted with a superb orange red. Five or six sheaves of light, which rise from the setting sun up to the zenith, edge with golden fringes the scarcely-defined summits of that celestial barrier, and strike with the reflection of their fires the collateral and aërial mountain pyramids, which then seem to be composed of silver and vermilion. It is at this moment that we may observe in the midst of their redoubled hill tops multitudes of valleys, which are distinguishable at their openings by some shades of flesh or rose colour. These celestial valleys present in their outline tints of white, which disappear from sight in the white, or of shadows which lengthen themselves without confusion upon other shadows. You may see here and there, coming out of the cavernous sides of these mountains, rivers of light, which throw themselves in ingots of gold or of silver upon rocks of coral. *Here* are sombre rocks pierced by the light, which allow us to perceive through their openings the pure blue of the firmament. *There* are long strands sandaled with gold, which

nson, scarlet, and emerald sky. The colours spreads over the sea, which is dyed with saffron and purple. The crew of the ship, admire in silence the spectacle presents itself sometimes at the sight of them to raise their hearts with joy. It changes every instant: soon what was red is in the shade; the shadows, and are in turn islands, palm-trees, bridges spanning rivers, of rubies, or rather none of all these, which no pencil can paint and no

poetry to frankness is observable in the eighteenth century. Rousseau, who could not allow a fellow-servant to be had committed and denied, and to the Foundling Hospital is not the place of laying bare the secrets of the humanity as before a confessor. In the eighteenth century appears who dared to publish a history, indeed, the change appears in the characters of the literary women of the eighteenth century, described by the Duc de Harcourt, described by the Duc de Harcourt for filth, thieving, lying, gambling until four o'clock in the morning to take the communion, as the ladies of Versailles. Madame de Sévigné are cited by M. Vinet as the mistress of Saint-Cyr for the education of the daughters of France. Madame de Sévigné's letters





of the eighteenth century are la Marquise de Lambert and Mademoiselle de Launay. However defective the moral maxims of the marchioness may be, they exhibit a decided improvement upon the former age. 'We remark,' says M. Vinet, 'in her advice, a pride of soul, a self-respect, which, combined with a generous and sensible character, composed her whole morality. Her favourite idea, the word which comes most frequently from her pen, is glory : she says, "If people understood their interests well, they would neglect their fortune and have no other object but glory in all the professions. \* \* Vanity seeks the approbation of another, true glory the secret testimony of our own conscience."'

Mademoiselle de Launay was forced, notwithstanding her talents, intelligence, and acquirements, to accept the place of *femme de chambre* to the Duchesse du Maine. The Duc du Maine was by the will of Louis XIV. associated in the government of France with the Duke of Orleans, but the latter seized the whole power and proclaimed himself regent. What has since been known as the Conspiracy of Cellamarc was a combination in favour of the execution of the will and against the usurpation. It lodged the Duke and Duchess du Maine and the *femme de chambre* in the Bastille for two years. Mademoiselle de Launay says they were the happiest in her life. Her memoirs give a long account of a love affair of which her prison was the scene. 'The love of the truth is what shines most in her writings and her character,' says M. Vinet, and she says herself, 'the truth is as it may be, and has no other merit than to be what it is.'

The frankness of the literature of this time is found in philosophy. Nobody will say that ambition was as much a part of the lives of the philosophers and poets who wrote under the penalties of exile and the Bastille as it was of the prelates and courtiers who, as Molière says, made a trade and merchandize of their devotion. The hypocrisy of devotedness to the church and king was a form of the most intense selfishness, which, just because it was intense, took good care to give itself fine names. But Mably boldly placed interest at the foundation of morals. Helvetius professed frankly that true morality could only be derived from interest well understood. Volney gives the doctrine a rigorous and scientific form. The moral philosophy which refers everything to self-interest may be neither sound nor large, nor deep nor high ; and it is difficult to imagine how men are to be made heroes by telling them to be agreeable and useful, and careful of themselves ; but the philosophers who frankly put it into words are not to be confounded with the impostors who put only the egotistical part of the doctrine into practice falsely dressed up in the noble and beautiful colours of heroism and sanctity.

French politics made one of its most  
 upon the death of Louis XIV.  
 og with him when the coffin of the  
 nall pomp along the streets of Paris  
 ians expressed openly their joy and  
 s disregarded, and his policy was  
 nbed. The Regent Orleans and the  
 vour of English liberty, and formed  
 d Holland. An aristocracy who had  
 than the valets of royalty, and a  
 ed as only raw material for the use  
 ancial insolvency from which bank-  
 pe, forced the government upon new  
 on Juan succeeded Tartufe. Impiety  
 Hypocrisy; and Profligacy throwing  
 became, if less base, more scandalous.  
 its strikingly several of the cha-  
 preceded the Revolution. He was  
 books, and grasped rich abbey of  
 nent, until the income which he  
 or sixty thousand pounds a year.  
 nd others—speaking of his ‘History  
 n the Two Indies’—‘insert into my  
 ainst God, against religion, against  
 re suggestive of reflections. When  
 , and after witnessing the Terror, he  
 which was not, it is clear, the only  
 repentance. No wonder the church  
 dignitaries who lived atheism, dis-  
 ght it.

histories are preconcerted fables’ des



nor credited, nor rejected, nor understood, nor known, nor conceived, nor imagined.

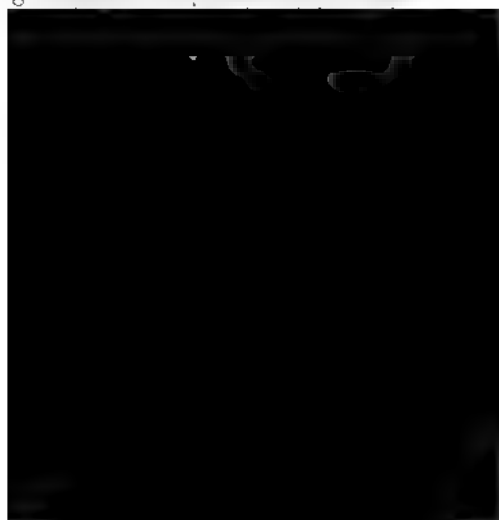
The repugnant and painful French characteristic of laughter at serious things is found in the nation still more than in its writers, and in the literature of every age, in Rabelais and in Montaigne, as in Voltaire and Beranger. Witty, but not merry—gay, but not cheerful—laughing, but unhappy—the French people, as a people, confound the ludicrous and the terrible in their history, their literature, their characters, and their hearts. They make their death's heads grimace, and the absurd colour on the cheeks of their harlequins is the red of blood. The children in their gardens play at death, and the grown people at their theatres laugh at the cholera when brought upon the stage as a farce.

Apparently the most changeable, the French are really the most immobile of civilized nations. French symbols, indeed, undergo superficially the most bizarre metamorphoses—cocks, eagles, lilies, poplar trees, hats with plumes, helmets with tufts, and red night caps; and white flags, black flags, red flags, tricolors, and oriflammes, change and replace each other, appear and disappear, with all the surprises of pantomime. Yet something of the fabled immobility of the Chinese is found among the French. The identical priesthood blesses the tree of liberty of the republic, or prays for the eagles of the Bonaparte, which for a thousand years blessed the oriflamme. The conquests of the first republic are the counterparts of the invasions of the Gauls. There have always been alternations of parliaments and bastilles, of eloquence and silence. The phenomena of the past millennium of French history, including what we have seen in our own day, can be classified under two heads—the chapter of conspiracies and the chapter of tyrannies—the actors in both being but too frequently the same persons. A family likeness runs through the successive generations of their excesses—their barricades, their nocturnal surprises, their assassinations, their massacres. The peasants whose fathers were broken on the wheel for refusing the tithe of the priest, or the forced labour of the seigneur, and the workmen of Paris who were shot down like dogs in the streets for clamouring too loudly for bread, did not need an unknown philosophy to prompt them to insurrection. They make their revolutions by barricades, as their ancestors were taught to do of old by princes, cardinals, and nobles; and there was no novelty even in the massacres of the Terror, for they were only exercises on holy lessons given by dukes, priests, and kings, at Vassy, at Rochelle, and on Saint Bartholomew's Day. The terror no doubt changes sides and hands, but still the terror is perpetual. When the eighteenth century opened, the French peasant was still a

and toil by the terrors of the  
 was a citizen, a proprietor, and a  
 ressors in check by the terrors of  
 e the terror, is permanent. How-  
 , title, family, or origin, and be-  
 ror or citizen, an unapproachable  
 with an umbrella, or a plain man  
 or is still eternal, and the tyrant  
 ie bloodshed of their wars, the  
 tly true in almost every age that  
 ich blood like the French them-  
 half the cruelties they have prac-  
 after century, again and constantly,  
 the nation exiles from it the best  
 s upon other lands the men who  
 intelligence, and independence,  
 ess, and piety.

the influences of the eighteenth  
 y, propagated deism, good sense,  
 nane knowledge, claimed the indi-  
 , restored religious sentiment, and  
 eignty of democracy.' We should  
 . It recast history, it introduced  
 l having found feudalism, atheism,  
 e despotism of church and king in  
 em by deism, toleration, sincerity,  
 , and the sovereignty of public

tempts to resume a century in a  
 s in a man, and disapprove of the  
 ig literary history we do not know



singularly gifted, school. We are familiar with the names of Montesquieu, Voltaire, Rousseau, and many others, and in some cases have penetrated below the surface, but few Englishmen are thoroughly acquainted with the distinctive characteristics of a literature whose influence has extended to the utmost verge of civilization, and has been productive of large and very complex results. The guidance of such a lecturer as M. Vinet in this department of human learning will be welcomed by many students, and Mr. Bryce's translation will enable some to avail themselves of this aid, to whom it would be otherwise unattainable. The translator aims only at *fidelity*, and referring to the mode in which the work has been prepared for publication, he says, 'I cannot help paying a tribute of admiration to the fidelity and success with which the French editors have performed their very difficult task. M. Vinet's style and forms of expression are wonderfully preserved; and, in the circumstances of the case, the work could not have been brought before the public under more favorable auspices.'

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ART. VI.—*The Autobiography of the Rev. William Jay; with Reminiscences of some Distinguished Contemporaries, Selections from his Correspondence, &c.* Edited by George Redford, D.D., LL.D., and John Angell James. pp. xiv.—584. London: Hamilton, Adams, & Co. 1854.

WE need scarcely say that we have read this volume with more than ordinary interest and gratification. It has, for some years past, been generally known that Mr. Jay had drawn up some account of his life and of his intercourse with some of the most remarkable persons in the religious history of England during his long residence at Bath and his periodical visits to London. Whatever expectations may have been formed of the probable contents of such a publication, here it is, very ably edited, and filled with varied, instructive, and attractive matter. When we consider the circumstances in which it has been prepared for the press, we quite agree with the editors when they say to persons who have wondered at the delay of publication, that 'when they are informed that the whole of the manuscripts had to be rewritten from a handwriting requiring no little skill and patience to decipher, and then to be carefully compared and examined; and that much new matter had to be collected to continue the thread of the narrative, and to carry it through to the closing scene,—it will be evident that no time has been lost, and that

re been attended with defects and

ranged. The General Introduction  
iniscences, &c., contains some judi-  
writing memoirs of himself. We  
as in his seventy-fourth year when he

Reminiscences were composed, for  
rlier periods, some of them imme-  
parties concerned.

divided into Four Parts. The *First*  
aphy, extending to not more than  
m of letters to his children. The  
hteen.

lement to the Biography, containing  
ned in the Biography, and a sketch  
pletion of the Biography, with the  
l interment.

Mr. Jay's Reminiscences of the Rev.  
lyland; William Wilberforce, Esq.,

Rev. Rowland Hill, M.A.; Rev.  
Samuel Pearce, A.M.; Rev. Robert  
Hughes, A.M.; Rev. John Foster;  
Wesley; Mr. Holmes; Mr. Welsh;  
rotheroe; Mrs. Smith; Mr. John

Rev. Thomas Tuppen; Mr. Yes-  
njamin Davies, D.D.; Rev. Thomas

Selections from the Correspondence  
ig to forty Letters. The concluding  
*Fifth Part*, on the Rev. William Jay  
or, by the editors.



natural paths through which this interesting man was conducted by an unseen Guide. The admirers of genius may trace its quiet labours to their noblest results. The Christian cannot but be elevated in his best thoughts, and warmed in his holiest affections, by the development of so much healthy piety throughout an unusually long course of well-employed and happy years, while he sympathizes with the humble gratitude which at every step—even the step into heaven—expressed its acknowledgments to the grace of God. To PREACHERS pre-eminently, this is a really precious book. They have here ‘an example which they may do well to emulate, and an instance of success which they will scarcely hope to surpass. The portraiture and the history are now before them, and with equal talents, superior advantages, and similar motives, diligence, and devotedness, while they have the same Gospel to preach, the same world to preach in, and the same Great Master to serve, why may not the church yet be blessed with many a young preacher who shall begin as auspiciously, proceed as successfully, and terminate as honourably, as William Jay?’

We pass over the first Letter of the Autobiography, merely observing how characteristic it is of the writer’s wisdom and love of methodical order. We must give the beginning of the second Letter :—

‘My dear Children,—In commencing this letter I have one advantage, which saves me time and trouble—I have not to trace a long and proud lineage. If any great or illustrious individuals have been found among my ancestors, they have not been ascertained in my family in my own time. But were I mean enough to feel any mortification here, I could not console myself. Lord Bacon has remarked that they who derive their worth from their ancestors are like “potatoes, the most valuable part of which is under ground.” When one of Lord Thurlow’s friends was endeavouring to make out his relationship to the Secretary of Cromwell, whose family had been settled in the county adjoining Suffolk, he replied, “Sir, there were two Thurlows in that part of the country—Thurlow the secretary, and Thurlow the carrier; I am descended from the latter.” We have read of a man who, in prospect of his promotion, being asked concerning his pedigree, answered that “he was not particularly sure, but had been credibly informed, that he had three brothers in the ark;” but one of our most distinguished poets, of obscure origin, surpasses this in his epitaph :—

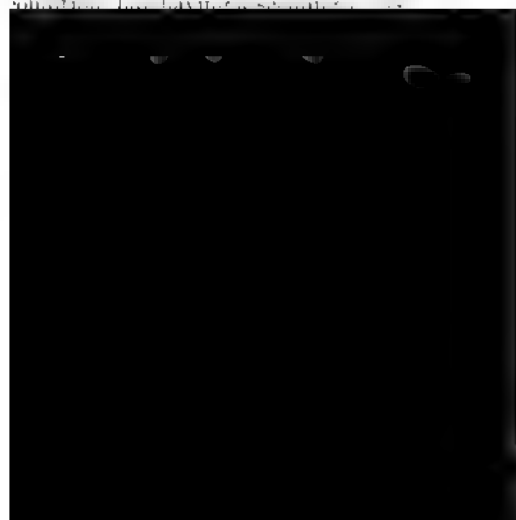
“Princes and heralds, by your leave,  
Here lie the bones of Matthew Prior,  
The son of Adam and of Eve.  
Can Nassau or Bourbon go higher?”

My parents were very respectable—that is, they were poor and *religious*—*religious*, not precisely according to the theory and discipline of any particular party (for as yet there was in the place no society

principles, nor had the preaching of  
 , but really and practically religious,  
 Gospel under the influence of piety, or  
 , not abjectly and dependently, but  
 support themselves, and to bring up  
 comforts of village life. My father  
 ; he himself was a mechanic, working  
 er and mason. There was nothing  
 or in my dear mother. They were  
 of good, solid understanding, and of  
 nscientious, kind, tender, charitable,  
 uch beloved and esteemed in all the  
 rth and only male child; but there  
 are "gone the way of all the earth."  
 umble life, but to husbands sober,  
 ctionate and attentive to their wives,  
 or conditions, and among those who  
 God only knows) "*the better sort of*"  
 had a considerable share of wit and  
 of property, and who possessed more  
 naps half the whole population of the

3 of future eminence, he says : —  
 are little things with greater, I know  
 ; that your father exhibited nothing  
 can well remember with what pains I  
 sister observed, when questioned con-  
 ought he never would have learned "

I was depressed, and for which I was  
 and I felt encouragement and praise,  
 soon wished to make more; but what  
 situation afford? It may be asked  
 y season I had any workings of mind  
 foundation, but I have a strong belief in





the survey of the rural scenery while standing on the brow of an eminence, or seated upon the upraised root of a branching tree, or walking through a waving field of corn, or gazing on a clear brook with fish and reeds and rushes. How vividly are some of those spots impressed upon my memory still, and how recoverable at this distance of time are some of the rude reflections associated with them.'—pp. 19, 20.

Describing the most important crisis of his life, he says, in the third Letter :—

'Some persons love to talk about being born again, and of their being made new creatures, with a kind of physical certainty and exactness, and refer to their conversion not as the real commencement of a work which is to continue increasing through life, but as something which may be viewed as a distinct and unique experience, immediately produced, originated, and finished at once, and perfectly determinable as to its time and place and mode of accomplishment; but I hope this is not necessary, for I have no such narrative or register to afford. A distinction is not always made between depraved nature and actual transgression. All are sinners, and all have come short of the glory of God; but all are not profligate, nor in this sense do men speak of themselves as if they had been the chief of sinners. Restraint from evil is a mercy, as well as sanctification and good works. I cannot speak as some do of going great lengths in iniquity, and thereby rendering a work of grace more sure and more divine. I bless God I was from my childhood free from immoralities. I remember, indeed, one act of gross transgression (it pains me now to review)—it was the uttering of a known and repeated *falsehood*, accompanied with an oath, to carry a point, as I was intensely at play. For this my conscience so smote me, that I was soon constrained to withdraw from my companions, and went home, and retired to implore forgiveness. But, though free from vice, I now began to see and feel deficiencies with regard to duty, and to be dissatisfied with the state of my heart towards God. I also felt my need of something more than was held forth by the preaching I heard. Without knowing the nature of this good, I was just in the condition of mind that would welcome and relish the truth commonly called evangelical. Our minister, too, from some things which I had said (for he always allowed and encouraged me to speak freely), strangely put into my hands a letter which he said had been written to a father by a young man who had (these were his own words) become a *methodist*, and wished to *convert* him. I had never heard the name before, but when, soon after, persons of this description were reported to be coming to preach in the village, my curiosity was the more excited; and from the instruction and impression of the letter, which was a very striking one, I longed to hear them, conceiving and hoping it would relieve my concern of mind. The private dwelling which Mr. Turner had purchased and licensed was first used for worship on the Saturday evening. I attended. The singing, the extemporaneousness of the address, and the apparent earnestness and affection of the speaker, peculiarly affected me; and what he said of the "faithful

ation, that Jesus Christ came into the rain upon the mown grass, or coldly slept that night for weeping and as to be renewed the next morning at with the service of the Established rest that came. Mrs. Turner, who had intend things for a time, opened the the hand, benignly asked, "Are you " She continued talking to me most ll others began to enter. But this umstance was important in the result, ticularly noticed me ; and as I had been urning from my work, which was then g, she often met me, and conversed d her information and addresses were rmons I heard, as she adapted herself nd to the present kind of knowledge

ceeds :—

tioned, without a name, in the 'Life of who, after hearing a discourse enforcing her, upon his return home, to under- on the ground of inability, offered to as accepted with tears, and he became

This lad was the writer. A little o pray at the private meeting in the ttle backwardness, and also with no this we cannot but mention a circum- me with a shock of amazement, and an improper stress on the figurative him careful to avoid such views of the le *any* from hope of salvation. It was

names *may* be written in the Last is



as some bishop called him. Here the young student fagged hard. He was soon, and much, employed in preaching to the neighbouring villagers, of whose civility, when left to themselves, he makes honourable mention. Mr. Jay refers with much wisdom, in his old age, to the advantages to the preacher as weighed against the injury to the scholar in these early engagements. He was little more than sixteen when he began. His first sermon was at Ablington, near Stonehenge, and he preached nearly a thousand sermons before he was of age.

‘I remember a circumstance,’ he says, ‘hardly worth relating. Soon after I had begun my early career, I went to supply for a Sabbath at Melksham. At this time was residing there an old gentleman from London, a very wise man, at least, in his own conceit. I called upon him on the Monday morning. He received me rather uncourtously. He did not, indeed, censure my preaching, but rudely said, he had no notion of *beardless* boys being employed as preachers. “Pray, sir,” said I, “does not Paul say to Timothy, ‘Let no man despise thy youth?’ and, sir, you remind me of what I have read of a French monarch, who had received a young ambassador, and complaining, said, ‘Your master should not have sent a beardless stripling.’ “Sir,” said the youthful ambassador, ‘had my master supposed you wanted a beard, he would have sent you a goat.’”’

If Mr. Jay had not been so soon engaged in preaching, he would have been sent by Sir Richard Hill and Mr. John Thornton to Oxford. Mr. Winter would have probably consented but for the pressing calls for the labours of the youthful preacher. Mr. Jay says, in his ‘Autobiography,’ that had the proposal been made to himself, he would have refused, on principle. In 1846, he said, in a letter, ‘How thankful I am that I did not, when a student (as some of my episcopalian supporters recommended), leave Mr. Winter’s to go to Oxford, where I must have been five or six years before I could have been ordained, when, during that time, I was preaching to thousands, and saving souls.’ The late Mr. Griffin, of Portsea, was one of Mr. Jay’s fellow-students at Marlborough. While at Marlborough, Mr. Jay, struck with a remark of Dr. Johnson’s, on the modesty of the ancients, in having so just a conception of the limitation of human powers as to confine their application to one thing, resolved that his *one thing* should be preaching; and he devoted himself to the study of improprieties to be avoided, and the making of experiments on means of attraction and impression, which might be improved by culture. As the time drew nigh for leaving Mr. Winter, he was engaged by Rowland Hill to preach at Surrey Chapel, an engagement which was renewed annually for nearly half a century. Before he left London, he resisted all applications to settle, and retired to the village of Christian Malford, where he

Another year was spent at Lady Stwells, near Bristol, whence he was the successor of the Rev. W. Tuppen, who died on. He was ordained at Argyle on which occasion he delivered a sermon as a young preacher. He had pre-  
 sented to the Rev. Edward Davies, a young man of the establishment, first  
 wards of Coy church.' His refer-  
 ence addressed to her own children,  
 family, are manly, beautiful, and  
 ever the remarkably healthy appear-  
 will probably be surprised at the

more, that at an early period of my  
 life I suffered from a nervous malady, and  
 lay me aside from my work. This was  
 owing for a season early rising, and proper  
 myself to long sedentary reading and  
 of my own, I threw off, by degrees,  
 a distressing and deplorable complaint, to  
 and of experience is useful to a minister,  
 or good, as it has enabled me to sym-  
 I should have felt nothing; to warn  
 I likely to err in the same way; and  
 and to blend action with thought;  
 to study in the open air. In vain we  
 expect to enjoy the blessing, unless we  
 bring it. These means will not pre-  
 vent mortality, but they may lengthen our  
 life, delightful, and profitable. With  
 practised early rising, being seldom in  
 bed, and this has been with me

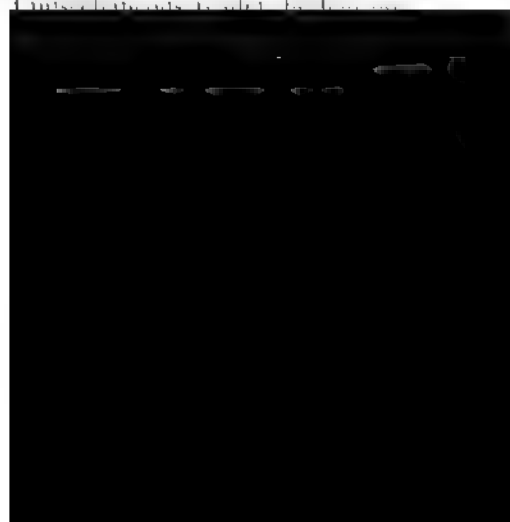
each other in extravagance ; for the faithful do not always add to their faith "temperance." As far as it was in my power, by word and deed, I always discountenanced such needless and improper "feastings of themselves without fear." I commonly used water, *principally*, and for years back, *only* ; and I am fully persuaded that it has befriended my digestion, preserved the evenness of my spirits, and added to my comfort, especially in my feeling cool and fresh in the relaxation and lassitude of warm weather, while others were deservedly panting, and burdens to themselves. My natural wants were so many, that I never thought of adding to them the cravings of a fictitious appetite equally importunate. I had, therefore, no trouble or expense from the wretched habits of snuff-taking or smoking. I have often found perspiration produced by a brisk walk, or working in the garden, or cleaving of wood, the means of relieving me from many a slight ailment, especially headaches. To which I may add, that I have often also derived benefit of this kind from preaching ; but then it has not been by dry discussions, or laboured recollections, or stale repetitions, but by animating subjects, producing a lively frame, and fine glowing emotions ; then I have often come from the engagement with renewed strength, and "anointed as with fresh oil." Perhaps the thing can be physically accounted for ; if not, I have experienced the effect too often to question the truth of it. I ought to bless God, not only that my life has been continued so long after some menacing appearances, but that I have been laid by so few Sabbaths upon the whole, and can now perform my usual and occasional services with as much vigour and pleasure as ever.— pp. 103-105.

Mr. Jay's first publication was a farewell sermon to the congregation at Christian Malford. Mr. Winter's 'Address to the Reader,' and the conclusion of the sermon, are printed in this volume, and, we doubt not, will be read with much interest. Other single sermons he also published, of which, he says, 'they neither excited nor deserved much notice.' In the *eleventh* Letter to his children, he gives a modest detail of the order of his works, and the circumstances in which they were brought out. Speaking of the first and second volumes of his miscellaneous sermons, he says, 'I should, perhaps, *now* deem some of these sermons not sufficiently evangelical, but I then expected them to be read principally by those who were already acquainted with the doctrines of the Gospel, and *some* of whom were more familiar with doctrinal than practical theology. It was also, at the same time, my intention to add a third volume, containing subjects of a more doctrinal character.' In mentioning the four volumes of 'Short Discourses for the Use of Families,' he tells his children, playfully, they 'procured for me a diploma of D.D.,—a dignity I never used, except once, in travelling, when I left a case of manuscripts at a large inn, the better to insure attention to the recovery, and it answered my purpose. Who, then, can deny the usefulness of such honours ?'

ully unpretending in the manner  
 antages and disadvantages of his  
 e was thankful for it. Socially, it  
 affecting his 'ease and confidence  
 s backwardness to speak at public  
 s different, for *there* 'the presence  
 tures to their proper level.' He  
 to dine with the Duke of Sussex,  
 rement, before preaching at the  
 sl. One of the papers of the day  
 of his address; but he repels the  
 sgressed the limits of a faithful  
 nity of Christian wisdom in saying,

:" We have all our particular dis-  
 ad be content to labour, and getting  
 e out of our place. Genteel life lays  
 feeling, and gives a softness to the  
 speech, especially in differences of  
 etimes, if not frequently erred, having  
 ional disputes, if not rudely decisive.  
 ng from my original condition was the  
 tion. As this was not placed within  
 ame or of blame on account of wanting  
 , had the opportunity been afforded me,  
 ave made that progress which depends  
 anied with much application and dili-  
 in depreciation of schools and learning,  
 y consideration that tends to recom-  
 g me what I shall ever deem a pri-

atters, that, while he was always  
 d into elements to which he belonged.



For the benefit of some of our clerical readers, who have sometimes complained to us that we do not give extracts enough in our Review, we may say, briefly, that Mr. Jay was an habitual thinker;—that he chose his texts and subjects as early in the week as possible;—that, to avoid sedentariness, he accustomed himself to think abroad, musing in the garden, the meadow, the field, and the wood;—that, though he could not write shorthand, he invented contractions and natural signs;—that he seldom wrote a sermon at full length;—that he never took his notes with him into the pulpit till he was more than seventy-three, and then, he says, he was sorry he ever took them—‘the memory, like a friend, loves to be trusted, and seldom fails to reward the confidence reposed in it;’—that he wrote much and rapidly;—that he was greatly helped by the feeling of a right aim and motive;—that he kept a book with texts written at the top of the page;—and that he always had a number of plans of sermons beforehand.

From Mr. Jay’s recollections of a visit to Ireland at the time when ‘the rebellion’ broke out, and to Scotland, at the beginning of the present century, some characteristic expressions are worth gathering. Thus, speaking of the misarrangement of his journey in the north, he says:—

‘Had the ark been built by a committee, it would never have been finished—(a sort of *Irish* joke, by the way). Having been cautioned against relating anecdotes in Scottish pulpits, he says, ‘I knew I should do better with my sling and stones than in Saul’s armour. My preaching could never dispense with my own manner, and which I am sure was natural to me, and not derived from the schools. Towards the conclusion of my mission, I was preaching in the Isle of Bute, and near the end of the sermon I mentioned the *caveat* I had received before I left England; and adding that I then felt a strong temptation to break through it. I paused and then said—“Well, whatever be the consequence, I will introduce the following anecdote.” I saw it told; and the ministers coming afterwards into the session-house or vestry, said, “You have laboured under a great mistake, we are not averse to anecdotes, but to *some* kinds of them, and to the *manner* of relating and applying *any* of them. When they are well chosen, and properly introduced, they are peculiarly acceptable as they are more unusual with us, and we want excitement more than information.”’—p. 137.

From so eminently successful a preacher, it was expected that his Autobiography would abound with wise, practical hints to his brethren, and the expectation is not disappointed. He greatly approves of the Scottish habit of expository lecturing on Sunday mornings. He generally knew how it would go with him in the pulpit before he left the study. He strongly advocates the distinct mention of the parts of a sermon. He prefers extemporaneous speaking—after due preparation—to reading, or reciting

the delivery of a whole sermon, in picture without shades. He would not, and appealing to common sense, nor image.

Each a preacher should be more guarded. Lamont, "can justify a long sermon. It may be long; and if it be a bad one, it is, in the enumeration of nine qualities sixth,—“That he should know when to stop. Patience under long preaching. This is a commonwealth than now in our own. Ministers and academics, who seem to be too much attended to. I never convicted always laments it; and for nothing, I *never* offended in this way. I am an hour at *most*. I saw one excellency in it, and I determined to attain it.”

We have been insensible to the strictures nearly the whole of the sixteenth century. The remainder to the subject of sermons are useful to hearers as well as to preachers. We regret that our limited space prevents us from doing more for them.

To express our satisfaction in reading the aged writer—the old man's review of his private and public life, religious denominations, contrasting the present and hoping brightly for the future. He would be willing to go over life and death with a healthy answer:—

“I am not a man of letters, but I am a man of letters.”





the happy medium of neither poverty nor riches. I had a most convenient habitation, with a large and lovely garden—a constant source of attraction, exercise, and improvement. I had a sufficient collection of books of all kinds. My wife was a gentlewoman, and a domestic goddess. My children were fair, and healthy, and dutiful. My friends were many, and cordial, and steady. Where shall I end?

“ Call not earth a barren spot,  
Pass it not unheeded by ;  
'Tis to man a lovely spot,  
Though a lovelier waits on high.”

I do not believe in this earth misery preponderates over good. I have a better opinion of mankind, than I had when I began my public life. I cannot, therefore, ask what is the cause that the former days were better than these? I do not believe in the fact itself. God has not been throwing away duration upon the human race. The state of the world *has* been improved, and *is* improving. Who justifies slavery now? What noble efforts have been made to break every yoke, and to let the oppressed go free! How is the tendency to war, on every slight pretence, giving way to reference and negotiation! How delightful is it to think of what is doing abroad among the heathen; and the exertions that are put forth by all denominations of Christians to make the Saviour's way known upon earth, and his saving health among all nations!—pp. 158, 159.

In a similar strain he reviews the past, and anticipates the future, in his commemorative discourses on the fortieth and on the fiftieth anniversaries of his ministry in Bath, which are largely quoted from in the ‘Supplement to the Autobiography.’ We dare not attempt to abridge, or quote, the latter portions of his narrative. They are very chaste and beautiful. The ‘Domestic Sketches.’—‘Dr. Bowie's Recollections of Mr. Jay,’—and Mr. Jay's ‘Familiar Expositions at the Prayer Meetings’—are exquisite; but our readers will go for them to the volume itself.

The Third Part.—‘Practical Illustrations of Character, or, a series of Reminiscences,’ by William Jay, is really a cabinet of gems. We cannot forbear making a few extracts, which will induce all who can to procure and read the whole. There are some racy anecdotes of the Rev. John Newton, vicar of Olney, and afterwards rector of St. Mary Woolnoth, London.

‘In the family worship, after reading a chapter, he would add a few remarks on some verse or sentence, very brief, but weighty and striking, and affording a sentiment for the day. Whoever was present, he always prayed himself. The prayer was never long, but remarkably suitable and simple. After the service and the breakfast, he withdrew to his study with any of his male friends who could remain for awhile, and there, with his pipe (the only pipe I ever liked, except

se in a manner the most easy and free, edifying.

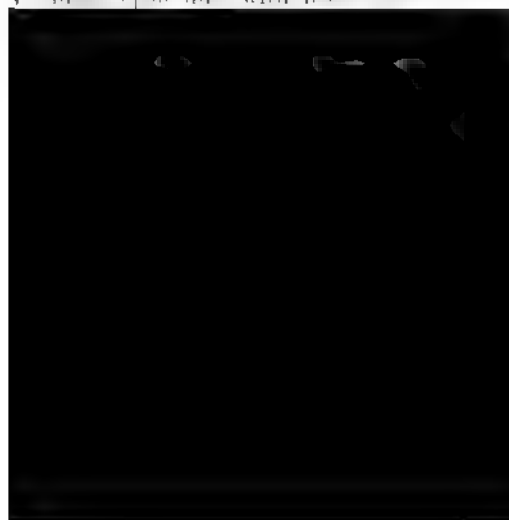
t him dull, or gloomy, or puritanical, ng of the term. As he had much good try, and frequently emitted sparks of Yet they never affected the reputation. re perfectly innocent and harmless. t freaks of drollery. Thus, one day, f a fly which had perched on his nose, w, if this fly keeps a diary, he'll write. ' " At another time, when I asked replied, "I'm like a beef-steak - once

lieve much better than they reason. I guing in favour of eternal salvation. od had not chosen me before I was n me after ' "

ned facetiously, and with his peculiar od woman, when dying:—"I believe otwithstanding my unworthiness and ave me from all my sins and sorrows, and if he does, he will never hear the

countryman, who said to his minister, fathers; now, I know only of three, ray, sir, who is the *fourth*?" tioned that he knew a good man and s morning and evening in their daily gave a folio commentary to aid them. ' some time, the husband said to the fore we had this great work. When was like a glass of pure wine, but now l of water "

y, he began with his



said Mr. Newton, "I am more of a Calvinist than anything else; but I use my Calvinism in my writings and my preaching as I use this sugar,"—taking a lump, and putting it into his tea-cup, and stirring it, adding, "I do not give it alone, and whole; but mixed and diluted." . . . .

'I remember another instance of Mr. Newton's candour and liberality. When Dr. Buchanan, who had been much befriended by him, went out to India, holding a valuable ecclesiastical appointment, he seemed at first to have been shy of the Baptist missionaries. Upon hearing this, Mr. Newton wrote him a kind but faithful letter, in which he said (I had this from his own mouth), "It is easy for you (little as yet tried in character, and from your superior and patronized station) to look down upon men who have given themselves to the Lord, and are bearing the burden and heat of the day. I do not look for miracles; but if God were to work one I should not wonder if it were in favour of Dr. Carey." The admonition was well received, and this great and good man became kind and friendly. . . . .

'I saw Mr. Newton near the closing scene. He was hardly able to talk; and all I find I had noted down upon my leaving him is this: "My memory is nearly gone; but I remember two things. That I am a great sinner, and that Christ is a great Saviour." And, "Did you not, when I saw you at your house in Bath, desire me to pray for you? Well, then, now you must pray for me." '—pp. 271-281.

Mr. Jay's acquaintance with the Rev. John Ryland, sen., M.A., began early. That singular person was keeping a seminary at Enfield, but passed his vacations at the house of one of his sons, carrying on trade in Blackfriars-road, near Surrey Chapel:—

'He was a peculiar character, and had many things about him *outré* and *bizarre*, as the French would call them; but those who have heard him represented as made up only of these are grossly imposed upon. We are far from justifying all his bold sayings, and occasional sallies of temperament; but, as those who have known him can testify, he was commonly grave, and habitually sustained a dignified deportment, and he had excellences which more than balanced his defects. His apprehension, imagination, and memory, to use an expression of his own, rendered his brains like fish-hooks, which seized and retained everything within their reach. His preaching was probably unique, occasionally overstepping the proprieties of the pulpit, but grappling much with conscience, and dealing out the most tremendous blows at error, sin, and the mere forms of godliness.'

Their first meeting was at the house of a wholesale linen draper in Cheapside. Mr. Jay, a young man, was awed by the figure of a man with square-toed shoes, a wig of five stories behind, large and open coat sleeves, and the flaps of his waistcoat nearly touching his knees. Mr. Ryland walked to him, laid hold of him by the collar, shook his fist in his face, and roared out—'Young man, if you let the people of Surrey Chapel make you proud, I'll smite you to the ground.' Such was the strange pre-

and a peculiar intimacy of many  
 kes grateful mention of his obliga-  
 We select the following out of

o Mr. Hall, he related the following  
 to a lad, my father took me to Mr.  
 1. That afternoon, I drank tea along  
 Ryland was then violently against the  
 happening to be mentioned, he rose,  
 ice and loud voice—"If I was General  
 all my officers around me, and make  
 a bason, and dip their swords into its  
 I not sheath them till America had  
 was perfectly terrified. "What a  
 left under!" and when I went to bed,  
 sleep.

spending the evening with him, and  
 ther for worship, he said—"Mr. ———,  
 e, "I cannot." He urged him again,  
 he, "I declare if you will not, I'll call  
 e a watchman on his round was going  
 ry pious man (I knew him too); he  
 i, said—"Duke, Duke, come in. You  
 e, "is a young pastor that can't pray.  
 p. 289-292.

many expositions of the story of the  
 bly have most of our readers; but  
 t with any equal to the following.  
 Mr. Ryland and Mr. Jay spent the

said, "You, Eusebius" (so he com-  
 erefore); "you shall pray, and I will



and I come only for a crumb, and a crumb I must have; and if Thou refuse me a seat at Thy table with Thy family, wilt Thou refuse me a crawl and a crumb underneath? The family will lose nothing by my gaining all I want." . . . . Omnipotence can withstand this attack no longer; but He yields the victory, not to her humility, and importunity, and perseverance, but to her *faith*, that produced and employed all these; for "all things are possible to him that believeth." "O, woman, great is thy faith; be it unto thee even as thou wilt." "Lord, what was that you said?" "Why, be it unto thee even as thou wilt." "Why, then, I will have my dear child instantly healed." "Be it unto thee even as thou wilt." "Why, then, I will have my poor soul saved." "Be it unto thee even as thou wilt." "Why, then, I will have all my sins pardoned and destroyed." "Be it unto thee even as thou wilt." "Why, then, I'll have all my wants supplied from thy riches and glory." "Be it unto thee even as thou wilt. Here, take the key, and go, and be not afraid to rifle all my treasures." Now, Mrs. —, this woman was a dog, a sad dog, a sinful dog, and if she had had her desert, she would have been driven out of doors; and yet there is not a woman in this house comparable to her. Let us pray.'

'N.B. I relate as characteristic what I did not wholly admire as proper. I repeat the same with regard to another instance. He took my place on Tuesday evening at Surrey Chapel, and preached a most striking sermon from Daniel's words to Belshazzar,—“But the God in whose hands my breath is, and whose are all my ways, hast thou not glorified.” After an introduction giving some account of Belshazzar, he impatiently and abruptly broke off by saying,—“But you cannot suppose that I am going to preach a whole sermon on such a — — rascal as this,” and then stated that he should bring home the charge of the text against every individual in the place, in *four* grand instances.’—pp. 293-295.

It will be remembered that, nearly ten years ago, the life of Mr. Wilberforce was published by his two clerical sons, the present Bishop of Oxford, and the late Archdeacon of the East Riding of York, wherein their excellent father was painted as a churchman after their own heart. In anticipation of that work, and after its appearance, Mr. Jay was known to declare, in effect, that when his own Autobiography should come to light, after his decease, he would show the truth on that subject, and cover the reverend biographers with confusion. Recollecting this, we opened this part of the present volume with not a little eagerness, and we must confess that we are far from being disappointed. How these gentlemen treated Mr. Wilberforce's intimacy with Mr. Jay will appear from the following notices, which are *all* that the present editors have been able to find:—

Vol. ii. p. 234. under date 1797.—‘Sunday, Randolph's. morning. Evening, Jay's—comfortable. happy Sunday.’

Vol. ii. p. 240. same year.—‘Asked to subscribe to Jay's velvet cushion, but refused.’

‘Sir George Beaumont, Creykes, &c.,  
n and story very simply—a bricklayer  
—began to preach at sixteen—humble

I found that so much use was made  
ve kept away.’

Referring to a projected bill to restrict  
g that he had explained to Mr. Pitt  
ration Act to which he would consent,  
the office of a teacher without a testi-  
he belonged, he says:—“This would  
I am told prevails at Salisbury (and  
e dissenting minister) at Bath, of a  
going out on preaching parties every

‘—— at Jay’s, where I greatly wished  
-pp. 321, 322.

he just observations made by the  
graphy on these entries.

by the sons of Mr. Wilberforce is  
fact of his close intimacy with Mr.  
y his frequently entertaining him at  
him to his selectest friends, by his  
niliarly and confidentially, by his  
himself of ‘The Evening Exercises,’  
ter to Mr. Jay, ‘I cannot be satisfied  
y own pen, that I feel honoured as  
oof of your esteem and regard for  
ing to place my name at the head of  
e unaffected pleasure to reflect that  
anently associated with yours; and  
l your labours of love, be abundantly



With true dignity, Mr. Jay acknowledges that the letter was needed, that it was seasonable, and gratefully received, and that he found it useful. We have been informed that the biographers of Mr. Wilberforce, being told that Mr. Jay had the letters which appear for the first time in this volume, endeavoured in vain to procure them. We do not know that either they, or the majority of their readers, will care much about their being here ; but it is certainly the duty of the periodical press to publish as widely as possible the proofs they afford of the liberal feelings of that very eminent father of sons who have walked in a much narrower path, and who have represented him after a fashion which, in this respect, is so far from being the thing as it was. The other reminiscences of Mr. Wilberforce, from Mr. Jay's pen, add greatly to the value of this volume.

It appears that, after the publication of the 'Life of Mrs. Hannah More,' Mr. Jay was requested by the publisher, Mr. Cadell, to undertake a more select and compendious memoir of that lady. Mr. Jay declined it, but intimated the probability of his leaving behind him some recollections of his friend. Those recollections are now published. Mrs. More attended *frequently* and *commonly* at Argyle Chapel, and *once* she joined the church there in the Lord's Supper. In the last volume of her 'Life' are several anecdotes concerning her, communicated by Mr. Jay. Mis-statements in the larger 'Life,' as well as in the smaller one, by the Rev. Mr. Thompson,—who had no personal knowledge of Mrs. More,—are here corrected. She was not so 'spotless a church-woman' as her biographers have tried to make her ; yet, as Mr. Jay observes, 'In her sketches of good and evil characters, the excellences are almost always exemplified in members of her own church, while defects and improprieties are found in the adherents to methodism and dissent. Her reading, her personal acquaintances, her judgment, her candour, should have prevented this. There is no perfection on this side heaven.'

At Mrs. More's house, Mr. Jay sometimes met the celebrated Alexander Knox, the correspondent of Bishop Jebb, and he records it as his opinion, that 'he helped to prepare the way for Puseyism.' Dr. Stonehouse, formerly a physician, and a friend and hearer of Dr. Doddridge at Northampton, became, late in life, a clergyman in Wilts, famed for eloquence, and for the impressive manner of reading the prayers. Mr. Jay speaks of him as a sensible and accomplished man, but excessively fond of human praise. 'His sentiments were the skim-milk of the Gospel ; but he must be classed as belonging to the evangelical clergy, though very near the border that separates them from others.'

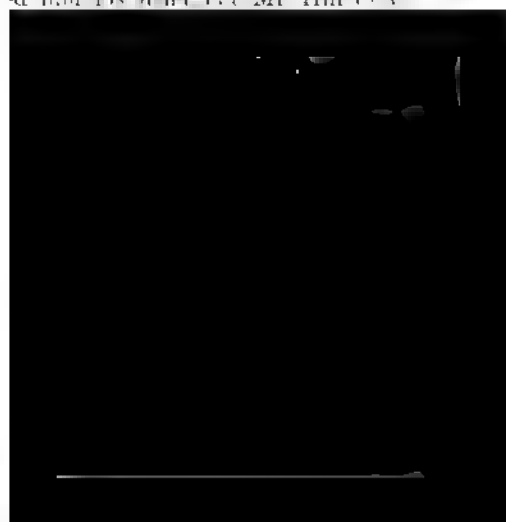
We have noticed not more than four of these 'Practical Illus-

er; yet, nearly all the rest have . . . Of the *Rev. Rowland Hill* he rianism to either independency or er seen or heard Whitefield;—that or to what many may imagine;— mind long on one subject;—that his discourses;—that many stories ers grossly exaggerated;—that he *low*, and sometimes in common from him conscientiously in some he was tender-hearted and bene- tive in matters of personal offence, his spirit;—that he was a great *Mr. Hill's wit*, he gives some spark- the value of the Gospel in all the in the hearing of Mr. Wilberforce, a farthing for that man's religion ie better for it.' 'Reading in my an of Samaria at the well—"the he Samaritans"—looking off, as if he exclaimed, "but the *devil has* th of you."'

rebukes.

good reputation was in the vestry of a ch, and seemed uneasy lest his servant his cassock, Mr. Hill said, "Sir, you reach without my cassock, though I *ter*."

ntleman's house in Piccadilly, he met a begging case, who, though popular , been imposing for a good while on d him his hand. Let Mr. Hill say





Mr. Jay was well acquainted with the Rev. ROBERT HALL, both in the early and the later stages of his ministry. He speaks of Mr. Hall's earlier preaching as 'certainly intellectually greater and more splendid than it was for many years before his death;' and he ascribes the change, not to any declension of ability, but partly to religious considerations of duty and usefulness, and partly to the increased number of sermons which he had to prepare not allowing so much time to elaborate and polish. The many readers of the 'Eclectic,' who honour the memory of Mr. Hall, will be much gratified with Mr. Jay's impartial treatment of several passages in Mr. Hall's history, and the high testimony he bears to his earnestness, as well as to his extraordinary powers of mind. The following anecdotes are very like Hall. Speaking of Dr. Ryland, he said,—“Sir, he's piety itself; and if there were not room for him in heaven, God would turn out an archangel to make room.” I one day asked him his opinion of a female who attended his ministry at Leicester. “Sir,” said he, “she has the manners of a court, and the piety of a convent.”

The Rev. JOSEPH HUGHES, ‘the first suggestor of the British and Foreign Bible Society,’ was an intimate acquaintance of Mr. Jay's for upwards of forty-three years, and annually supplied his pulpit in Bath for several years. It is charming to read what he says of him after his decease. ‘I am thankful for my intimacy with him. My esteem of him always grew with my intercourse. *I never knew a more consistent, correct, and unblemished character.*’

Mr. Jay's estimate of FOSTER strikes us as the best specimen of judicious criticism in the entire volume. We shall probably be accused of editorial self-consequence for quoting what he says of Mr. Foster's ‘Reviews.’

‘Mr. Foster, though great in all his productions, appears to me greatest in his ‘Reviews.’ The more I read them, the more I am astonished at the quickness and clearness of his perceptions; the power of his discrimination; his detection of sophistry; his love of fairness, rectitude, and truth; his sly, yet just sarcasms; his stinging satire; his abomination of pedantry and pretence. Nor is my admiration abated by comparison, when I read the contributions of Macaulay, Jeffrey, and Macintosh; and nothing surprises me more than that the purchase of the two volumes of his contributions has not been rapid and extensive enough to induce the editor to send forth the large remainder, now shut up in the ‘Eclectic Review.’—p. 408.

We regret that we cannot quote any of the interesting letters on any portion of the ‘Concluding Observations,’ which we have read with much approbation.

While we heartily agree with all that the editors have said of

Jay as a successful preacher, and in we are, at the same time, bound to it is in the highest degree undervalued *model* for imitation. He was all elements for being an impressive was his wisdom to cultivate them, marked success, so as to have at all remarkable *naturalness*. Perhaps no become what he was. It was his gave himself wholly to it, and he or designated him, the 'Prince of or of Mr. Jay, without resembling, bodily and mental, would be to, as not a few facts have proved. he ought to be regarded as a great *of what he was*. This is what we ung preachers. Let them keep a ery physical habit, avoiding what njurious to the full development of h the power of speaking well is one, ie condition of the rest. They can- manner, or in such a degree, as to ight never to be sacrificed to the iterary eminence. Equally careful, his fundamental physical power, let ing their intellectual faculties, not ut by thought, by experiments in al attempts to give the results of r which arrests, and which rewards, . Let them master the knowledge properly chosen, well arranged, and



resemble each other in anything but in those essential points which belong to the very work itself in which they are all engaged. Within the range of this substantial unity there is an almost unbounded scope for every kind of excellence, as varied as the endless phases of Nature in every one of her departments. They are all wanted. They can all contribute, each his own share, to the universal service. Each may excel in his own particular way. There may be emulation without jealousy. There may be lasting usefulness without great popularity. Happy is he, and honoured greatly he will be, who can impress his hearers with the belief that he does his best to interest, to instruct, and to save them. Because we believe that this volume, rightly used, will greatly help the increase of such preachers, we conclude by giving it our respectful and fervent commendations.

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ART. VIII.—*Siluria. The History of the Oldest known Rocks containing Organic Remains, with a Brief Sketch of the Distribution of Gold over the Earth.* By Sir Roderick Impey Murchison, G.C.St.S., &c. &c. 8vo. London: John Murray. 1854.

As the political economist rejoices in the trim hedgerows and varied produce of the new inclosure which was yesterday a monotonous waste, so may we take pleasure in beholding fresh accessions to the cultivable domain of observation and reason. In the geological maps of a quarter of a century since, the many coloured diagonal belts stretching N.W. and S.W. across England, representing its varied rock formation, were succeeded towards Wales by an unvaried patch of yellow colouring, extending to the western shores, which the index informed us was distinguished by the uncouth hopeless term of *grauwacke*. In the geological maps of the present day, the same district is chequered with bands of many hues, not introduced merely to please the eye as

‘Geographers on pathless downs  
Place elephants instead of towns,’

but denoting actual physical changes in the condition, character, and contents of the strata thus depicted.

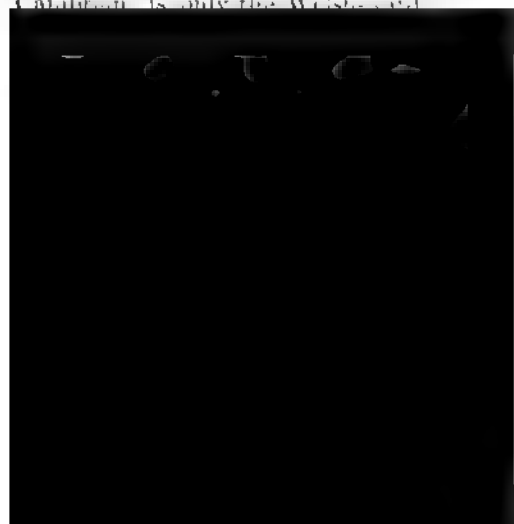
The Atlantic, in the north-east corner of Cardigan Bay and at Menai, beats against cliffs of the oldest stratified rocks in these islands; they contain no traces of former organized life, and are in the volume before us designated as *Longmynd* or *bottom rocks*. The rest of the western-coast line of the Principality is

a appearance, but containing some  
fossiliferous. These are named  
eastward until near the opposite  
y are succeeded by the yet more  
e latter by the Wenlock, so well  
ley; then the Ludlow; higher still  
re that is absent, the carboniferous

ment of these sequences, and of the  
onnected with them, has been the  
uthor of 'Siluria.' He has in this  
nmated results; the facts collected  
globe marshalled in the order of the  
shed at first; and the philosophy  
ient exposition and discussion.

teological Society of London for the  
e of the author's discoveries in the  
stone; and in the following year he  
up having a common facies, and  
borrowed from one of the ancient  
occupying the index territory. At  
explored the eastern limits of this  
leaving to his illustrious compeer,  
culean task of reading off the grada-  
lescended among the rugged moun-  
time Professor Sedgwick announced  
d by right of conquest bestowed the  
ne mass of the lower Welsh rocks.

the labours of these two eminent  
rprises of other volunteers, and by  
the government surveyors, it has  
Canadian' is only the Welsh and



of vital and physical phenomena in the ages when these old-life rocks were built up.

Speaking of the lowest sedimentary rocks, Sir R. I. Murchison says—

‘The geologist sees before him an enormous pile or series of early subaqueous sediment, originally composed of mud, sand, or pebbles, the successive bottoms of a former sea, all of which have been derived from pre-existing rocks; and in these lower beds, even where they are little altered, he can detect no remains of former creatures. But lying upon them, and therefore evolved after them, other strata succeed, in which some few relics of a primeval ocean are discernible, and these again are everywhere succeeded by newer deposits in which many fossils occur. In this way, evidences have been fairly obtained to show, that the sediments which underlie the strata containing the lowest fossil remains constitute, in all countries which have been examined, the natural base or bottom rocks of the deposits termed Silurian.

‘The hypothesis that all the earliest sediments have been so altered as to have obliterated the traces of any relics of former life which may have been entombed in them, is therefore opposed by examples of enormously thick and varied deposits beneath the lowest fossiliferous rocks, and in which, if animal remains had ever existed, some traces of them would certainly be detected.’—p. 21.

Yet we find that this absolutely azoic condition is only a local phenomenon, for similar rocks on the opposite coast of Ireland yield a small zoophyte (*Oldhamia*), at present the earliest trace of organic life of which we have any accurate knowledge. We need not, therefore, be surprised at having in future to record the discovery of more forms in this primeval zone, though it may be properly concluded that the muster roll will be brief, and the names inconsiderable. The middle ages of Siluria—the Caradoc,—is in Wales the most uninteresting of the group. It has wealth of its own, but not the riches of the upper beds, nor has it the high interest of the early dawn of the lower beds. It is frequently quartzose and unfossiliferous. The Upper Silurians are described as mudstones. ‘As the older schists and slates of Wales were assuredly at one period nothing more than finely laminated marine mud, so is it still more apparent that such was the former state of the greater portion of the Upper Silurian; for even at the present day it is an accumulation of similar materials, though in a softer and less coherent state.’

After describing the district which was and is the home of the system, the author extends his observations to similar and associated formations in other parts of the United Kingdom; and then, after a most interesting account of the wondrous organic forms found in each division, takes the clue and type thus afforded, and ranges the world over. Scandinavia, Russia, Germany, Belgium, Bohemia, America, and nearly every part of the

in aid of the order of succession  
e map of Silurian rocks, given in  
nearly identical forms of oceanic  
eater portion of the earth. The  
been more elaborate in geological  
mical survey of the deepest seated  
ns an exposition of the relics of the  
zem that prevailed on the surface of

o by Sir Roderick, of the occurrence  
. thin courses of limestone, in the  
e of preparation for the subsequent  
l life. Then follow the zoophytes,  
rustaceans, which once made the  
tinct with being. During countless  
ls of Silurian deposits were being  
ns prevailed. Here and there we  
bank, sometimes of land vegetation,  
omena tell only of the 'deep deep  
disturbed by frequent outbursts of  
ion of molten products, on a scale of  
ample.

e school of modern geology, of which  
master, yet the author cannot wholly  
ulate on the origin of things. The  
, 4, 21, and 22, show the fascinations  
rs of induction; and never is Imagi-  
then sent forward by her companion  
in the dark.

he book is however well defined and



The formation of such a table from Mr. Morris's recent catalogue,\* is a work of mere detail, but the result would show the absolute unity of the group of life characterizing these extensive deposits; whilst the addition of the localities where found, would disclose points of analogy, and frequently of contrast, between the present and the remote past. Such a table would also indicate the fact of the succession being in accordance with prescribed order, with reference to an end; *that end* being the preparation of the present condition of things physical. It is quite delightful to read amid these rude and distant regions the sentences of our Heavenly Father's will, and to note the tokens of his care from everlasting. 'In surveying the whole series of formations, the practical geologist is fully impressed with the conviction, that there has, at all periods, subsisted a very intimate connexion between the existence, or at all events, the preservation of animals, and the media in which they have been fossilized.'

From this point of view we may remark that geology knows of no instance of the recurrence of precisely the same collocation of facts in the range of its annals. There have been sandstones of all ages, conglomerates of all ages, and so on, but no two occurring at intervals in point of time are precisely alike in mineral composition and fossil contents. On the other hand, the diversities along the line of any single geological horizon may be great, the sandstone of one place may harden into shale, or become polarized into slate, or degenerate into conglomerate, and the organic contents may vary laterally, but the variations are limited, all the species have a common facies, and, *as a whole*, constitute one distinct stage of animated nature. Thus there are 1500 species of fossils in the Silurians of Bohemia; many of these are unknown in Wales, many known in North America, but in each of these places there is a good division between Upper and Lower Silurian; the species occurring as characteristic of any bed in one country is, if found at all, found in the same relative position in the others. There are about one hundred species only common to Upper and Lower Silurian formations. The observer soon learns the lesson taught by the father of English geology—W. Smith—that rocks are characterized by fossils; and he will soon ascertain that whilst vertical differences are constant, lateral variations are only trivial.

The curious zoophytes, called graptolites, are most common in Lower Silurian, and become entirely extinct before the close of the palæozoic series. Corals are more abundant in the upper, but they are of forms which also become extinct before the secondary rocks

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\* Morris—Catalogue of British Fossils. 1854.

eature which plays so remarkable a part in its predecessors (of representative form) in all ages. We hardly know of any other spectacle, the coral masses of the Norfolk coast, of the oolite in the Devonian, or of Siluria. The visitor to the place of Boulogne may, by making a day's ride to Ferques, near Marquise, find

Devonian, some of them two feet thick, those of recent growth, lying under the limestone quarries. He may discover and see the shells of ancient *trilobites* in the outer rims in stony festoons.

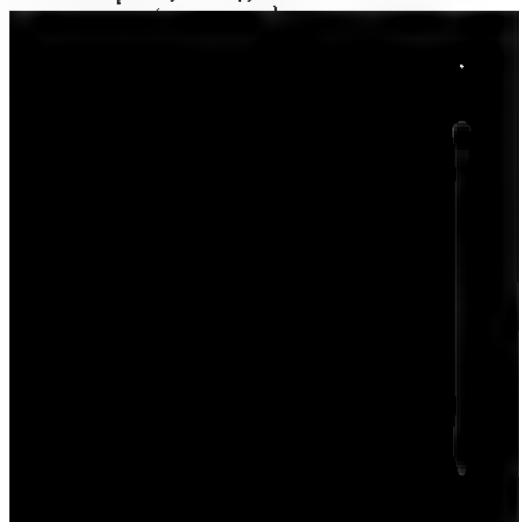
They are most abundant in the Upper Silurian, the marvellous tracery of the well-known

One of the crinoid creatures is seen in the cup of a little

resemblance of the same shell, tightly conical, and from the fact, that the mouth opens downwards over the proboscis, it is probable, that it was the habitual food of the trilobite, as observed by Mr. John Gray, of Dudley, who has taken from the stone to illustrate the trilobite, and the confirmation by the naturalists of

Shumard having observed the same Silurian crinoids of America.—p. 218.

more of existing things, from which we may infer the possession of arrangements alluding to the trilobites. Little marine molluscous shells, *brachiopods*, living all their life





perceptions perhaps keener and emotions sounder than ours, who have witnessed with admiration these wondrous works !

The highest forms of molluscos life, the fierce *cephalopods*, are represented chiefly by straight *orthoceratites*, and do not attain the prominence which the ammonite gives to this order in the secondary strata. More abundant than tiny crabs at low water on a rocky shore were the trilobites, the *Dudley fossil* of our forefathers. But little above the very earliest accumulations in which any animal remains occur, are numerous beds of these crustaceans. The slates are quite charged with them in many places. Several genera are peculiar to the Lower Silurian, ranging from Europe to America. They became less abundant in the Upper Palæozoics, and died out altogether in the carboniferous rocks. Some other creatures of the same class may be traced by the trail they have left on the primeval shores in their tidal peregrinations amidst the shallows on the beach. The attentive geologist may trace their 'spoor,' as the South-African would study that of the hippopotamus.

We venture, for the sake of future observers in this delightful field of science, to collect a few of the axioms which may now be considered well established, and which will be found variously illustrated in the volume before us. Such are the following,—that softness and hardness in rocks is no indication of difference in antiquity; that mineral appearance is not a reliable proof of age; nor absence or presence of igneous rocks; that organic remains usually occur along bands of limestone; that the most ancient organic life with which we become acquainted was subjected to the same vital and physical forces that are now in action; that it was endowed with similar instincts, organs, and properties, to the present; that predatory creatures have exercised their ravages as a countercheck to the monopoly of the appliances of life by any one race, from the first; that the most ancient shores were alternately laved and deserted by tidal waters as now; that there have been successive introductions of added organized creatures; that everything has happened according to the plan of a Supreme Governor.

Notwithstanding the copious information afforded by this work, and by others referred to in it, much remains to be done, both in the field and in the study, in this department of human knowledge. We cannot regard with satisfaction as geologists the condition of the base line of the Silurian, nor of either line of the Devonian system. We may look for further discoveries in the bottom rocks, which may even yet exalt the Cambrian into a less shadowy position than it now occupies. Just now it lives, too much like Ossian, only in the person of its renowned hero. The Upper Palæozoics require a more universal

been given, for at present what is Devonian in Cornwall. Sir Rodenick's chapter on gold-bearing rocks, which he works on that tempting topic, contains a lucid and most welcomeology. It sums up the evidence remains, descends by these wonderfulh, and announces as deductions from these, the fundamental fact of Rodenick disposes of the reasonings of trace of a beginning and ascribe to all the transitional phenomena of the organic contents of the Silurian all above them.

ould explain every natural event in the the existing conditions of being, is this of the palace of former life, which he lations. Nature herself, in short, tells monuments, that though she has worked neral principles of destruction and re- was formerly a distribution of land in erent in outline from that which now e was followed by outbursts of great n the interior, the extraordinary violence clear evidences. Fractures in the crust scillations that suddenly displaced masses enearth their previous levels, were cessations of water, as to abrade and destroy finitely surpassing any change of which ample.'—pp. 475, 476.

cosmical survey of these interesting a collection of natural objects, and



ground for ascending explorers from which to redate the chronology of the ascent. Such is the book before us. Long must it be the standard reference book in palæozoic literature, nor will the augmentations of a rapidly advancing science ever render its facts insignificant, or its reasons obsolete.

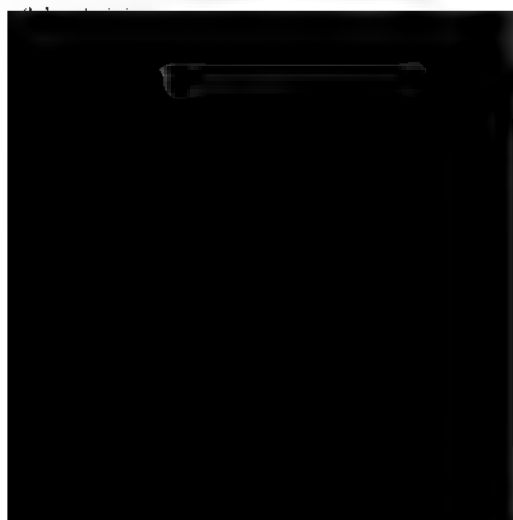
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ART. VIII.—*Report: Decimal Coinage.* Ordered, by the House of Commons, to be printed, August, 1853.

THE ideas prevalent with regard to money are, for the most part, grounded on a vague conjecture, that there is some intrinsic or real value in the metals gold, silver, and copper. It follows, that the ideas of money and wealth are frequently conjoined, and that money is apparently the object all desire, instead of which it is but the means for obtaining that object. By gleaning the scanty information which history supplies as to past and present systems of currency, we shall be able to show, that it is for no such reason alone that gold, silver, and copper, have been chosen for coinage. A universal system of barter once regulated the supply of food to families. The difficulties arising from inability to give value for value, must have been the ground for the adoption of some sort of currency. We thus arrive at the measuring of the value of all commodities by one fixed standard. This standard, which was at first cattle, is now money. Shells are current as money in some parts of India, under the name of *couries*; in Africa, under the name of *bouges*; in the kingdom of Congo, under the name of *zimbi*. Fruits have been used in Mexico, the *cacao* and the *maize*, as money; in India, the *almond*. The American Indians are accustomed to use *peltry*, or skins, as money. *Leather* and *paper* money seem to have been used in Tartary. *Salt* is used for money in some countries; it is cut into brick-shaped pieces, and thus passes from hand to hand. *Corn* has been used for money. In Iceland and Newfoundland, *dried fish* performs the functions of money, and in some of the West India Islands, *sugar* has been employed. *Nails* were once the circulating medium in parts of Scotland. Among the ancient Britons, *iron rings*, or, as some say, *iron plates*, were current as money; among the Lacedæmonians, *iron bars* quenched with vinegar, that they might not serve any other use. Seneca refers to *stamped leather* as being the representative of value. The Hollanders, in 1574, coined great quantities of *pasteboard*. But we must confine ourselves to the monies of Great Britain.

When Britain was connected with the Roman empire, the coins of that empire became the current money of the island,

perors have been found in greater parts of the country. Till the ), these Roman coins are supposed to be minted on the Continent. A fine British Museum, and has the letters simply *Moneta Londiniensis*. On . Lon. on a copper coin of Constantine, which is supposed to represent *Pecunia Londiniensis* of Claudius down to the time of Constantine, it would seem that we used Roman money. At the time of Ethelbert, we have no record of coinage. We then read of the *scilling*; the penny, *pening*; the farthing, *feorthling*; and the half-penny, which was merely *money of account*; not an actual coin. All the rest of the money, which was of alloyed copper, was made of silver, copper having been introduced by the Romans. Other monies, most of which have never been found, were the *manus*, the *ora*, a Danish denomination, the *rymsa*, equivalent to three Mercian pence, or a single penny. Five pence were reckoned as one pound. *Pence*, however. But, even then, cattle and land were the living medium of exchange, as in other countries. There is a comedy in the use of *leather money* in the North: the wealth possessed by a lady of the North is one of the characters exclaims: —



as to reduce its value. But, in 1154, Henry II. restored it to its standard value. In the time of Richard I., money from the East was in special request on account of its purity. Such monies were called *easterlings*, from which word is derived our English word *sterling*. Pennies of silver were the only monies coined in that reign; and these were deeply impressed with a cross; so that, in giving change, they might be easily broken into half-pence, or farthings. A 'History of Allchester,' printed in 1667, contains the following curious passage:—'King Edward I. his leathern money bearing his name, stamp, and picture, which he used in the building of Carnarvon, Beaumarish, and Conway Castles, to spare better bullion, were, since I can remember, preserved and kept in one of the towers of Carnarvon Castle.' Edward I., however, was the first to establish a certain standard for coin. Under this monarch, the practice of attempting a likeness of the reigning sovereign on the coins was intermitted; instead of which, he adopted a conventional king's head, which continued without alteration for eight successive reigns, including the commencement of that of Henry VII. Edward III. first coined gold (previously to this time, exchanged by weight) in pieces, which were called *florences*, *half-florences*, *quarter-florences*; afterwards he coined *nobles*; then *rose-nobles* or gold pennies, of the value of 6s. 8d.; *half-nobles* or half-pennies, and *quarter-nobles*, or farthings of gold. In silver, he coined the *groat* and the *half-groat*. The issue of gold pennies was very partial. In the same reign, the words *Dei gratiâ* were first regularly inscribed on the coins of this country, having long been in use on those of France. Edward III. seems to have had but a limited supply of bullion, since he had recourse to alchemy to endeavour to make up the deficiency. Henry IV. prohibited the use of alchemy, lest by such means the coinage should be debased. Under him, were probably coined *rose-nobles*, *double rose-nobles*, *great sovereigns*, and *half Henry nobles*, *angels*, and *shillings*. In the reign of Henry VI., the Master of the King's Mint in Ireland was authorized to coin certain money; among which, were brass coins to be of the value of one silver penny each, and to have a certain device; and others, of a like weight and material, to have a different device. Henry VII. issued a coin called a *testoon*. In the reign of Henry VIII. private leaden tokens were used to supply the lack of silver coins. The same monarch, in order 'to maintain his charges in Ireland, being now hard put to it for lack of monies, by reason of the vast treasure wasted in his expeditions into France and Scotland, and compelled by necessity, gave directions to coin brass money, and commanded it by proclamation to pass for current and lawful money in all parts of Ireland.' In this reign, gold crowns were first coined, as also

*ryals* of the value of eleven shillings and threepence. Edward VI. coined the *sixpenny* and *threepenny* pieces. It is uncertain whether he or Mary the First issued the half-crown, but we prefer assigning it to Mary. During the reign of Elizabeth, the use of private tokens for money had grown to such an extent as to be a subject of frequent complaint. They were variously made of lead, tin, latten (a mixture of copper and zinc), and even of leather. It seems to have been a deficiency in the smaller coins, such as half-pence and farthings, that led to the issue of these tokens, and proposals were therefore made to strike legal farthings; but copper coins were not struck by authority till the reign of James I. A sort of middle measure was adopted, whereby important cities or corporations were allowed to issue tokens. Thus the queen granted a licence to the city of Bristol to coin tokens, which were made of copper, with a ship on one side and C. B. on the other. These coins were current in and near the city of Bristol only. In the year 1559, her majesty employed Sir Thomas Gresham to borrow for her £200,000 at Antwerp, in order to enable her to reform the coin, which was at that time extremely debased. She was so impolitic as to sanction a deterioration in value by dividing a pound of silver into sixty-two shillings, instead of sixty, the former standard. This is the last time, says Hume, erroneously, that the coin has been tampered with in England. Elizabeth, in 1601, coined, also in silver, three-halfpenny and three-farthing pieces.

As we have stated above, no copper coin was struck by authority till the time of James I. It appears that copper pence, half-pence, and farthings, began to be coined in this reign; tradesmen had commonly carried on their retail business chiefly by means of leaden tokens; in consequence, perhaps, of the small silver penny being soon withdrawn, and, at this time, nowhere to be found. Under the same reign were coined *unites* of the value of twenty shillings, *double crowns*, *Britain crowns*; then, *crowns* and *half-crowns*. By this time, the want of a sufficient supply of small coins was again felt, and private traders seem to have issued on their own account leaden farthing tokens. It was estimated, that, in London, there were as many as three thousand persons each of whom had issued leaden farthings to the amount of five pounds a-year. Charles I. cut up his plate into pieces of a certain weight, in order to obtain necessaries. These pieces were sometimes stamped with a rude device, and, when so stamped, were called *siege-pieces*. He, however (though the fact has been overlooked by Hume), debased the silver coin to one-fourth of its value. Between the reigns of the two Charleses, there were coined gold pieces of the respective values of 50, 40, 20, 10, 5 shillings. Fifty nine gold pieces were at this time in circulation (some of

them foreign) and of different values, from 2s 9d. to £1 16s. 4d. Charles II. coined a five-pound piece. In September, 1661, the thirteenth year of his reign, a proclamation was issued, declaring that the gold and silver coined during the period of the Commonwealth, should not be current after the last day of November in that year. The whole of this, however, does not seem to have been got in; for, on the 7th of December, another proclamation was issued, declaring that these monies should be current, in payment of taxes only, till the 1st of May; by which time, all would appear to have been called in. The issue of private tokens prevailed again in this reign. It was carried to such a pitch that persons who engaged in the traffic, frequently received twenty shillings of good silver for tokens that did not cost them twenty pence; and, before the time came for the knaves to redeem their tokens, they absconded, and the poor people were the sufferers. A proclamation was issued, forbidding the coining or circulation of such pieces, and convenience was made for the exchange of large money into copper farthings. *Tin* (at present the cant phrase for money in general) was coined into money by Charles II. in 1684; but it was soon found, that the king had his tin farthings sent back to him in payment of taxes, and the scheme was consequently abandoned. His successor, James II., signalized himself by the issue of brass money, with other coins made of gun-metal and pewter. The Bank of England was established in the reign of William and Mary; during which, the entire currency was recoined, and the guinea passed through five different values. In the reign of George II., who coined a *Georgian*, silver and copper were again so scarce, that labourers were employed without payment until their wages amounted to a double-pistole or a moidore; and great sums of money were made by those who gave change at a per-centage for these gold coins. From these facts, we see that the native properties of the three metals, copper, silver, and gold, constitute them the best materials for coinage. The comparative scarcity of silver and gold gives them a peculiar value, which, added to the hardness and durability of these metals, places them at the head of every currency.

We have, then, the copper coins of a farthing, a halfpenny, and a penny, from the time of James I.; the threepenny bit coined by Edward VI.; the fourpenny bit by Edward III.; the sixpence by Edward VI.; the shilling by Henry IV.; the half-crown by Mary; the crown by James I.; the sovereign and the half sovereign, under the names of twenty and ten-shilling pieces, by the Commonwealth. These coins, with the addition of the florin, introduced into our monies at the suggestion of Dr. (now Sir John) Bowring, form our present system of monies. As we shall have to speak of the monies of account, estimation, and

*coinage*, we begin with a definition of these terms as hereinafter used.

‘Money of *account* is any money which is used in accounts—any money for which a column is ruled in the books. The items of our present money of account are pounds, shillings, pence, and farthings.’

Money of *estimation* is that coin to which, as possessing a real value, other coins or tokens are considered as bearing a certain fixed relation. Our sovereign is the only money of estimation; the shilling, &c., being esteemed as a twentieth, &c., part of it.

Money of *coinage* is whatever token is legally current, and for which value in goods can be obtained. All our thirteen pieces are monies of coinage.

The money of account has not vastly altered since the time of Ethelred, the only change being the introduction of the farthing. The money of estimation has gone through very various successive changes, consequent on the debasements that have been mentioned as taking place. The money of coinage has been the most of all altered. In the time of Ethelred, it consisted of only one piece. Various parts of the monies of coinage have, in the course of their history, ranged themselves in a binary scale or system; and, from observation, this seems to have been the tendency of the issues in each reign. We have a smaller number of coins in circulation now than at the time of the Commonwealth for instance; but, at the same time, we have not so great a regularity of system, as when the silver penny, marked with a cross, was capable of being broken into halves or quarters. The chief point insisted on in relation to the present decimal question is this:—‘That an entirely decimal system of accounts should be introduced, in combination with such alterations of coinage as will be best adapted to, and will most certainly be the means of introducing, such a system of accounts.’

Why should a change at all be made? is a question that it is natural to put. The answer is conveyed in another question: Have you not perceived that the present system is attended with *great inconveniences*? To do more, however, than merely point out the inconveniences of the present system, would be beyond the province of this paper. In fact, only a few of such inconveniences can here be mentioned; others are sure to occur to the thoughtful mind. Beyond all doubt the old system is inconvenient in *education*. The rules of Compound Arithmetic, Reduction, and Practice, are at once peculiarly irksome to the teacher and most difficult to the scholar. Could we get rid of these, and at the same time considerably simplify all practical, or, as it is called, *commercial* arithmetic, (which we shall show can be done,) a great boon would be conferred on both teacher and



pupil; and it would be *felt* to be a boon in spite of its novelty, if novelty the system adopted should happen to have. But this is not really the whole inconvenience. So long as the schoolmaster confines himself to the simple rules of arithmetic, he benefits his pupil, and fits him for whatever occupation in life he may be destined to; but, when he once leaves these simple rules, and teaches what really constitutes compound arithmetic, he then, instead of fitting his pupil for business, is really but implanting seeds of weeds in his mind, which will have to be eradicated before the 'ready-reckoner' rules practised by each class of tradesmen can be inculcated. Take, as an instance, the following:—4 lbs. 3½ oz. of meat at 7½d. per lb.—the arithmetic of the schoolboy would run thus:—

lb.	:	lbs. oz.	::	d.	:	Ans.
1		4 3½		7½		
16		16		4		
—		—		—		
16		67		30		
4		4				
—		—				
64		271				
		30				
		—				
		64)8130(127				
		64				
		—				
		173				
		128				
		—				
		450				
		448				
		—				
		2				
						Ans. 2s. 7½d.

Now, the butcher will have done this in his head, in a twinkling, by some rule of his own producing the same result, while the poor bewildered boy is still puzzling himself how to 'state' the question. Sir C. W. Pasley says, that 'there are many complex accounts in which you have to reduce pounds into shillings, pence, and farthings, and afterwards to reduce them back again by division into pounds, which is exceedingly inconvenient.' 'I believe,' he adds, 'the inconvenience is acknowledged by every person, except those who are in the habit of working out accounts daily by routine.' Here we may mention that these inconveniences arise frequently from not having any one figure to refer to in common. Thus, if I multiply 9d. by 8, the result is 72d., which is exactly 6 shillings, the number of shillings having been obtained by dividing 72d. by 12; so that we have no common figure throughout the whole question! The instance above given is, perhaps, the most simple of its kind; and from it

of what is meant by complexity of of the present system, so far as is described by one witness as pears, thirty countries with which less: twenty of these have the ey. It is an investigation involving in what monies we ought to get in ns. These are but three out of y more of which will readily occur present system, it has been justly il a vast amount of unnecessary rror, to render accounts needlessly ons of foreign exchanges, and to be

titutionary systems have been pro- is been brought forward; but, since and that by no less a person than at we should at least mention it, ronomer-Royal assigns for its non- advantage would attach to it as a d by the Professor is the binary hatever to the 5; and, on its own : 10 that he considers it necessary erves, the 5 as well as the 2 occurs orteance of the 10 rests on a totally it it is accommodated to our ordi- w, as it appears to us, the retention w system, would have two disad- is, that it would make an incon- noneys of account. Suppose the ll hereafter find it must be in a / half an acre, the ground the rest

*system*, which has many and great advantages. The adoption of a decimal system would, in the first place, be found to be advantageous in *Education*. Compound Arithmetic would be no longer needed ; as an instance, let it be required to multiply 785 by 643.

$$\begin{array}{r}
 785 \\
 643 \\
 \hline
 2355 \\
 3140 \\
 4710 \\
 \hline
 504755
 \end{array}$$

Now, this single operation will be found to embrace the following questions.

1st. The simple multiplication of 785 by 643.

2nd. The multiplication of 785 yards by 643.

3rd. The multiplication of 785 yards by 643 yards, producing 504,755 square yards.

4th. If 1 yard cost £7, 8 florins, and 5 cents, how much will 643 yards cost ?

5th. If £1 make a profit of 6 florins, 4 cents, 3 mils, what profit will £7, 8 florins, and 5 cents make ?

6th. If a bankrupt's estate pay 6 florins, 4 cents, 3 mils in the pound, what will be paid on a debt of £785 ?

'It is very obvious,' observes Professor De Morgan, 'that corresponding questions proposed in our existing system would require many more figures to be written down. And, more than this, the mental operations which are not written down in either, are much more difficult in the existing than in the decimal system.'

Reduction also would be virtually, though not really, dispensed with. Thus, Reduce 18,436,000 mils to pounds: the answer is obtained by simply cutting off the last three figures. In this example, they are cyphers. But, take another, Reduce 18,436,597 mils to pounds and decimal parts of a pound: the answer is £18436.597, or £18436, 5 florins, 9 cents, 7 mils; and *vice versa*.

That multiplication will solve all questions in the rule called Practice, is shown in the instance of multiplication as above. We must further note, that, in commercial arithmetic, *Vulgar Fractions* will be done away with—and very properly—because *now* the rules of Greatest Common Measure and Least Common Multiple are rules which the learner has to get by rote, and apply, without having any insight into them, or any proof of their truth. The Rule of Three will also be virtually abandoned, because questions of proportion will then arise in the following simple form. If

35, what will 64 ounces of gold

$$\begin{array}{rcl} & \text{£} & \\ :: & 3765 & : \quad \text{Ans.} \\ & 64 & \end{array}$$

$$\begin{array}{r} 15060 \\ 22590 \\ \hline \end{array}$$

$$300)240960$$

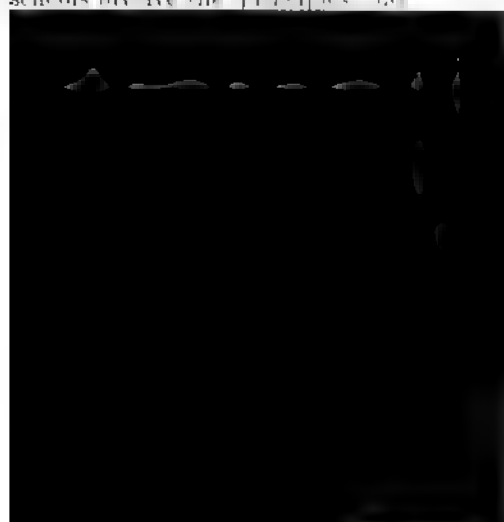
—£240 9 florins, 6 cents.

by 1000 will be performed by after the decimal point. Even will be seen to range themselves mple—*e.g.*: What is the simple ?

—£5 6 florins, 1 cent.

system of arithmetic would reduce teachers and scholars. In schools, in the arithmetical education of that, as one competent witness in one day than in twenty days

The new system, moreover, could out without any difficulty. Nay, te of education, it falls under the their pupils instruction in decimal nt is this the case, that more than schools may be the principles to



suggest to some the practicability of adopting one of those decimal systems already in vogue. On this point we shall offer a few remarks when we come to consider how the decimal system is to be established, or, rather, what decimal system we shall have.

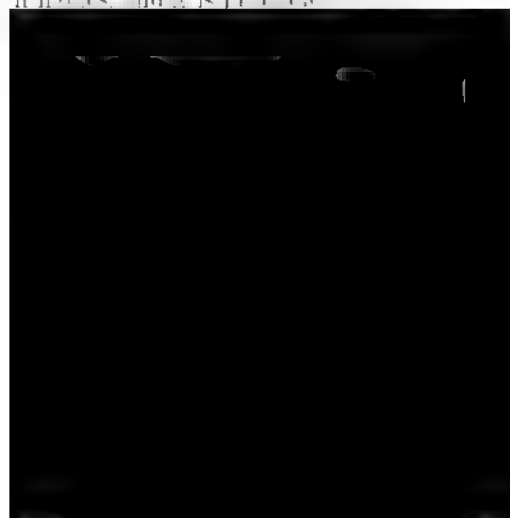
What, then, shall be our decimal system? Some desire has been manifested to make our new system correspond to the system of some one country with which we are closely connected by commercial ties. The French and American systems have been proposed. Could we be certain that the standard of value would remain the same in either of these countries, or that causes operating both here and in either of them at the same time would compel both us and them to alter the standard value, if altered at all, at the same time, we should then have no great objection to adopting either the one system or the other; but we find that there is no security whatever that there would be a simultaneous change in the standard of any pair of the three countries. In France, deteriorations in the coinage have formerly taken place, and may, for aught that we can tell, take place again. Within the last century, the United States have changed their gold coinage three times; in the first instance, they called the pound sterling 4 dollars 44 cents; at a subsequent period, they raised it to 4 dollars 67 cents; and it is at present received at the banks as 4 dollars 84 cents. Even now, they are deteriorating their silver seven per cent. Consequently, were we to make such an adjustment as the one proposed, there would be no certainty of its continuing for any length of time. Our transactions, too, would be materially affected by such a change; for the English sovereign is virtually current all over the world, while the gold coinage of other countries is really not. This results from the greater purity of our sovereign; and it would, consequently, be more advisable to get other countries to adopt our gold standard than that we should adopt theirs.

The plan next proposed is that of commencing from the farthing, as a basis, and thus altering the value of all the gold and silver currency as expressed in farthings; in fact, making a cent 2½d., a florin 2s. 1d., and a pound, under some other name, £1 0s. 10d. This proposal is contended for on the delusive plea that the penny is of so much importance to the poorer classes that it cannot be altered in value, even though the alteration preserve the shilling and sixpence untouched. 'Against this system,' observes a distinguished promoter of the decimal system, 'we contend that the fixture of the penny at its present value is not a matter of any consequence even to the poorest classes; and that this assertion is fully borne out with evidence. The working classes think of their larger contracts in shillings, and

smaller contracts, it is obvious that  
r changes than four per cent. taking  
most anything which can be bought

which several bodies of men are  
hich the sovereign is retained at its  
. decimally into parts to bear the  
its, and mils; so that ten mils shall  
florin, ten florins one pound. It  
uch a system, that it is desirable  
unit of calculation, as being at 100  
, and the basis of calculation with  
d other property; that, by retaining  
value, we shall keep the basis on  
sactions with the world rest, and  
s retention will afford the means  
ystem with a minimum of change.  
in the shape of the florin or two-  
a of four per cent. in the present  
that coin into the lowest step of the  
represented by means of an actual  
f a coin called a cent, and of the  
.0 complete the list of coins neces-  
f account.

what the scale of the new system  
o point out what shall be the *unit*  
have to determine what shall be the  
the unit of *coinage*. We have not  
nit of *estimation*; since, although,  
estimation in the present system  
ound and the shilling; yet, these  
functions, and it is not the



in any denomination but mils. Suppose again, that poor people keep accounts (a circumstance at least doubtful), since they, it seems, have more frequent transactions with a penny than any other class, it follows that, if accounts are kept by them, they are kept now in the penny denomination, and that, under the new system, the denomination of cent would be that under which this class of persons would keep their accounts. Suppose, once more, a class which is more accustomed to the use of a shilling than any other class, these persons, if they happen to keep accounts, do so under the shilling denomination; and, were the new system introduced, they would necessarily reckon in florins (provided that the shilling be omitted in the new coinage). The chief accounts, then, which have to be dealt with, are already kept in sovereigns. By this class, composed of merchants and tradesmen, the sovereign is undoubtedly regarded as the unit of account; and, with this class, it would, of course, continue to be the unit. So that, in reality, to hamper the question of the introduction of a decimal system by an attempt at bringing all people to regard monies in the same way, and to reckon monies in the same manner, is to oppose a greater obstacle to the introduction of a decimal system than any of the really practical obstacles with which we shall have to deal.

The unit of coinage or currency is the only point really required to be settled. 'The pound sterling is represented by a gold coin called a *sovereign*, which consists of 123·274 grains of *standard* gold, being 11-12ths, or 113·001 grains of *pure* gold, and 1-12th, or 10·273 grains of alloy.' This sovereign is the unit of coinage or currency under the present system; and, as has been shown above, it must be retained at its present value.

The proposed monies of account are the sovereign, florin, cent, and mil. The money of estimation, if indeed there is any, is the sovereign, and still will be. The monies of coinage have yet to be dealt with. Before proceeding to speak of these, or rather of what number of coins should be issued, it will be advisable to refer to the testimony bearing on this point delivered before the select committee of the House of Commons. Sir J. Herschel says, 'If you wish to introduce a *new* system, you must do away with *everything* that may be considered an *obstacle* to it; the object will be to *efface* old recollections.' The evidence of Messrs. Hankey, Airy, Bevan, Bennoch, Arbuthnot, goes to show, that the smaller the number of coins with which it is practicable to effect purchases and exchanges, the better.

There are two proposals, then, with regard to the coins to be issued. The one is, that these coins should not be in a decimal relation the one to the other; the other is, that these coins should be in a decimal relation each to each. The first is called the

the second, the *strictly decimal* decimal system occurs under two, in circulation two widely different, the 1797, and being larger and made used at different dates, smaller, and parties adhering to the non strictly that the one propose raising the at same time depreciating all other other propose depreciating alike all reasons of these parties agree as to a general table of the coins coin- what can be given.

UNDER THE NON-STRICTLY DECIMAL SYSTEM.

of £1, or	1 Mil,	$\frac{1}{25}$ of a penny.
..... 2	.....	$\frac{1}{25}$ ..
..... 4	.....	$\frac{2}{25}$ ..
..... 5	.....	$1\frac{1}{5}$ ..
..... 10	.....	$2\frac{2}{5}$ ..
..... 20	.....	$4\frac{4}{5}$ ..
..... 25	.....	6 ..
..... 50	.....	1 shilling.
..... 100	.....	2 shillings
..... 125	.....	2 shillings and sixpence.
..... 200	.....	4 shillings.
..... 250	.....	5 ..
..... 500	.....	10 ..
..... 1000	.....	20 ..

f the system advocated by the first 97 should be reckoned as a 5 mil ently, that five of these shall make from the general proposal of the





measure create unutterable confusion? Would not such a measure leave the poor man at the mercy of the tradesman? Most assuredly it would, is the only true answer to each of these questions. But, apparently, the holders of copper would gain; the pennies dated 1797 constitute one-fifth of the total copper circulation. If, then, by such a change, the people gain, it is evident that there must be a loss somewhere. This loss must necessarily fall on government; and, consequently, in the end, there will be no gain to the people, as they have to supply the deficiency or loss to government. But the idea of making one penny differ from another in value, is too preposterous to be seriously entertained, and requires merely to be fully stated in its true bearings to become the subject of laughter.

The proposal of the second party is one more likely to be carried out; and, indeed, there are some points in it which would at first view seem to make it most desirable that it should be adopted. This party propose to retain twelve or thirteen coins. It must be remarked, however, that no two persons agree as to which coins shall be retained, and that the least number proposed by any, is nine coins. The half-sovereign is the coin of greatest value proposed to be retained in the *non-strictly decimal system*.

‘When you come to gold coins less than a sovereign, the expense of coinage is increased, and also the relative wear and tear? It is; and that in a high ratio, in proportion to the small value of the coin, by the fact of its being constantly in use.’—*Sir J. Herschel*.

‘We are not aware that any distinct experiments were made to determine the diminution in the weight of coins by abrasion until the year 1787, when the officers of the mint investigated the average state of the silver coins at that time. According to these experiments it appeared that

			As issued from the Mint.
12 $\frac{4}{10}$ crowns	} were requisite to make up a pound troy, instead of	{	12 $\frac{4}{10}$ crowns.
or 27 $\frac{4}{10}$ half-crowns			24 $\frac{4}{10}$ half-crowns
or 78 $\frac{4}{10}$ shillings			62 shillings
or 194 $\frac{4}{10}$ sixpences			124 sixpences

‘These coins were allowed to run the average career of the silver coinage for the next eleven years, and were then, in 1798, again examined. It was found that the weights had been still further diminished, particularly in the smaller coins, insomuch that

12 $\frac{33}{100}$ crowns	} were required to make up a pound troy, instead of the numbers given above.
or 27 $\frac{33}{100}$ half-crowns	
or 82 $\frac{33}{100}$ shillings	
or 200 $\frac{33}{100}$ sixpences	

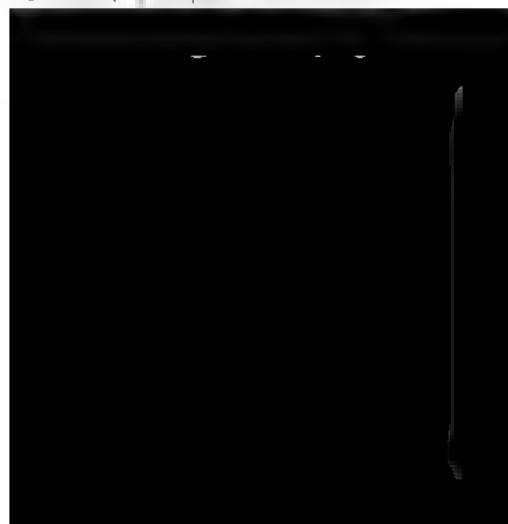
‘It was thus shown that in eleven years the coins had suffered, in round numbers, the following loss:—Crowns, 1-5th per cent.; half-crowns, 2 per cent.; shillings, 5 per cent.; and sixpences, 3 per cent.; while the whole diminution, from the time of coinage, amounted to—

1, 10 per cent.; shillings, 24 per cent.

er, by taking into consideration the  
all coins, their loss by abrasion and  
recoining half-sovereigns, that the  
community is from twelve to fifteen  
reckon it as twenty-four or twenty-five  
the sovereign). For such reasons  
abolished. The crown is now very  
needs not be retained. The place  
supplied by the florin; the shilling  
ould prevent 'old recollections from  
1, 2 mil pieces, would have the same  
our reducing the number of coins  
viz., pounds, florins, cents, mils.

historical sketch, it will be found  
ertained is, lest there should fail to  
; that, at one time, the monies of  
s of coinage in number, and that,  
of coinage greatly exceeded the  
, they were reduced in number, so  
only boast of two gold pieces, there  
oration as many as fifty-nine.

s second system there would be a  
olders of copper coin; a loss that  
ny one. The gain would not be  
t entirely to some few tradesmen  
f such a measure would be only  
vident from an example: A has 10  
mils: here the loss is on the whole  
5 1s 3 d., and pays him 64 cents.



decimal system comprises only four coins, the sovereign, the florin, the cent, the mil. It has as few coins as possible, and not one which offers any obstacle to the introduction of the system. It, moreover, does away with the tendency to error arising from the similarity between half-sovereigns, sixpences, fourpenny-bits, and threepenny-bits; between sovereigns, shillings, and farthings; and, at the same time, dispenses with the cumbrous coins called crown, half-crown, and penny. Under it, no child will have to be taught that six pennies make sixpence, or that twenty-five mils make sixpence. All will go by tens, and this lesson will be implanted in the very first stage of arithmetic. It may be said, that we have real need of more coins; let this be fairly shown (which, in truth, it cannot be), and the supporters of a strictly decimal system of coinage, or rather of coins, will yield. At all events, it would be but fair to give the strictly decimal system a chance, for it opposes no obstacle to the introduction, if needed, of other coins: whereas, by commencing with the non-strictly decimal system, the old prejudice of a great number of coins would be retained; and, should an attempt be afterwards made to introduce a strictly decimal system, it would be found the more firmly rooted the older it grew.

The Report of the Select Committee states, that there are two obstacles to the introduction of the decimal system. 'The first arises from the difficulty which is always found to exist in inducing the mass of the population to depart from standards with which they are familiar, and from modes of calculation to the defects of which usage has reconciled them.' This obstacle is truly a *simple* one. The fact is, that the people generally are desirous of the adoption of decimal coinage; in attestation of which, 'the Liverpool Chamber of Commerce sent a memorial to the Board of Trade recommending the adoption of the system;' 'the Manchester Chamber of Commerce presented a petition to government in favour of decimal coinage, weights, and measures;' and, lastly, several deputations from the City of London have recently urged the subject upon the attention of her Majesty's ministers. From the tone adopted by the ministers, it appears that the public are not considered by them as hitherto sufficiently aware of the principles of the decimal system; but that the moment they shall be strenuously urged to the adoption of a decimal system, by petitions or otherwise, they are prepared to adopt it. Now, the tendency of such a change as the one proposed, may be best seen by noticing instances in which a similar one has already taken place. The changes in America, Ireland, and the Isle of Man, may be regarded as three out of many instances. The American change was from pounds, shillings, and pence, to dollars and cents; the dollars were at first of

es, and were made of one value in 1809, and in 1826 took place in 1809, and in 1826 in 1826, the shilling was changed in the Isle of Man was from the

be worse adapted to the introduction of the new system, far inferior to it in point of a rule, cannot be deemed worse considered that boys educated at importance in the *City*,—when it been the successful architects of questionable language of the day have received, in many instances, no

from the necessity of re-arranging regulations, depending either on legal expressed in those coins, which, monetary system, would cease to difficulties which this *compound* y practical, and must of necessity, but by bodies of men adapted, y in the world, to deprive such

the first practical obstacle. Now, is at present dealt with separately, ends to some extent on the point well as on the value of the goods to be made for each separate series of these, however, are those which each per lb. The duty per lb. on of a penny; but from this it is not



the revenue of the country, so far as it is derived from this source, would scarcely be felt by any person separately, and would tend much to the simplification of the duties of an income-tax collector. Under the decimal system, it would be  $\cdot 03$  in the pound, and would thus be a mere matter of multiplication by the number of pounds; whereas, at present, 7d. has to be multiplied by the number of pounds, and the result divided first by 12 and then by 20. For instance, for an income of £169, the calculation by each system is thus:—

$$\begin{array}{r} 169 \\ 7 \\ \hline 12)1183 \\ \hline 20)98-7 \\ \hline \end{array}$$

$$4-18-7$$

Or the tax is £4 18s. 7d.

$$\begin{array}{r} 169 \\ \cdot 03 \\ \hline \end{array}$$

$$5\cdot 07$$

Or the tax is £5 011. 7c.

The difference being 2s. 9½d. in favour of the revenue.

The next three obstacles form one group—viz., Newspaper Stamps, Postage Stamps, and Receipt Stamps. Newspaper Stamps might be dealt with in the following manner—the object, observe, being to point out a method by which the revenue of the country would not, in any material way, be altered. The evidence with regard to Postage Stamps is very conflicting. Mr. Rowland Hill states, that the community would not stand paying 5 mils; and Mr. Bevan says, that the payment of 5 mils would be no hardship on the community. Mr. Rowland Hill estimates the loss to the Post-office, by making the stamp 4 mils, at £100,000.—a loss that must be considered serious, there being at present deficiency enough in the postal revenue. A better method cannot be conceived of meeting this emergency than combining the two Stamps, Newspaper and Postage, making the newspaper pay 5 mils and letters only 4 mils, since it renders the tax more simple, and at the same time more just. Receipt Stamps might be raised, without the public taking alarm, to 5 mils; since, at present, we all know, they are paid for between the giver and the receiver.

The payment of the Troops opposes the next obstacle to the bringing in of a decimal coinage. If the present system of payment were continued, no inconvenience would arise; but the method is clumsy, and unworthy of our administration. If government wishes to pay by the day, let it pay by the day, and do not let soldiers draw the best part of a month's pay in advance. The payment by the day is the most satisfactory method; but how, under the decimal system, is this to come about? In this way. The pay of a soldier is 11d. a-day, or very nearly 46 mils—

men, for the six working days, the  
for Sunday only 45 mils, he would  
mk, or not quite 9 mils in the year.  
fied ; and the small extra drawn on  
tible.

railways. There was a proposal to  
r a halfpenny a mile ; a proposal  
to effect, would have paid. Who-  
in not paying ? and yet they carry  
for less than a single fare. There  
le would amply satisfy this demand.  
ptive of all these obstacles, is that  
re let and under-let in many cases

they would be so let still, were  
s, there is not the slightest doubt,  
the road in repair ; and, so long as  
vered. That a reduction of 4 per  
hesitation in saying ; for the com-  
a great many hands, all of whom  
ferries might be dealt with in the  
t to be so ; for who ever heard of  
e way of public good ?

at all the dreaded obstacles con-  
advantage to the revenue and to  
vn, that no alteration whatever in  
es need be made except in this on-  
minution of labour, a smaller staff  
nd a consequent increase in revenue  
en shown, that the slight augmen-  
ld be such as to be imperceptible  
t materially increase the revenue



but a small class of the community now derive an income, a great benefit would accrue to the masses, with no detriment necessarily to the roads. The proposal, on this last point, made by the committee, no body of people could adopt without much discontent—viz., that the loss to the owners of tolls, caused by the reduction of a farthing to a mil, should be made up to them by sanctioning a small increase in those charges for a limited period; or, to put it in plain words, that the present generation should pay for a benefit the next is to enjoy!

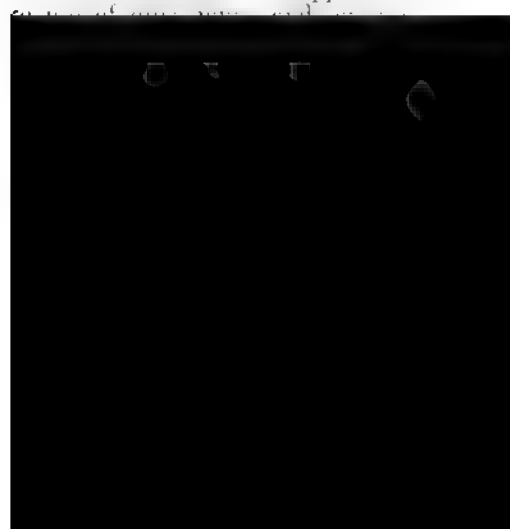
How, then, is the adoption of this beneficial system to be brought about? It must be borne in mind that there are of half-crowns 37,000,000 in circulation, and that the change proposed would necessitate a coinage of 700,000,000 pieces. It has been suggested that the Post-office (as a government office) should receive the old coin without passing it again into circulation. To this may be added, that the old money, after the lapse, say of one year, should be current only in payment of taxes. The first step should be an anticipatory one, and should consist in familiarizing the public with the ideas and denominations of the system. This may be done by teachers in schools (for which purpose a decimal arithmetic would be required), by lectures to literary and scientific institutions, and generally by speaking of it familiarly. There is no doubt, however, that were parliament to order the issuing of a small number of cents and mils, these coins would attract more attention to the system than anything else that can be done.

It is computed that more than 400,000,000 of the human race already adopt the decimal system; and when it is considered that there must at one time have been some change made in order to obtain the decimal system, the following statement becomes almost incredible:—‘Your committee are not aware of any instance in which a country, after adopting the decimal system, has abandoned it.’ And why should the English nation alone be unable to overcome their past prejudices, and obtain the immense benefits of such a system? Once established, let us be assured, it would never again be changed. The common people would be able to work any arithmetical question; the shopkeeper would more easily calculate his interest; the public accounts would be better kept; and all kinds of business would be done more expeditiously. Last of all, form societies for its adoption, agitate the question, and petition for it.

Hitherto the decimal system has been regarded so far only as it concerns the question of accounts and coinage. The more difficult and more important question is the proposed change in the system of weights and measures. First of all, it is necessary to give the definition of the present standard of each particular class of weights and measures. ‘Now, the length of a pendulum vibrating seconds, or performing 86,400 oscillations in the interval

meridian of a place and returning  
e at a fixed place and under the  
; length be measured at Greenwich  
a-resisting medium, and be divided  
yard is *defined* to be equivalent to  
standard square and cubic measures  
e imperial gallon is the standard  
ity, and is defined to be 277.274  
ushel is the standard unit of dry  
be 2815.4887 cubic inches. The  
n upright cylinder, whose diameter  
.h, and the height of the conical  
urths of the depth. The imperial  
o be the weight of 27.7274 cubic  
ained at a time when the barometer  
of Fahrenheit's thermometer is 62.  
efined to be 12 parts called ounces,  
avoirdupois contains 16. The unit  
l to be 1 part called a degree, of  
90. The interval of time between  
oss the meridian of any place is  
unt of complication in each of th.  
to need being dwelt upon.

rmine what classes of persons will  
ion to each table. As to the table  
id woollen merchants measure by  
feet, and duodecimal subdivisions  
the inch for taking all dimensions;  
chain of 22 yards long; a square  
ed in estimating bricklayer's work,  
cubic feet; a ton of shipping





consequently be the standard of superficies, and an acre (4840 square yards) will have to be given up. Cubic yards will be the standard of solidity. The gallon will be the unit of capacity, and a measure nearly equivalent to our half-pint will be one-tenth of a gallon. The ounce will be the unit of weight, and it, and it alone, will bring together avoirdupois and troy weight. The day will be the measure of time, and will be decimally subdivided. The right angle will be the unit of angularity, and will also be decimally subdivided.

The evidence in favour of this system is, of course, very similar to that given with regard to coinage. But, in support of such a change, we may refer to Portugal as one instance, and to France as another, and it will be found that no inconvenience of any account has occurred. The Bank of England has already adopted the decimal system of weights and measures in the purchase and sale of bullion, and also in assaying. At the Custom-house there is a scale, which has long been acted upon, of decimal subdivision of the pound avoirdupois, proceeding to the 1000th part of the pound. In calculating the tare, where a proportion must be used, it was found so *utterly* impracticable to do it by the common subdivision of the avoirdupois pound, that the officers were driven to decimals. It would be quite impossible to weigh some of the things brought to the Custom-house except by such a division.

The Master of the Mint, Sir J. Herschel, is convinced of the advantages of the system at the Bank, and has announced his intention of introducing it into the Mint as soon as possible. It may here be remarked that this system of weights and measures ought to be introduced into the Mint previously to the issuing of decimal coins. Finally, the decimal system of weights and measures is already in use by many private firms.

The almost unanimous testimony of the witnesses examined is, that a system of weights and measures, in conjunction with decimal coinage, would afford great facilities in calculation. The two changes combined would make a difference of at least one-half in all calculations in which they occur together. The great question is, how shall it be introduced? whether contemporaneously or not with the decimal coinage? It is answered, that the two changes should take place together, and that they should be made as soon as possible. In the meantime, any who put forward their own views on the decimal system, whether in conversation or by means of the press, will be conferring a vast benefit on society at large; for on these processes, simple as they are, is in a great degree contingent the adoption of a system which would greatly facilitate the mercantile transactions of this **wealthy, industrious, and teeming** population.

## Notices.

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| o. |  | 4. The Tricolor on the Atlas.        |
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|    |  | 6. Collected Works of Dugald Stewart |
|    |  | 7. Miscellaneous.                    |

*Tree.* By Walter Savage Landor  
Moxon. 1853.

It is not without some melancholy sort of feeling, that the volumes of imaginary conversations, and published some three years since, with the title of *the Madiai*, has sent it forth 'on the behalf of the Madiai.' 'A great part of the Madiai were deprived of freedom, of a necessary to life, the consolation of worship of God, as God himself commands.' The volume comprises eight conversations: Tiziano Vecelli and Luigi Cornaro; Admiral Blake and Humphrey; M. Thiers and M. Lamartine; Nesselrode; Nicholas and Nesselrode; La Roche-Jaquelin; King Charles; Garibaldi and Mazzini, Cardinal (First Conversation) . . . (Second Conversation) . . . (Third Conversation) . . . (Fourth Conversation) . . . (Fifth Conversation) . . . (Sixth Conversation) . . . (Seventh Conversation) . . . (Eighth Conversation) . . .

Reverend Charles Cuthbert Southey, on his Father's Character and Public Services; Anecdote of Lord Chancellor Thurlow; the Quarterly Review; the Benefits of Parliament; Colonization, and by whom promoted; Tranquillity in Europe; What we Have and what we Owe; Capital Punishment; a Deacon and Curate to Henry, Lord Bishop of Exeter; Petition to Parliament from a Brotherhood of Ancient Britons; Petition of the Thugs for Toleration; The Schoolmaster of the North; and the True Character of Sir Charles James Napier, 'the great historian of English victories, the most eloquent, the most truthful!' The 'Poems' consist of 'Epigrams,' one hundred and sixty-six; 'Various,' one hundred and six; and 'Five Scenes' of a tragedy on Cenci and Beatrice, which strike us as exhibiting great power, even when set side by side with Shelley's noble tragedy on the same subject.

Miscellaneous as these 'Fruits' are, they contain the fine juices of the 'Old Tree,' which we advise our readers to taste, and judge for themselves. The beneficent purpose to which they are devoted will consecrate them in the eyes of many—if such there be—who have not had the felicity of enjoying the earlier productions of one of the richest, most vigorous, and most original of English writers.

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*The Catholic History of England.* By William Bernard MacCabe.  
Vol. III. 8vo. pp. 891. London: T. C. Newby.

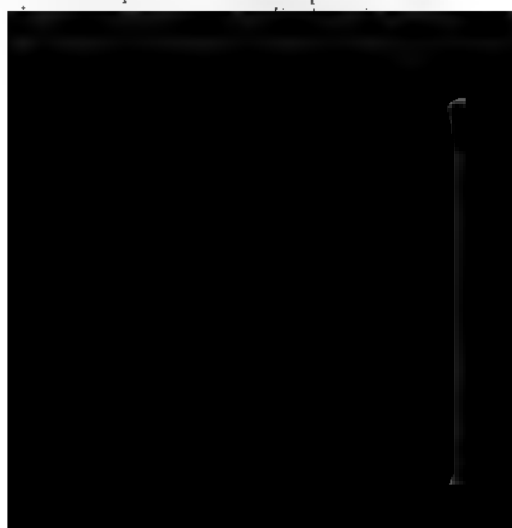
THE former volumes of this history were published in 1847 and 1849, and in noticing them we freely expressed our judgment on the principle of their construction, and our estimate of their worth. It must be borne in mind, that the character of Mr. MacCabe's history is distinct from that of all preceding ones. He has endeavored, 'by uniting the writings of the monkish historians, and by placing them in chronological order, to give a narrative of bygone events in the very words of the original writers, and unmingled with the opinions of any modern author.' How far this plan is preferable to that which has been generally pursued, may be fairly questioned. Mr. MacCabe takes the affirmative, and acts accordingly. We, however, are inclined to adopt the opposite conclusion, for we see no reason why the intelligence and larger knowledge, and growing experience, and greater freedom from superstition, which characterize this century, should not be brought to bear upon the narratives of a former age. We do not say that such narratives are necessarily inaccurate, but we do maintain, that the experience and judgment of the nineteenth century may be advantageously employed in sifting the materials, and in measuring the worth of the records of a less enlightened period. We are not, therefore, prepared to admit that the history of England, as written by our ancient annalists and chroniclers, is certainly superior in accuracy to the narratives furnished by modern authors. As witnesses of the transactions recorded, our chroniclers are doubtless entitled to attention, and there is frequently a freshness and reality in their narratives which is not met with elsewhere. They are unquestionably, as our author alleges, 'beyond the sphere of those motives by which but too many of our modern writers have been prompted to make the materials of our annals subservient to the prejudices of parties.' All this we freely

y this, that the writers in question are  
ices of the present day. On this fact  
doubt. The important question, how-  
tinent one, is, were not the sinister  
re numerous and potent than those to  
now subjected? The means of infor-  
are undoubtedly far greater, the canons  
ch better understood, and the legitimate  
ch more accurately distinguished from  
s too large a question to be argued now.  
ief indication of our judgment, and pro-  
h the nature of Mr. MacCabe's work.

is the third, concludes the Anglo-Saxon  
the principle already stated. 'I have  
to make known what the old monastic  
istory, and to illustrate what they had  
ty.' The three volumes now published  
work which the author originally con-  
ough uncongenial tasks preclude the  
regret this on many accounts, princi-  
earch and obvious earnestness of the  
to do justice to his theme. We  
as they are, and though differing so  
commend their perusal. We have seen

result from a narrow and sectional  
commend our friends to possess them-  
parties than their own. Our inquiries  
researches too diversified, for the pur-  
ided knowledge will be found most  
anly tone of sentiment. In the pe-  
es we have specially noted two things.

Christianity, and the observance of its  
ts secular interests, are therefore deemed  
he second place, miraculous powers are



his vast knowledge on Indian affairs, and the authority with which he is entitled to speak on all matters pertaining to them. It is the first work which has ever aspired to a character of completeness in its particular line, and must long remain an invaluable book of reference to those who are desirous of obtaining full and accurate information on Indian subjects. Such a work could not have been prepared without the patronage of the Court of Directors, and we are glad to be informed that the vast mass of records in the archives of the Company have been placed at Mr. Thornton's disposal. Of the labor devoted to the examination of these records 'it would be difficult to speak, without, on the one hand, appearing to indulge in exaggeration; or, on the other, actually underrating it.' The great number of places to be treated of has necessarily imposed much brevity on the author, whose descriptions, however, are sufficiently extended for all the purposes of sound and useful information. The geographical portion of the work has been benefited by the corrections recently established by scientific observations; while the constant accumulation of statistical facts, which has been proceeding for some years past, has enabled the author to render his work as accurate as it is voluminous. Mr. Thornton has wisely adopted the orthography observed in the official documents of the East India Company. On the whole, we have never met with a work more completely answering to its title, or better adapted to all the purposes of reference. So far as we have examined its contents, they are indicative of vast and accurate research. To so large an extent, indeed, is this the case, that competition is out of the question. There is no other work which admits of comparison with it. It stands alone, as a complete gazetteer, on its chosen ground, and must have a place in every library which assumes to furnish information on the territories and people of our Indian empire. The nature of the work precludes extracts, and we must therefore be content to assure our readers that they may readily obtain from its well-digested statements whatever is needful for perfecting their knowledge, or for discharging their duties towards our Indian fellow-subjects.

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*The Tricolor on the Atlas; or, Algeria and the French Conquest.*

From the German of Dr. Wagner, and other sources, by Francis Pulszky, Esq. Crown 8vo. pp. 402. London: T. Nelson & Sons.

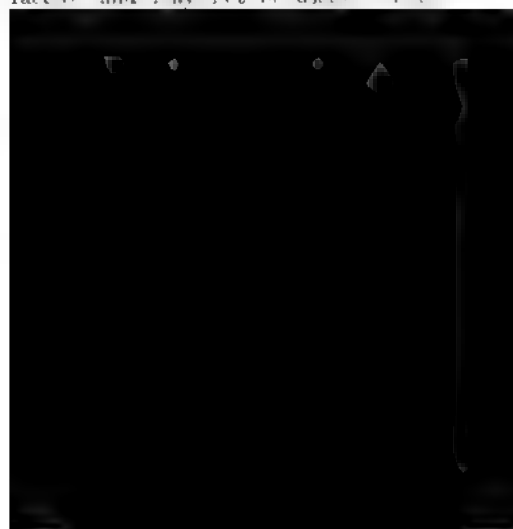
THIS volume belongs to 'Nelson's Modern Library,' of which the two former volumes have been noticed by us. It constitutes a valuable and interesting addition to our modern historical literature. Little is known by our countrymen of the proceedings of the French in Algeria. We have occasionally heard of the atrocities practised by their soldiery, and have witnessed nearer home the demoralizing effects of the warfare in which they have engaged. The fate of the Arabian Emir, Abd-el-Kader, has also awakened our deep sympathy, as it certainly attaches to the government of Louis Philippe a charge of perfidy which no plea of state necessity can efface. Beyond these obvious facts little knowledge is possessed, and Mr. Pulszky has therefore discharged a very acceptable service in preparing this volume for publication. It is mainly founded on the work of Dr. Moritz Wagner, who resided for

Algeria, and published the result of his condensed,' says Mr. Pulszky, 'his first added an account of later events from the surrender of Abd-el-Kader, and given state of the French possessions on the day.' Mr. Pulszky has executed his task with signal success, one of the most readable books of a long time past. It supplies a large amount of information on the history and present condition of the country. The divisions of its people, their language, the natural productions of the country, the principal events which have occurred, are described with much accuracy. The work, however, as its title denotes, is principally devoted to French colonization, and the lessons which may be derived from it of terrible significance. The future of Algeria must be very great to compensate for the losses sustained.

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*Freedom; or, Reform at the Right End*  
*Truths for Home Peace.* Fcap 8vo.  
 W. B. E. & Co.

With this volume is, that it is not like the characters sketched are too perfect, and the result is Utopia, but does not belong to the class of books which induce the belief that such perfection is attainable. Mr. Singleton, and Eric Merton, having had the pleasure of falling in with the views of the author, and having heard them described from personal acquaintance, are compelled to conclude that they are not mere fancy sketches, rather than the kind of thing found in any of the inhabitants of this world. However, be supposed from what we have said, that they may not be useful to the



*The Autobiography of William Jerdan, with his Literary, Political, and Social Reminiscences and Correspondence during the last Fifty Years.* Post 8vo. pp. 420. Vol. IV. London: Arthur Hall, Virtue, & Co. The completion of an Autobiography somewhat querulous and too self-complacent, yet containing a large fund of literary gossip, no inconsiderable portion of which is worthy of preservation.—*Mormonism.* pp. 112. London: Longman & Co. This reprint from the 'Edinburgh Review,' forming the sixty-seventh part of the 'Travellers' Library,' is the best *resumé* of the history and doctrines of Mormonism which has been given to the public. We strongly recommend it to those of our readers who are solicitous to acquaint themselves with the rise and fortunes of this strange sect.—*Select Works of Thomas Chalmers, D.D., LL.D.* Edited by his Son-in-law, the Rev. William Hanna, LL.D. Vol. I. Post 8vo. pp. 528. Edinburgh: Thomas Constable & Co. We are not surprised to find that the cheap edition of Dr. Chalmers's 'Life' has been eminently successful. We are glad it is so, and are still more pleased to find that the publishers are encouraged to adopt a similar plan with several of his works. Such of them as are best fitted for general circulation are to be brought out in quarterly volumes, and in monthly parts. We are glad to learn that in no instance will abridgment be attempted. To this the Editor pledges himself, and in doing so he evinces becoming respect to the deceased, and due regard to the interests of the living. The volume before us is the first of the series, and comprises the 'Lectures on the Epistle to the Romans,' extending to the ninth verse of the eighth chapter. We need say nothing in commendation of the enterprise. It will be widely and heartily welcomed, and has our best wishes.—*Milton's Paradise Lost, and Paradise Regained, with Explanatory Notes.* By the Rev. J. Edmonston. Fcap. 8vo. pp. 468. London: T. Nelson & Sons. A neat and portable edition of an English classic, with numerous explanatory notes, partly selected from previous commentators, and partly written by the Editor. These notes are brief and sensible, explaining what might be otherwise obscure, and solving difficulties which the unlearned reader might vainly essay to master.—*The Library of Biblical Literature, being a Repository of Information on Geographical, Historical, Scientific, Archaeological, and Literary Subjects in Relation to the Sacred Scriptures.* Vol. I. This volume contains eight tracts on Biblical subjects of considerable interest. These tracts are written in an interesting style; they evince a very creditable measure of acquaintance with the writers of Oriental travels, and of familiarity with the geographical features of the East, and are admirably adapted to popularize the themes of which they treat. They were published separately at a low price, and we regret that a short preface is not given with this volume, stating the order of publication, and the terms on which it may be obtained. The work merits liberal support.—*Popish Practices at St. Paul's, Knightsbridge.* By Charles Westerton. Fourth Edition. To which is added, the Reply to the Adjudication of the Bishop of London. London: Westerton's Library. A valuable collection of the documents which have been issued in connexion with the Puseyite proceedings of

St. Paul's Church. Such a publication, every day of the day, possesses a permanent value, and as such we recommend it. *The Bible and the Discoveries of Science*. Edinburgh: Thomas Nelson & Co. 1871. A contribution to a deeply interesting and useful subject, says the author, 'a reconciliation of the Bible and the discoveries of science by strictly adhering to Moses' own principles, and meeting the facts of geology.' His object is to show that the Bible is not only true, but also the best guide to the principles of geology. The writer differs on some material points from others, and without pledging ourselves to any particular view, we cordially commend them to the examination of all who are interested in the subject. *Examinations on National Subjects*. By Charles Kingsley. Second Series. Fcap. 8vo. pp. 339. London: George Bell & Co. The reception given to the former series, has emboldened Mr. Kingsley to publish this second series, which contains twenty-five short sermons on national subjects. It is impossible that Mr. Kingsley's sermons should not merit respectable attention. His style is full of life and feeling, and sound morals throughout. His preaching is, in our judgment, defective. The oratorical can never be accomplished by so inactive doctrines of the Gospel.

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of the Month.

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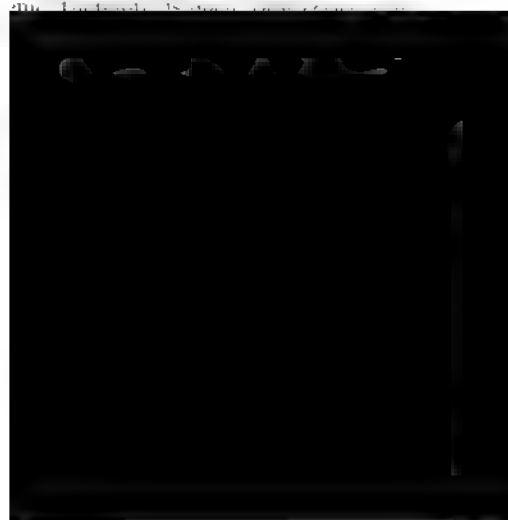


same date, within one day, were 11,825. In both of the eruptions the mortality was highest on nearly the same day of September. Its decline commenced in the corresponding week, and we may now sanguinely hope that it will descend as rapidly as it did in the autumn of 1849.' The little progress hitherto made by the medical profession in their treatment of this malady is a humiliating and mortifying fact. Human science is laughed to scorn, whilst the rapidity of the disease and its terribly fatal effects awaken the deepest alarm. Some progress, however, has been made. The stimulants formerly administered are now generally admitted to be injurious, and are in consequence discontinued. So far well. But the most eminent members of the medical profession are as far as ever from being agreed as to the best mode of treating the disease. The evidence given by men of equal skill and integrity as to the effect of specific modes of treatment is singularly contradictory, so as greatly to perplex the unprofessional judge, and to throw contempt on human skill. For ourselves we greatly prefer the homœopathic mode of treatment. So far as we can judge, it has been the most successful, and we should certainly have resorted to it had we been amongst the number of the attacked. Waving, however, this question, it naturally occurs to ask whether we are to be subjected at short intervals to the reappearance of this fearful malady.

Until recently, the cholera was regarded as the disease of a distant and very different clime,—as dependent, in fact, on causes not existing amongst ourselves. Such a notion, however, must now be abandoned. At no distant intervals it has appeared three times amongst us, and hitherto we have made little progress in devising means of withstanding its assaults. One thing, however, is evident, and to this we invite special attention. We have it in our power to increase or diminish the intensity of the attacks; and it is the height of folly, therefore, to say nothing of other considerations, not to adopt all precautionary measures. Now it is clear beyond doubt that, as a general rule, cleanliness, pure air, and pure water, are amongst the most effectual means of protection which can be adopted. To these points, consequently, public attention should be directed. On former occasions the disappearance of cholera has been followed by inattention to sanitary measures. Whilst the plague raged, every voice was raised on their behalf. A loud demand was made for improved sewerage, unadulterated water, and fresh air; but no sooner was the calamity passed than men complained of the expense entailed, and became indifferent to the completion of their own plans. Let it not be so again. Recent experience has shown the benefits which accrue from the systematic carrying out of sanitary measures. Some of the worst neighbourhoods of 1849 have been scarcely visited by the cholera in 1854. Fact has thus come in confirmation of theory, and we shall be amongst the dullest and most criminal of mankind if we do not betake ourselves to the steady and continuous adoption of all remedial measures. We trust that the recent appointment of a 'Minister of Health' will go far to retain public attention on the subject, and to induce a vigorous carrying out of those works which are needful to protect the lives of

us mind it is needless to say that such the uncertainty of life. At the best we ur will bring forth. But amidst the tly occurred, we may well admit that nd death. A calm dependence on the of ourselves to God's will—a diligent conviction that we are at the disposal the best state of mind we can cultivate. chance. Our lives are in God's hands, o His disposal, knowing that He is too nkind.

MENT EDUCATION HAS ASSEMED A a outline of the contemplated plan was e House of Commons in his exposition of our rulers have been more explicitly ie Government of India on the subject Thus despatch is dated July 19th, 1854, plan it unfolds is that of absolute ion. All parties, Christians, Moham- s and Catholics; Episcopalians, Presby- ts, and Baptists; are invited to receive e pains are taken to prevent the plan s sympathies of any of them. 'The e despatch in question, 'which we pro- e based on an entire abstinence from instruction conveyed in the schools impart a good secular education. are rovided they are under 'adequate local to Government inspection.' Speaking are to be provided in considerable o notice whatsoever should be taken, ly which may be taught in any school' said to be the principle on which the



by constraint—but with the decision of principle, and the energy which an honest and entire conviction induces. Whatever distinction may be drawn by ourselves between the secular and the religious department of schools, the natives of India will regard such grants as affording a sanction to their idolatries. This is distinctly affirmed by the Rev. John Sugden, of Lancaster, lately one of the agents of the London Missionary Society at Bangalore, in reply to an inquiry addressed to him by Mr. Baines. ‘The Hindoo,’ says Mr. Sugden, ‘very frequently vindicates his idolatries by saying, *our religion is good for us, and yours for you*; and I have no doubt the new Government scheme will give him the impression that the authorities have come to the same conclusion. The more so when you remember how shamelessly in past days the Government has sanctioned and upheld the prevailing superstitions.’

In answer to another inquiry of equal importance, whether the grant, though intended for the secular department, would not practically support the whole institution? Mr. Sugden replies,—‘*No doubt it will, and I am perfectly sure that it will infuse new life into many an inert heathen association for opposing the Gospel.* Whilst I am ready to allow that it may tend to the diffusion of secular knowledge, *it will tend equally to support superstition.* Professedly entirely secular, it is in reality wholly religious, for it supports all creeds indirectly.’

The question assumes an important practical aspect in relation to our missionary friends throughout the presidencies, and it has been seriously urged that they should be left to adopt whatever course their individual judgments may dictate. We admit that the suggestion is specious, and has much to recommend it; but it is plausible rather than solid, and is founded on a total misconception of the position and relation of parties. The societies at home will be held responsible—and fairly so—for the course pursued in this matter by their agents abroad, and we trust, therefore, that their views will be early expressed in some distinct and unmistakeable form. Wesleyan missionaries have been accustomed to receive such grants, but in no case, so far as we know, is this done by the agents of the London and the Baptist Missionary Societies. We trust that no concession to an unsound principle will now be made. Mr. Edmund Baines has called the attention of the Directors of the former society to the subject, and we hope shortly to hear that some resolution has been adopted by both which will place their views on this grave subject beyond the possibility of question. On a first consideration of the subject we were prepared to make large concessions in the case of India; but the more attentively we have looked at it, the deeper has become our conviction that the plan proposed by Government for our eastern empire is more offensive to religious principle, and more dishonoring to truth, than that which has been rejected in this country.

THE EVANGELICAL ALLIANCE HELD ITS ANNUAL CONFERENCE IN FREEMASONS’ HALL, LONDON, during the past month. The meetings commenced on Monday the 9th, and were continued during the following two days. Various subjects came up for consideration, and the general tone of the Conference was that of devout earnestness. Amongst

recognition of French Protestants; the  
Oxford in harmony with the views and  
tians; Maynooth; the Crystal Palace;  
Irish missions. From the resolutions  
and statements made in connexion  
contemplation, under the provisions of  
the University of Oxford, to establish  
a dissenting but an Evangelical basis,  
a system which is doing such irreparable  
harm on the other from the cold, barren  
and creed to the neglect and sacrifice of  
the subject was moved by Dr.  
terms:—'That this Conference have  
the intention which is entertained by  
to avail themselves of the recent act  
University of Oxford, to found a Hall in  
and education may be imparted, free  
and based on the one generous and  
unity, which is held in common by  
with great respect for the brethren en-  
tirely commend it to the blessing of God.'  
and, but we wait for fuller information  
it. It wears a pleasing aspect, con-  
and generous ground on which it is  
to the requirements of our day. We  
regarding it, and in the meantime do not  
opinion is highly favorable.  
It is expressed that 'the public opinion  
unanimously demand the repeal of the par-  
and that Christian men will be able  
to act on the subject.' In the former  
Few things will afford us more satis-  
faction of Sir Robert Peel. For this end we  
continue to pray.

slightest respect for the religious benefits which are represented as likely to flow from the contemplation of the works of art and science collected at Sydenham. Such things may do in poetry, but there is a sickly sentimentality about them, which is unfit for practical life. The language frequently heard on this subject is the mere cant of religious indifference, and we are the enemies of all cant, whether found in the chapel, in the schools of philosophy, or in the scenes of popular amusement. With these views we heartily concur with the Conference in affirming 'that the present is a time when the efforts of all Christians ought to be put forth with special earnestness, to avert the public calamity which any legislative encroachment on the sanctity of the Sabbath would entail, and to secure the greatest possible amount of influence towards obtaining the total closing of public-houses.'

A POLITICO-PROTESTANT POLICY WILL PROBABLY BE ADOPTED BY THE OPPOSITION NEXT SESSION. The intimations of this are becoming increasingly distinct. The ex-Chancellor of the Exchequer has been addressed by several Protestant associations, and some leading tory journals are counselling him to accede to their request, and to place himself at the head of what is termed the Protestant feeling of the nation. He is assured that nothing further is needed to secure the discomfiture of his opponents, and his own return to Downing-street. The tide of popular feeling is running, he is informed, in this direction, and he has only to place himself on the bosom of its waters to be carried back to power to the chagrin and bitter disappointment of all latitudinarians. It is obvious to remark that there is both a fitness and an absurdity in such language being addressed to Mr. Disraeli,—a fitness when the pliancy of his political creed is taken into account—an absurdity when it is supposed that he is the subject of religious zeal. Let him be convinced that his power will be increased, and the number of his votes be augmented, and Mr. Disraeli will not hesitate a moment about adopting the course prescribed. Here we have no doubt. There is no room for hesitation. His whole political life shows that he is ready to adopt any course, or to advocate any policy, by which his personal position will be strengthened. It becomes, however, a grave question what course should be pursued by the liberal party, in the event of Mr. Disraeli and the Opposition adopting the rallying cry we have supposed. The Emancipation Act of 1829 is safe. It would be perfect madness to attempt its repeal. Two or three may be found sufficiently Quixotic in their bigotry to attempt it, but their efforts would be fruitless, and they themselves would be laughed to scorn. Mr. Disraeli sees too clearly the signs of the times to attempt such a hopeless task. His efforts will be in other directions. He will address himself to inferior but more attainable victories. The endowment of Maynooth will probably be one of these; and if his movements in this direction are wisely timed, we doubt not his success. We were strongly opposed to Sir Robert Peel's transference of the Maynooth grant from the annual votes to the Consolidated Fund; and if it should now be proposed to undo this mischief, come from whatever quarter the proposal may, we shall be amongst its earnest and unselfish supporters. The advocates of religious liberty

at battle in detail. Maynooth is but and we are therefore ready to assist in it the grant at present received; considerations, we believe that the fall of facilitated. Let the principle, however. 'It cannot,' says the 'Nonconformists' language, 'be justly urged against expended towards Presbyterianism, and not. The safest policy will be to go on with the annihilation of public endowments as at those enjoyed by Roman Catholics as those of Protestants. In this warfare political party of any kind.'

MEETING OF THE CONGREGATIONAL was held in Newcastle, Shields, and on the following days. The first session comprised an impressive address by the Rev. Dr. W. G. Smith, on the evangelical character of the Kingdom of Christ held by Congregationalists. Con-ker followed up his lucid illustrations regarding the purity of the churches, to aggression, and to maintain great papers were read on British Missions, the History of Nonconformity in Cumberland, the Turkish Missions, the best young men for the ministry, and other subjects. Free and animated discussions were held on Monday evening in four public meetings were held for advocating the objects of the Union. Dr. Legge, the Rev. S. Edwards, and Glasgow. More than two hundred distant parts of the kingdom were represented.

History of Nonconformity in Cumberland, the Turkish Missions, the best young men for the ministry, and other subjects. Free and animated discussions were held on Monday evening in four public meetings were held for advocating the objects of the Union. Dr. Legge, the Rev. S. Edwards, and Glasgow. More than two hundred distant parts of the kingdom were represented.

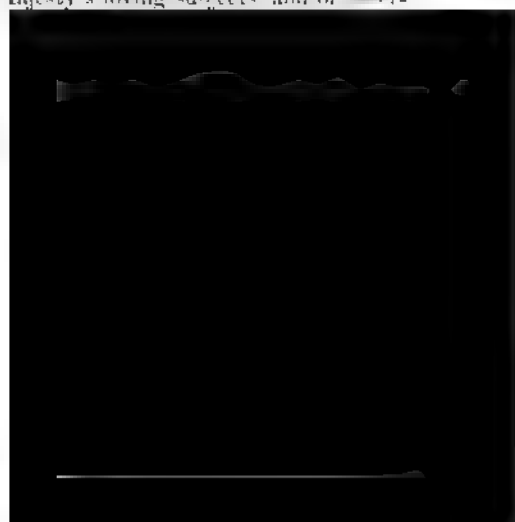
**RECENTLY AIMED AT CONSTITUTIONAL FREEDOM IN DENMARK.** A proclamation was issued by the king, Frederick VII., on the 26th of July last, which threatens the re-establishment of absolutism, and was evidently designed to pave the way for the entire suppression of popular liberty. From what we have heard of the king of Denmark, we regard him as little more than the agent of others in this matter. He is surrounded by men, who, under the forms of monarchy, seek to maintain the immunities of a privileged class. Their influence is paramount: at least, it will give way only when constrained by the calm and consolidated force of public opinion. We have been anxious to see what course the Danes would take. Had they resorted to barricades, we should have despaired. Whatever momentary triumph they gained would have been at the expense of those solid foundations on which alone permanent liberty can be based. Nothing of this kind, however, has occurred. There has been no violence, no civil war, no slaughter of sentinels, nor assaults on king's palaces. Those who judge according to the Continental fashion have been ready to conclude that the king's proclamation would achieve its object, and the people be permanently enslaved. But the result has showed that such judgment is erroneous. Neither French, Germans, nor Italians understand anything about the force of public opinion. They do not comprehend it, and hence many of their political failures. Denmark, however, has pursued a different course; and in this respect, we are proud to say, has followed our example. By a majority of 80 to 6 the Danish House of Representatives has voted the appointment of a committee to prepare articles of impeachment against ministers for promulgating the July manifesto, and bishop Monrad has given notice of a motion for a committee to examine the new Ministerial Bill for reducing the Danish Parliament to a merely Provincial Assembly. The popular feeling has been shown in a petition from Fryen, bearing seven thousand signatures, declaratory of attachment to the existing constitution. The University, also, has recorded its feeling by the election of Professor J. E. Larsen to be Rector Magnificus; and on the 16th, the Volksting, or House of Representatives, adopted an address to the king by a majority of 80 to 1, in which they avow their readiness to promote all sound measures of reform, refer to the king's proclamation of January 28, 1852, pledging himself to a representative constitution, and then add, in a tone, the calmness of which is indicative of conscious strength, 'The Danish people, most gracious king, have a vivid and firm consciousness of their right, even in regulation of the affairs of the monarchy, to take their stand upon the constitutional representative basis that supports our present constitution. Hence, no Danish Diet can ever renounce its claim that the organ to which the collective affairs of the monarchy have to be intrusted should have full legislative powers, and be at the same time a real representation of the people, thereby guaranteeing the latter against any undue preponderance of that element that is being introduced into the Assembly by virtue of elections made by the Crown.' This address was presented to the king on the 20th, and on the following day the House was dissolved. New elections are imme-

Diet is appointed to meet early in feeling throughout the country,' says f the absolute triumph of the Con- rho is so ill-advised as to persevere le resolved to be free, ends by the ministers.'

xiety, but without fear. Many of actions of Lord Clarendon on the hasty

April, 1640. The policy pursued by d to produce a similar result. In any t which meets in December, so far occurred, will only feel themselves only to accomplish the duty of the recurrence of such dangers as are now d absolutism of the court. May a ss reign in their councils, that the he triumph of law over force,—the ough assailed by all the power which nent can array against it.

HE 20TH CONTAINS A COPY OF THE been issued for the collection and 'Patriotic Fund' for the Widows and d Marines, dying in Active Service eal is made on behalf of the widows r have or may 'nobly sacrifice their ing the invaded liberties of our ally, ition of our enemies.' Her Majesty donation of £1000, and Prince Albert ioners are wisely selected from various al, and are empowered to call before the public service who may be able to n the object of the commission. Full e 'into the best mode of aiding the Majesty's loving subjects and of — r-



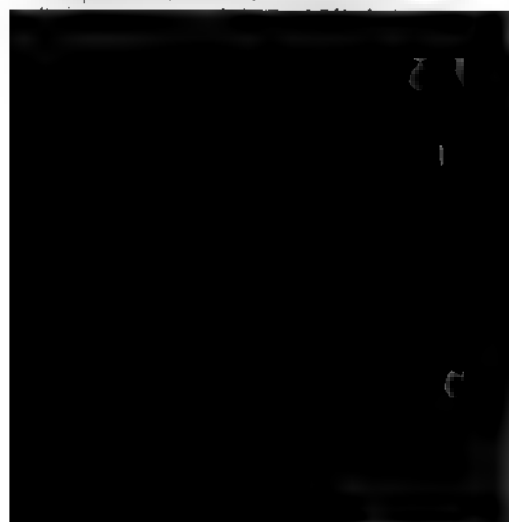


**ALLIED ARMY IN THE CRIMEA.** Contrary to general expectation, this was effected without opposition, for which it is difficult to account, as much annoyance and serious loss might have been inflicted on the allies had Prince Menschikoff adopted a different course. For some inexplicable reason, he waived the advantages of his position, and entrenched himself and a numerous army on the heights of Alma, between the place of disembarkation and Sebastopol. His position was very formidable, and he evidently calculated on maintaining it for some weeks, in the hope, probably, of receiving powerful reinforcements. The allied troops, however, immediately moved forward, and feeling the importance of time, it was determined to attack the Russian position, which consisted of various batteries crowning an extensive ridge. The Russian general commanded in person, having under him some 40,000 infantry, with several thousand cavalry, and nearly two hundred pieces of heavy artillery. At half-past twelve o'clock on the 20th of September, the allied army, occupying upwards of a league in extent, arrived on the Alma, and was received by a terrible fire. The contest was fierce and most destructive, and it is impossible to speak in too high terms of the heroism with which the allied troops acted. It is not our purpose to enter into the details of the battle. It was fierce and almost without parallel in the slaughter inflicted. The French and English troops vied with each other in the heroism of the assault. The courage of each was shown in accordance with their national character. The French, in an incredibly short time, scrambled up heights almost perpendicular, and at length succeeded in turning the Russian flank. The British, with more calmness, but with equal intrepidity, preserved a steady front against the murderous fire of the Russian batteries. The slaughter was terrible. Officers and men fell in vast numbers, but others rapidly moved forward to occupy their place, and the heights were at length gained, the batteries were silenced, and the Russians, thrown into disorder, abandoned their intrenchments, and sought safety in flight. Thousands entered Sebastopol, and others, under the immediate command of Menschikoff, retreated into the interior. The report of the battle of Alma was speedily followed by that of the fall of Sebastopol. The latter report obtained for a time universal credence, but was subsequently found to be a fabrication, by whom invented, or with what special intent, is yet wrapped in mystery. The official reports of Marshal St. Arnaud and of Lord Raglan to their respective governments, depict with generous enthusiasm, the bravery of their associates. 'The English,' says the former, 'attacked the Russian position in admirable order, under the fire of their cannon, carried them, and drove off the Russians. The bravery of Lord Raglan rivals that of antiquity. In the midst of cannon and musket shot, he maintained a calmness which never left him.' The divisions of the Duke of Cambridge and of Sir George Brown, which bore the brunt of the assault, are described as 'superb.' The language of Lord Raglan is equally explicit. 'I will not attempt,' he says, 'to describe the movements of the French army, that will be done by an abler hand; but it is due to them to say that their operations were eminently successful, and that under the guidance of their distinguished

they manifested the utmost gallantry, and the high military qualities for

are of the Russians, that the allied further opposition; and it having a new basis for their operations, they the south of Sebastopol, where the *tériel* have subsequently been landed. The battle of Alma has afforded only on the battle-field. We do not as been made. The spectacle seen is t fail to sober the exultation attendant ner times we heard only of the general rished with those details at which go further to eject the demon of war all the homilies which divines could

de for the attack of Sebastopol. All una good reason to believe that such is, however, are evidently prepared ge military force is in possession of ve been sunk to prevent the approach ments are hastening to the Crimea ch. All classes of our countrymen for intelligence, and their feeling is ople of every European state. The e 17th, and heavy loss was inflicted a have thus rapidly traced is de ply r sense of its horrors is our solicitude rs should be pressed forward with the cessible to reason, and can only be n of the Powers he has provoked eneath the labors and anxieties of his 21st September, he says, "My Lord



and temporary peace with Russia may possibly be concluded during the winter. But if they demand more than these, which they are clearly bound to do, Austria will probably take advantage of the fact to plead her right to abstain from active co-operation. Should this occur, the war, we apprehend, will become European, and there is no saying where its effects may terminate. Politicians already begin to talk of the resuscitation of Poland as a breakwater against Russia, and other nations long trodden down beneath the iron rule of the House of Hapsburg may yet rally to the call of nationality. The course of Prussia is retrograde, and in the event of Austria being embarked in the contest, it will be difficult to prevent a rupture between her and Prussia. We cannot say more on these topics. Events of the deepest significance are apparently on the eve of accomplishment, and we await the issue in calm reliance on that Supreme Intelligence which orders all things after the counsel of its own will. Let christian men be duly alive to the momentous nature of the present crisis. The signs of the times are becoming increasingly significant. The re-action of despotism has done its worst. The day of European redemption, we trust, is drawing nigh. May the failures and the follies of the past teach men wisdom; that when another opportunity shall be furnished, their strength may not be wasted in the discussion of mere theories, but may be addressed to the practical safeguards which experience raises around national freedom.

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## Literary Intelligence.

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### *Just Published.*

The Convent and the Manse.

The Errors of Infidelity; or, An Abridgment of various Facts and Arguments urged against Infidelity. An Essay to which the Prize offered by George Baillie, Esq., of Glasgow, was awarded. By Daniel McBurnie.

Rome's Red Footprints in the Alps; or, the Woes of the Waldenses in 1656 and 1689. By Rev. David Drummond.

Sabbath Morning Readings on the Old Testament. By Rev. John Cumming, D.D., F.R.S.E. Illustrated with several Engravings. Book of Leviticus.

The Ark in the House; or, a Series of Family Prayers for a Month; with Prayers for Special Occasions. By Rev. Barton Bouchier, A.M.

Sabbath Evening Readings on the New Testament St. Luke. By Rev. John Cumming, D.D., F.R.S.E.

Notes and Reflections on the Epistle to the Ephesians. By Arthur Bridham.

A Popular Abridgment of Old Testament History for Schools, Families, and General Reading. By J. Talboys Wheeler, F.R.G.S.

A Popular Abridgment of New Testament History for Schools, Families, and General Reading. By J. Talboys Wheeler, F.R.G.S.

The New Testament Commentary and Prayer Book. Edited by the Rev. Joseph Fletcher. Mark, ix., xvi.

THE

## Review.

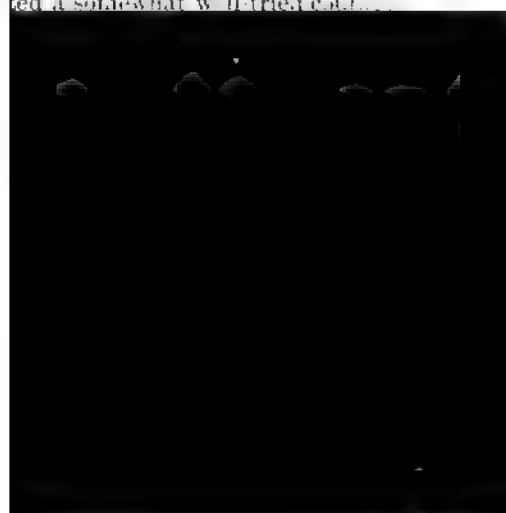
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BER, 1854.

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*L'Ouverture.* [Life of Toussaint  
Lemy. Haïti: Des Cayes. Paris:  
1850.

, and a drama by M. Lamartine,  
of a general belief in the heroic  
ro. We have consequently long  
thetic and solid biography of a  
the fairest colours of fiction. The  
does not supply this want. Prolix  
pouring to exalt the subject of the  
d of exhibiting his merits to speak  
een perhaps the most wearisome  
ted a somewhat well tried contrivance



the caricatures of Robert Kay, of Edinburgh, there is a print of L'Ouverture, which is doubtless a copy of a contemporary portrait. Kay's print represents him as the general and governor of Saint Domingo, in the act of reviewing his troops. Both portraits agree in giving him a pair of wild, bright, earnest eyes, with cheeks and chin expressive of firmness, endurance, and energy. In the full-length of Kay, the whole figure is replete with energy, and nothing of the negro features is retained except the black skin. In the half-length published by M. Saint Remy, L'Ouverture is represented in the three plumed hat, and gold decked coat, of a French general, with a white neckcloth and shirt-ruffles; the earnestness of the eyes is intensified to wildness, and the firmness of the lower jaw is increased to obstinacy and sternness. An intelligent and energetic man is represented in both portraits, and in that possessed by the Roumé family, while the lineaments of these characteristics are brought out most fully, L'Ouverture, nevertheless, is displayed in all the marks of what is deemed negro ugliness. His mouth projects; and, although in a tie, his hair is plainly woolly; his lips are thick, and the lower one, especially, is enormous. Resignation is said to be the moral characteristic of the negro or Ethiopian race. On the faces of negro women, who, if not the fairest of the fair, are perhaps the gentlest of the gentle sex, this characteristic is often beautifully seen. However, we cannot say we have remarked it on the faces of negro men, and most certainly there is nothing of it visible in the countenance of the chief of their race, Toussaint L'Ouverture; he looks a man full of indignation against injustice, and determined to resist it to the death.

The little generally known of the most famous of the negroes can be stated in few words. Born a slave, he raised himself by education and perseverance to be the general of the negroes of Saint Domingo in revolt, and successfully established their independence. When victorious, the motto on his flag was—'No Retaliation.' His courage as a soldier and his skill as a general were equalled by his capacity for legislation. Forced to surrender in his last struggle for the independence of Hayti, before the overwhelming forces of Buonaparte, the First Consul, he retired to his estate under a guarantee of protection. He was, notwithstanding, privately seized, hurried on board a French man-of-war, imprisoned in an icy dungeon amidst the snows of the Alps, and there starved to death, if not by the express orders, certainly by the neglect and guilt of Buonaparte. His assassination roused his countrymen to arms, and Dessaline, his successor, aided by the unfavourable issue of the last general war to France, established permanently the independence and liberties of his countrymen.

f the facts generally known. M. is work, had access to the documents of marine and war, and he published to reveal the truth respecting the

Christopher Columbus, and the chief of the whole island, were called Saint father. Hayti means high mountain from the east to the south. The million of inhabitants, although millions upon its six thousand miles of the historians of the discovery. companions, having found a heavy stone, used it as a table, upon which

the chase, and fishing furnished the supply of their wants. But the men to search for gold in the mines, diminished the population, negroes of Africa, and imported to labour. In one of the *razzias* made upon the king or chief of the Aradas was killed. He was sold to the manager of the plantation, M. Bayou de Libertas, who Guinou was recognised by several of his predecessors in misfortune. By a union with one of his wives he became the father of two girls and three boys. Dominique-Toussaint L'Ouverture, 10th of May, 1743. François was nicknamed *Fatras Bâton*, or

Gaou-Guinou outlived his son, who was himself sixty years old when he wrote, in his last appeal, from his dungeon in Fort du Joux in the Alps, to the First Consul Buonaparte, as follows:— 'I am not learned; I am ignorant; but my father, who is now blind, showed me the path of virtue and probity, and I am strong in my conscience in that regard.' 'Gaou,' the prefix of the name of the father, signifies 'good.'

The handwriting of L'Ouverture was very defective even when he had to sign important state documents. He could speak to his countrymen in their African language, and he read and spoke French tolerably well. Brought up a Roman Catholic, he had the accomplishment common among the members of his church of reading Latin without understanding it. Small as were his scholastic attainments, no one knew how he obtained them. He never seems to have had any schooling nor any teacher. Somehow or other he picked up a little arithmetic, and these seem to have been the sum of his acquirements. In due time the boy passed from herding cattle to labouring in the fields under the lash of the whip of the commander—the slave whose business it was to keep the others to their work. From this painful position his intelligence, steadiness and knowledge of horses raised him in a few years, and he was appointed coachman to his master. Found trustworthy and sober in this situation, he had by-and-by, in addition to the horses, the care of the utensils of the sugar-house confided to him.

M. Bayou, his master, wished him to marry a young and mettlesome negress, but L'Ouverture preferred a woman who was a good housewife, and whom he had long known. She had already borne a son named Placide to a man of colour. Toussaint placed his hearth under the protection of the marriage-rite at the church of Haut-du-Cap, and adopted and legitimated his wife's boy. His prudence was rewarded by domestic happiness. 'We went to the fields hand-in-hand,' said L'Ouverture to a traveller long afterwards, 'and we came back the same, having scarcely perceived the fatigues of the day. Heaven always blessed our toil, and we swam in abundance, having always something to give to the needy. On Sundays and fête days, my relatives, myself, and my wife went to the mass. After our return we partook of an agreeable repast together, and we spent the rest of the day *en famille*, and closed it with a prayer *en commun*.'

M. Saint Remy finds it to be a mysterious thing that Toussaint did not buy his freedom with his savings, and make himself a free man. The perusal of Raynal's 'Philosophic History' had infused into his mind the ideas about the rights of man which prepared the French revolution. His apparent contentment in the condition of a slave is accordant with the prudence and good

cool reason of his character. By have purchased only the painful labour. This condition was such in and mulattoes were the first to take of the French metropolis spread to or Straw-Stalk, was well off, and most of his race. The fall of the as the deathblow of tyranny. Led blacks claimed equal rights, and the their concession. Oge arrived in n of the decree, which the colonial defeated and put to death. But his id of the insurrection, and a move- l for equal rights by the free blacks abolition of slavery. The com- the north of the island met in the 91, and arranged the insurrection when it burst out. A slave named the chief. In one week, from the re island presented a vast scene of The princely colonists who escaped the Cape, where they established assaint maintained at this time an o protect his master and mistress. 7,' he said, 'his master, M. Bayou when it sufficed to be a white to ook arms as a dragoon, and when nger protect Madame Bayou, his s brother Paul, who drove her in

gone, the warnings of Bruno the could not prevent the





let us swear against them an implacable hatred—no peace with them—I swear it.'

Toussaint joined the insurrection as a physician. As he could read and write, and knew the virtues of many plants, and was known for his moderation in all things, Toussaint gained influence and position among the insurgents, without ever sullying himself by murder or pillage. He was a sort of *aide-de-camp* and *chef-de-bureau* to Biassou. The discipline of the army was just the discipline of the plantations applied to military affairs. Cattle stealers were hanged. A sentinel caught asleep received fifty lashes during eight days, was passed under the flag, and at the end of the eight days was beheaded.

When the insurgent slaves obtained possession of Dondon, the native place of Vincent Ogé, they revenged him terribly. The whites, with four cannons, defended themselves behind their barricades and in the church until nearly all the men were killed. As the slaves became masters of the houses, they committed the worst and wildest excesses of murder and pillage, and gave themselves up to the dances of the *bamboula* until they succumbed from fatigue and drink. Jeannot having made thirty whites prisoners, pretended to try them, to enjoy the cruel tortures of mockery and irony which he could inflict upon them prior to executing them. If any one enraged him he would discharge his pistols at him. He caused his coachman, who was his relative and friend, to be shot for being a few minutes behind time. His camp was planted with gibbets.

In addition to their cruelties, the insurgent chiefs distinguished themselves by their vain-glorious puerilities. Jean-François called himself generalissimo, and then king, and then viceroy. Their companies had aristocratic titles—the dragoons of Condé—the dragoons of d'Estaing; they called themselves *gens du roi*—the king's men—and around their immense white cockade was the motto—*Vive le roi*; of course their flag was the white one of the Bourbons. The traditions of Guinea made the slave full of sympathy for Louis XVI., who, they persuaded themselves, was their particular friend, and while claiming their own emancipation, they were afflicted by the recital of the sufferings of royalty in Paris.

Of course, in cruelties as in vanities, the slaves were like their masters, and the masters like the slaves. In revolutionary strife the language of both parties is often that of Shylock—'The villany you teach me I will execute, and it shall go hard if I do not better the instruction.' The planters seized, upon the evening of the insurrection, seventeen men of colour, and hanged them without trial. The planters erected five gibbets, which they kept in constant use in executing the sentences of *une cour prévôtale*

w, who was denounced by fear or

of M. Saint Remy, however, the  
estable forms of their excesses, were  
le than their masters. Jean-Fran-  
innot, to be tried and put to death  
commission arrived from Paris to  
name of the Constitution and the  
es only bargained for their own  
was for peace if three hundred of  
e; Toussaint reduced the number  
. Biassou, Manzeau, Desprez, and  
ffering to lay down their arms if  
aders only, and to induce the mass  
avery upon the plantations. Two  
l courageous enough to brave the  
go with the letter to Cape Town  
the Royal Commissioners, but the  
ni wait ten days for an answer, and  
e bar, and addressed as follows:—  
egroes,—you shall hear the intem-  
bly. The Assembly being founded  
w, cannot correspond with persons  
l laws. The Assembly can pardon  
itent, and return to their duty. It  
who have been entrapped against  
ow to dispense goodness and justice.

When the bearers of this message  
of the insurgents, Biassou ordered  
d to be put to death. Toussaint  
nd, interceded for them and pro-  
reason when a proclamation of the

was dismounting from his horse, having arrived at the head of a numerous body of cavalry, M. Bullet approached him, and suddenly gave him a lash with his riding-whip. Jean-François, with his cavalry, could have revenged himself by putting to death the handful of whites upon the spot, but he contented himself with retiring from the scene. He was followed by the Royal Commissioner, Saint Léger, who apologized for the brutal insult, and his courage and confidence inspired them with such respect, that the insurgents knelt down before him in sign of their devotion to the king and the law. Terms of peace were arranged, upon the conditions of an exchange of prisoners, fifty emancipations, and the return of the rest of the slaves to their slavery. Jean-François stipulated that his wife, who was in the prison of Cape Town, should be restored to him. Next morning he sent Toussaint and Lafitte with the prisoners, but his wife was not returned to him.

A circumstance had occurred which profoundly affected the minds of the negroes, and showed them that even were they to fight for their masters, they would have no security for good treatment. A body of blacks and mulattoes were enrolled by the colonists in imitation of the Royal Swiss Guards, and they rendered their masters good service, and were not guilty of any overt act of insubordination. But they were suspected of being more attached to the revolution than to the counter-revolution, and their deportation was deemed politic and necessary. They were embarked in unseaworthy vessels, some were wrecked, and the greater number were thrown upon the coast of Jamaica, to succeed or perish as it might happen to them. Their fate made a profound impression upon Toussaint and the moderate chiefs of the insurrection.

Hostilities recommenced. On the 15th January, Jean-François, whose wife had not been returned to him, took Ouanaminthe; and on the night of the 22nd, Biasson, whose mother had not been emancipated, surrounded the village of Haut-du-Cap, killed the sick in the hospitals of La Providence, surprised the battery of Beliter, and turned its cannons upon Cape Town. The colonists awoke to find their streets a dreadful scene of fire and carnage; and when at daybreak, those who had been able to meet together, went to combat him, he was already off to the negro camp at Galiffet, carrying his old mother with him as a trophy torn from the irons of slavery.

When Toussaint saw all hopes of peace vanish, he wept. His position was that of principal aide-de-camp and secretary to Biasson. His intellectual superiority and moral integrity were offensive to the *amour propre* of Jean-François. However, he was slowly gaining the esteem of the army, and the two chiefs

ty, ostentation, and crimes. They conquered territory between them; places, and affected royal pomp and human nature be it recorded, these and their fellows as slaves to the French from all the atrocities and crimes it was equally a stranger to the superiors in command. His functions and his influence was exercised on humanity.

a military kind were defeats. He attacked La Tannerie when it was attacked by a regiment. Toussaint and his men showed intrepidity, but the severity of the struggle made him retire. Soon after, the French negroes by generals full of the fire of the French, François was driven out of the flat.

At La Tannerie, which was considered a position of great importance, Biassou and Toussaint, in a position which was powerfully defended, leaving ten camps and fifteen miles.

and the outbreak of the general war, of affairs. The principal colonists were English. The negro insurgents, King of Spain, and Toussaint, as governor-general, issued a decree which swore to shed the last drop of blood of the Bourbons. Defection spread in the ranks, and the negroes, and places which they had been driven. Anded affairs, and vacillation of opinion.



Toussaint, after secretly preparing his measures, passed over, with all his men and influence, from the Spanish to the French service. The slaves rallied to the side of the cap of liberty. We have seen this extraordinary man in a subordinate position, we shall now see him acting by himself, and no longer one of a group, but as a separate figure. A most decisive proof that he acted as a restraining influence upon his former associates, is found in the fact, that after he left them, their atrocities surpassed all previous precedents. In Fort Dauphin they massacred seven hundred and thirty-four French in one night. The signal for this colonial St. Bartholomew was given by Vasquez, the curé of Axabon.

When he went over to the side of the French Republic, Toussaint served without any rank, although in command of considerable troops and an extensive district of country. Biassou altered several posts which Toussaint had arranged, and Toussaint seized the occasion to replace them, and surround Biassou in his camp at Larivière; and the general had great difficulty in escaping from his aide-de-camp. Toussaint proclaimed equal liberty for all in every place under his authority, at Gonaïves, Gros-Morne, Canton d'Ennery, Plaisance, Marmalade, Dondon, Acul, and Limbé, while pulling down the Spanish, and unfurling the French flag. Camp Bertin, Port Margot, and all the posts of La Montagne Noire, were quickly taken by Toussaint from Jean-François. The Pont de l'Ester, La Petite Rivière, St. Raphael, and St. Michel followed—successes which the French general Laveaux decorated by sending him a grenadier's feather, which he wore ever after.

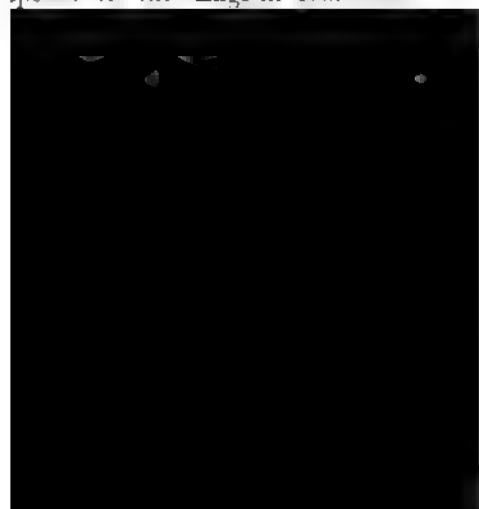
Toussaint, it is worth remarking by the way, could not have rendered the services he did to the French Republic if he had not become a first-rate horseman in his boyhood. His life was for some time that of a centaur. The English, who had taken Port-au-Prince, and advanced across the river Artibouite, were surprised in an ambuscade at Le Haut-des-Vérettes, and their chief was killed. Prior to returning to Gonaïves, it was deemed a trait of character—notable in Toussaint—that he ordered money and bread to be given to all the needy women and children, of all colours, whom he found at La Petite Rivière. In four days he took and crased twenty-eight camps, one of these, Bamby, situated upon a frightful ridge, and defended by three cannons, besides musquetry. The cordon he had to defend was ninety miles long, and Toussaint could not afford to be absent from any point which was threatened. M. Saint Remy, besides giving him the credit of defeating Colonel Brisbane, says he forced a party of English, who had disembarked at Guildive, to re-embark with disorder. It was on this occasion that Colonel Brisbane was killed.

Toussaint organized his troops in four regiments, making 8000

ers fortunes of the rival flags and end this article beyond our space, ect, which is to obtain a glimpse of nt. Following, then, his fortunes, successfully attacking Saint Marc, ng Le Mirebalais, which commands wever, the English, whom M. Saint whose every idea is a combination, lation,' drove his brother out of it icted to find that the persons who persons who had sworn fidelity to a promise, but if repeated suppli- is word, he kept it religiously, and death, he said, than be reproached

d Colonel Moyse in Dondon, and s out of it, when Toussaint heard id at the head of fifty dragoons the routed troops, who were dis- balls, drove Jean-François out of om the fort, and chased him to sh forces never afterwards attacked on afterwards established between ch Convention decreed, on hearing int Domingo had deserved well of ade a general of division, and, with d Toussaint, a negro, were named erals appointed a deputation, con- nd a mulatto, to go to Paris and ow the brotherly unity of the three ack.'

posed of the English remained



of the insurrection. The officer sent to him started off to Toussaint, who hastened to the succour of the outraged representative of France at the head of two battalions and two hundred cavalry. But the insurgents, who were almost exclusively mulattoes, had become ashamed of their success, and the governor was relieved from restraint. He received Toussaint, nevertheless, with joy, and appointed him commander-in-chief for four-and-twenty hours. At the news of the nomination of an old black slave to this high command, the mulatto farmers seized the *barrière Saint Michel*. Toussaint put them down, and was celebrated by Laveaux as the man predicted by the Abbé Raynal as destined to redress the wrongs of the negroes. Toussaint re-entered Cape Town by the side of the governor-general, as the lieutenant-general of Saint Domingo. Deep was the indignation of the mulattoes at seeing a blackamoor raised to such dignity. The municipal body went so far as to refuse to register the appointment.

The distractions of France leaving the island almost without control, the mulattoes and ancient free blacks thought they ought to bear the sway. But they were justly suspected by the blacks of intending to restore slavery, and by the whites, or French, of desiring to set up their own independence. Laveaux, having chosen to accept a seat in the *corps législatif*, left the island for Paris upon the 19th of October, 1796, leaving Toussaint as commander-in-chief. The Directory had sent him the rank of a general of division, with a sabre and a pair of pistols.

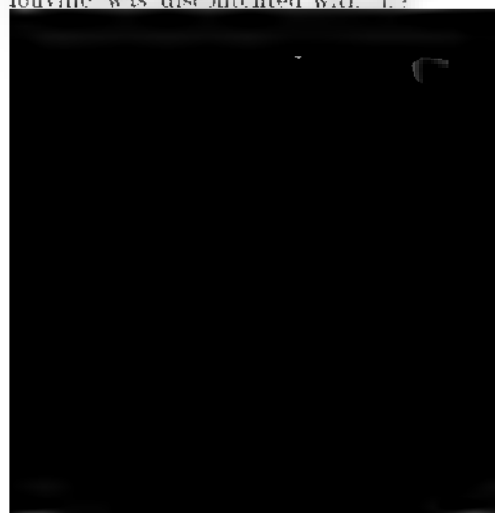
The first memorable act of the new general of division was to dislodge the English from Mirebalais. Upon his arrival with a force they could not resist, they blew up the blockhouse, set fire to the four corners of the town, and retired, leaving him free to occupy the ruins and ashes. He is said to have repulsed them subsequently upon the Plain of *Cul-de-sac*, and taken two hundred prisoners, consisting of English, German, and French emigrants.

If any young man should regard with a longing eye the advancement of poor Straw-Stalk, the slave herdboys, we recommend him to look well to the realities of his brilliant position, and mark the sequel. He had the English to combat him; the mulattoes jealous of him; and the home government suspicious of his influence. Sonthonax, a commissioner sent from Paris, hinted to him that the island was strong enough to proclaim its independence. Most probably seeing a trap in the proposal, Toussaint denounced it, and ordered him to embark for France, to answer for his conduct. Sonthonax refused to obey, although requested by his colleague Raymond, and Toussaint sent him word that if he did not embark, he would enter Cape Town at the head of 20,000 men. At midnight of the 2nd and 3rd of

Toussaint announced his arrival out-  
 clock in the morning Sonthonax  
 d in the streets on his way to the  
 lion from any one. 'Fatras Bâton'  
 he title king of Saint Domingo.

t, and they were afraid of a man  
 eral Hédouville was sent out with  
 r. His secret orders seem to have  
 erture, the chief of the blacks, to  
 to arrest Rigaud, the chief of the  
 ved both with magnificence, but  
 his guard and aloof. Fabre, who  
 ich brought Hédouville, said one  
 pleasure, general, in taking you to  
 nging General Hédouville here ;—  
 s and rewards due to your services,  
 'which you need.' The reply was,  
 for a man like me.' On another  
 ficers, after boasting of the wonders  
 ke the voyage. Toussaint, casting  
 l upon a shrub, answered, 'Yes, I  
 f *this* a ship to carry me.' A *fête*  
 l the squadron, but he declined it,  
 Gonaïves upon pretext of military

iminaries of peace with Toussaint.  
 erty were to be respected ; and the  
 reir artillery and munitions of war  
 taken. M. Saint Remy thinks the  
 rôle,' which he calls the 'Gibraltar  
 'were tolerably sure that Toussaint  
 Hédouville was discontented with. L.





had received from England !' Although no proofs exist of the assertion, M. Saint Remy will have it that England came to an understanding with him to recognise him as King of Saint Domingo ! So much for Fratas Bâton. 'Never despise a rough colt nor a ragged callant' (boy), said a dealer in Shetland ponies one day, 'for ye dinna ken what he may be.'

The protection which Toussaint accorded to the emigrants, and his good understanding with the English and Americans, caused Hédouville to accuse him of placing the island under the protection of England. The treaties which Toussaint made with these countries exist. There is no mention of independence in them. They are merely commercial treaties to secure the needful imports with which France did not and could not supply the inhabitants. A suspicion that Hédouville, the whites, and mulattoes intended to restore slavery, caused a negro insurrection. Hédouville finding that Toussaint was in no hurry to come to succour him, departed in the night, of course leaving a proclamation, in which he declared that the English had only made a show of retiring, having postponed the project of independence. Toussaint L'Ouverture sent Colonel Vincent to Paris to meet the accusations made against him, and his conduct was approved of by the Directory.

No rival flag now ostensibly disputed the possession of the island with the French, and all the cockades had given way before the tricolor. Toussaint had made an opening or *ouverture* everywhere ; yet we enter upon the bloodiest and blackest page of his history. The chief of the blacks had to conquer the mulattoes or yellows. They had the blood of the whites in their veins, they had been long free, they were superior in wealth and intelligence, and led by General Rigaud, they attacked one of the outposts of the army of the commander-in-chief. To them it seemed a foul degradation to be governed by a negro, but yesterday a slave. Roumé, the new agent of France, supported Toussaint with the whole authority of the Directory against the mulatto rebellion. Rigaud began to show the cloven foot by refusing to give up the places mentioned to him by Roumé, the representative of France.

Toussaint made this war like a military O'Connell or Cromwell, by harangues and religious discourses as well as the sword. Rigaud and the mulattoes were in every way in the wrong. Toussaint was the superior in command, and supported by the authority of Roumé, who represented the French government ; and yet Rigaud attacked Toussaint. Nothing was alleged to justify the attack, except that Toussaint was ambitious, which was only said because it was impolitic to say he was black. But Toussaint charged the mulattoes justly with the prejudices of

the restoration of slavery. The old  
direction, Biassou and others, re-  
of the island, and carried on an  
; and selling their brethren into  
the authorization of the French  
and found his influence paralyzed  
es; and when an agent appeared  
d gave him what he wanted, the

799, Toussaint caused the alarm  
ing, and denounced the conspiracy  
the church at Cayes. He recalled  
'Swiss' had been got rid of, and  
us the hatred of the yellows to the  
which seemed to justify his worst  
cks were imprisoned in a new  
was not dry, and were of course  
was strange that in all the move-  
the victims. Blacks, by an obvious  
movement of the yellows, and the  
been a special object of the insur-  
passing through a wood, an am-  
d killed his physician by his side,  
t was shot off. What the truth is  
which Toussaint suppressed this  
ans of knowing. M. Saint Remy  
became cruel, or, in other words,  
t by the tenour of his life. The  
ple he ever had, and he triumphed  
ity of his blows. With regard to  
es against him, they are open to  
to the late Mr O'Connell, who



Triumphant in the memorable 'war to the knives,' or *guerre des couteaux*, Toussaint L'Ouverture used his victory, even by the admission of M. Saint Remy, whose sympathies are on the side of the mulattoes, with surprising moderation. He proclaimed a general amnesty, and called upon all the citizens to support order, union, and labour, and to respect persons and property. The subjugation of the Spanish forces was not a difficult matter; and as he kept Roumé under *surveillance* when he had established his brother in the government of the Spanish colony, his power was undisputed from Cape Eugano to Cape Tiburon.

A Central Assembly having been convoked, Toussaint was named governor for life; and the following were the principal heads of the constitution which was given to the island:—That slavery cannot exist in the colonies, all the men born in it living and dying as free Frenchmen; that all, without distinction of colour, shall be admissible to public employments; that the Catholic religion ought to be the sole professed and protected; that divorce is prohibited; that agriculture shall be encouraged; that the governor shall take suitable means to increase the number of hands; that commerce shall be free; and that the administration shall be intrusted to the governor.

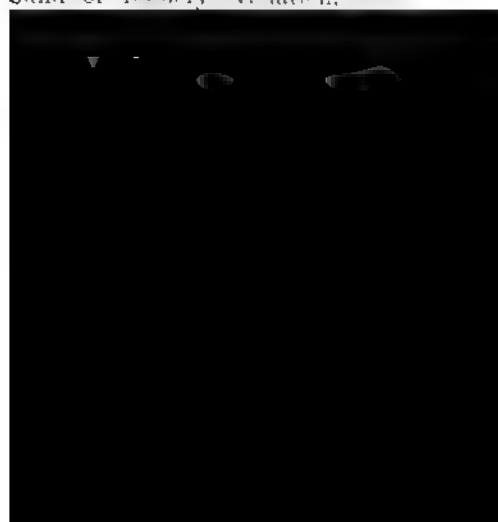
Toussaint having established his constitution provisionally, wrote to the First Consul requesting the sanction of the government, but Buonaparte had not the good manners to answer any of his letters. Peace with England having left his hands free, Buonaparte sent as his reply an expedition of French republican soldiers to re-establish slavery in Saint Domingo! Some of the obsequious parasites he consulted in the Council of State urged him to decimate his opponents in the colony. 'What do you think of it?' asked the First Consul of Bishop Grégoire. 'I think,' he replied, 'that if these gentlemen were instantly to grow black, they would change their language.'

On the 20th of May, 1801, Buonaparte re-established slavery in all the French colonies; but a pretended exception was immediately after made in favour of Saint Domingo and Guadaloupe. Toussaint, however, was not deceived, and warned of the preparations made against him, he entered into a treaty with Lord Nugent, Governor of Jamaica, to supply him with arms. But he did not delude himself respecting the result of the conflict. In his proclamation to his army he said:—'I am a soldier, and do not fear man. I trust in God alone; and if I die, it shall be like an honourable soldier who has nothing to reproach himself with.' Successful as impossible against 30,000 troops in fifty-four vessels of war, and Toussaint was only the chief of the blacks of the colony. Rigaud and other mulatto officers accompanied the expedition.

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e been guilty of much bloodshed,  
united, is not a match for France.  
r saying, on seeing the fleet—'We  
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the blacks.' He expected to receive  
Leclerc, but he received none, and  
vidently a traitor, made a show of  
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which he ordered him to fraternize

who had been in Paris for their  
expedition; and Isaac L'Ouverture  
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Toussaint L'Ouverture might not  
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al character of it, and sending his  
le his military protest against the  
ound of robbery and violation.



him. He was told to regard himself as one of the most distinguished citizens of the Republic. Paul L'Ouverture, from Plaisance, and Vernet, from Gonaïves, warned him of his intended arrest; but he could not believe it. General Brunet sent him a letter full of French friendship, which invited him and his family to visit the general. Although ill, Toussaint answered in person, and was surrounded by twenty grenadiers, and declared a prisoner. He gave up his sword and was garotté, that is to say, bound with a rope! Toussaint, his wife, and children, after their house was pillaged, were embarked for France, without the necessaries of life. On the voyage, he remarked—'They have only felled the trunk of the tree of the liberty of the blacks at Saint Domingo, but it will grow again, for its roots are deep and many.'

The Chateau de Joux in the Alps was selected as the prison of Toussaint L'Ouverture. Buonaparte shrunk from trying and executing a man who had saved a colony, and whose only fault was to have stood by the rights conferred upon his race by laws. A dungeon amidst perpetual snows was, however, assigned to this illustrious son of the tropics by a man who made the effects of climate upon the human frame his constant study. The effects of strychnine are not more certain than those of cold. The letters which Toussaint wrote to Buonaparte are pathetic, but high-toned. Like a man of honour, he appeals to the word of the captain-general, and, with a sort of innocent astonishment, describes the rascally trick of Generals Brunet and Leclerc, by which he was made a prisoner; how he was hurried off without other clothes than those he had on; his house pillaged and burnt; and his wife and children arrested: 'they have nothing even to clothe themselves in.' 'Citizen First Consul, a mother of a family, fifty-three years old, merits indulgence. . . . I alone am responsible.' . . . In the same strain he wrote to the minister Decrés. The only reply was an order to separate him from his family. Buonaparte supposed that Toussaint had done what he would in like circumstances have done—amassed immense treasures—and his cruelties were intended to extort by torture the secret of where they were hidden. The great negro had no such secrets, and only wrote imploring the First Consul to decide his fate. He was confident of the result of a just examination of his conduct, because his old blind father, still alive, had shown him the way of probity, and he is urgent, because 'grief had altered his health;' and 'I have claimed my liberty of you that I may be able to work to gain my living, and nourish my unhappy family.' His appeals had become troublesome, and a response was made to them; his last faithful servant was withdrawn from attendance upon him, and he was deprived of the

the court of the chateau! Could his first and most difficult transition be a position in the society of the age with a gay rich creole widow, whose cruelty seldom matched in the a-day,' says M. Saint Remy, 'where Napoleon said 'three were plenty.' Napoleon, related that the governor of Neufchatel in Switzerland; that delicious food was all that was allowed (miserable) gave him a little coffee; that on his visit to Neufchatel, the governor, declaring that the prisoners did not maintain away four days; and that as no more. Prior to announcing in fresh provisions, although his mother betrayed what had happened. Beside the extinct chimney told the in of the fort and the mayor of the 1 was owing to anything else than however, were found who certified

7.  
said—'I had no interest in killing, wrote and Toussaint—egotism and deaths, in as far as the rock of Saint Helena; yet there was an them, for beside the poor chimney sound of the spectral presence of

book, we think, will not be regarded as perfectly satisfactory on all the points which it discusses; for some of them are merely glanced at: but no student can read it without profit, for it gives a vast deal of information on subjects new to most, and it suggests many interesting and not unprofitable inquiries.

We agree with Professor Blackie in thinking that the present time is suitable for a consideration of the pronunciation of Greek. The increased facilities of locomotion bring our Hellenists more frequently into contact with foreign scholars; and then Englishmen feel the disadvantage of speaking Greek in such a way that none but Englishmen can understand them. Several books of travel, recently published, have given utterance to feelings naturally arising in such circumstances, and have advocated a change. There has also begun amongst us a revival of a wider and more catholic scholarship, of which the works of Grote and Mure are the first-fruits; and from those who are animated with the spirit of this movement, the question of the proper method of pronouncing Greek will receive a fair and thorough investigation. Add to this, that the publication of a *Modern Greek Grammar* in London, by Corpe, puts it in the power of the classical student to become acquainted with the present language of the Greeks in a few hours.

The methods of pronouncing Greek are generally divided into two classes,—the Erasmian and the Reuchlinian, or Modern Greek. The Erasmian includes under it a great variety of pronunciations: the English, with its peculiar sound of *a*, *i*, and *ou*; the German, with its *oi* sound of *eu*; the Scotch, and others. The name is not appropriate, as none of the methods which it embraces corresponds to the theoretical notions propounded by Erasmus, and most of them are purely arbitrary. The Reuchlinian is widely different from all the Erasmian, and is characterized principally by its *iotacism*; that is, it sounds *η*, *ει*, *ι*, *α*, *υ*, *υι*, as our *ee* in *been*. It derives its name from the celebrated Reuchlin, who was one of its champions in the first days of the controversy.

The European scholars, who, in the fifteenth century, on the revival of Greek literature, studied Greek under Greeks from Constantinople, adopted the pronunciation of their teachers. This mode continued undisputed for some time, until a few scholars began to suspect that it was a corruption, and that it owed its origin entirely to the common people. This opinion was adopted by Erasmus (in extraordinary circumstances, if Vossius is to be believed),\* who, in 1528, sent forth a dialogue, '*De Recta Latini*

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\* See the letter given in Professor Blackie's book, p. 10.

atione.' 'A bear and a lion carry  
commencement they cut up with  
foibles and stupidities of school-  
ent and note-worthy remarks on a  
hey then advance to the pronun-  
otice many of the national pecu-  
had crept into it, and attack the  
sed. It was easy work for Erasmus  
o easy to construct. The plan he  
ne vowels as they are now pro-  
south of Scotland, and to give  
components of a diphthong. The  
able, and applied without critical  
se could have been expected. The  
nsequently the Dutch scholar was  
l imperfect view of the question,  
sufficient to attract attention, and  
to follow the Reuchlinian, and in  
ne that any other would ever be  
daring enough to venture on an  
ld man, and a Professor of Greek  
ght manfully and bravely for the  
e thought Plato and Demosthenes  
the Chancellor urged him not to  
w-fangled absurdity, and by strong  
ctices from the University, John  
ause ultimately triumphed. After  
tely for some years, he again found  
d with power to do as he liked,  
iversal in England. He was not,  
de now followed, for that seems to  
ek schoolship had such a taste





classic literature indifferently, as if Greek pronunciation were by its very nature unchangeable. A wiser spirit, however, has pervaded modern inquiry. The works of Seyffarth and Liskov classify the testimonies according to their countries and ages, and the consequence is, that they have arrived at far more reliable results. Now, an examination of the conclusions to which these and others have come, will show that we cannot be certain as to what was the pronunciation of Greek in the days of the classic writers. Some passages here and there point out how single vowels were pronounced; but it is not till we come to the times of the Cæsars that we can give a certain historical table of almost all the vowels and disputed consonants. Professor Blackie has recorded the result of his investigations in the following summary:—

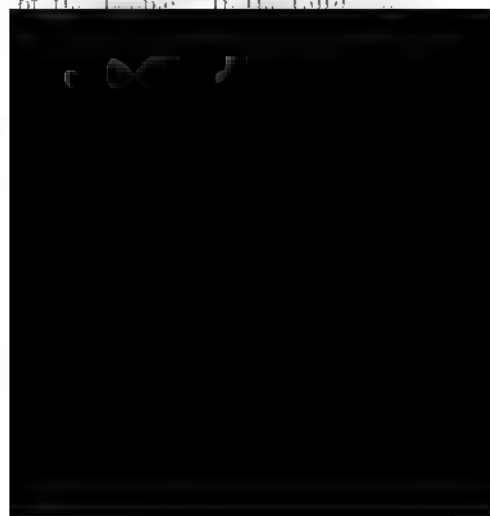
Letter.	Power.
Long A	= <i>a</i> as in <i>father</i> .
Short A	= <i>a</i> „ <i>hat</i> .
Η	= <i>ai</i> „ <i>pain</i> .
Ε	= <i>e</i> „ <i>get</i> .
Ω	= <i>o</i> „ <i>pore</i> .
Ο	= <i>o</i> „ <i>got</i> .
Long Υ	= <i>ü</i> „ <i>bühne</i> .
Short Υ	= the same shortened.
Long Ι	= <i>ee</i> as in <i>green</i> .
Short Ι	= the same shortened.
ΑΙ	= <i>ai</i> as in <i>pain</i> .
ΕΙ	= <i>ee</i> „ <i>green</i> .
ΟΙ	= <i>ee</i> „ <i>green</i> .
ΟΥ	= <i>oo</i> „ <i>boom</i> .
ΑΥ	= <i>ar</i> , <i>af</i> , or ?
ΕΥ	= <i>er</i> , <i>ef</i> , or ?

These conclusions may appear startling to those who have not investigated this matter; but we can assure them, from a close scrutiny of the evidence, that Professor Blackie is fully borne out. Perhaps in one or two letters he has not done full justice to the iotacism of modern Greek. His authority for pronouncing  $\eta$  as *ai* in *pain* is a passage in the work of Dionysius of Halicarnassus, ‘Περὶ Συνθέσεως Ὀνομάτων.’ The rhetorician there gives directions as to how it should be pronounced, and it is impossible to mistake the sound to which he refers. But it may be questioned whether Dionysius states the *usual* method of pronouncing the vowel, or whether he refers only to its original power. Many a schoolmaster in our day tells his pupils that *a* is to be sounded as *ai* in *pain*, and yet he teaches them to pronounce *bad* like other people. So Dionysius may have given the proper power of the  $\eta$ , without meaning to affirm that it was so pronounced by educated people in all words, or by the common people in

substitutions of  $\eta$  for the Latin  $i$ , names into Greek, be reconciled as it may, it is not of great importance that  $\eta$  was pronounced  $i$  in the first century of the Christian era.  $\tau\rho\alpha\tau\eta\gamma\gamma\omicron\nu$  on a monument of that age are confounded, as several of the Latin versions of the New Testament show the  $\eta$  for the  $i$ . If we come lower than the first century, the evidence is numerous and clear. We readily find that  $\eta$  was pronounced  $i$  in the fifth century, too, that long before his time it was so. We allow that when Aristophanes makes a Spartan woman's pronunciation of the word  $\eta$  be  $i$ , that the sound of  $i$  and  $\eta$  were then identical, or at least that the imitation of the bleating of a sheep in Cratinus, gives us certainty with respect to the pronunciation of  $\eta$  in those times; but very early a change might be made in reference to the pronunciation of  $\eta$ . About the first century we have less information. About the habit of sounding it as  $i$  became

to our readers the whole of the evidence is based; but this is not to get all that he can desire in the Pennington. Meanwhile we shall have proof, taking the diphthong  $ai$ .

In the fourth century before the Christian era, in the inscriptions,  $\text{Αἰνέειον}$  instead of  $\text{Αἰνέειον}$ . The frequency of this mistake is not by one dull-headed engraver of the name, but by the multitude



that the educated, in reading Thucydides or a classic author, gave distinct utterance to the *i* of the diphthong, in the time of these witnesses.

In the first century of the Christian era, the Syriac interpreters substitute *tsere* and *seghol* for *ai*. Sextus Empiricus calls *ai*, *ei*, and *ou*, *στοχεῖα*, or elements, defining a *στοχεῖον* to be such 'ἐκ τοῦ ἀσύνθετον καὶ μονοποιὸν ἔχειν φθογγόν.' As we come nearer to the present time, proofs multiply; but we shall content ourselves with copying an extract from the Psalm Book of King Athelstan, given by Wetstein. It may be of some use to those scholars in Oxford and elsewhere, who are fond of middle-age saints and middle-age things:—

#### THE CREED IN ANGLO-SAXON LETTERS.

'Pistheu is then patera pantocratero ce is criston ihū yon autu ton monogenton quirion imon ton genegenta ce pneumatus agiu ce maria tis parthenu, ton epi pontio pilatu staurothenta, tafinta te trite imera anastanta ce nieron anaunta is tos uranos, catimenon in dexia tu patros, oten erchete crine zontas ce nicros ce is pneuma agion, agri, afisin amartion, sarcos anasta. unin.'

It would be more satisfactory to many scholars if the exact pronunciation of Homer or of Plato could be ascertained; and almost all who have written on the subject have ventured on a theory. The one generally adopted is that of Erasmus, already noticed, for which the Erasmians fight very bravely. 'Why call two vowels diphthongs,' says Professor Cheke, 'if they are not to be *sounded*; why not call them digraphs?' John Cheke might as well ask English grammarians why *they* talk of diphthongs. Names are not always accurate descriptions of things. They *may* have been called diphthongs, because at the time at which they were so called both vowels were sounded, or it may have been that the grammatical term was a translation from another language, in which, when the name was given, each vowel was distinctly heard. Many other suppositions might be formed, of which Professor Cheke's is undoubtedly the most probable, but *its* probability would not stand high if set down in figures; and, even if the argument were good, it does not tell us *when* or *how* long the diphthongs were sounded, as they are supposed to be at the giving of the name.

'But,' says Professor John, 'when the Greek letters were first used to commit to writing the spoken language, every letter must then have had a distinct force.' Not so fast, Professor Cheke, for you might know very well that when Hebrew or other foreign words are transferred to English, all the English letters have not a distinct force. If the Greek letters had been formed expressly for the Greek language, the argument would

this was not the case. Indeed, can be applied to the English ; and it proves simply that the d each a separate function ; but it diphthongs possessed their double rred from Phœnician to Greek ; in of time, and leaves the question in

These are the principal arguments of a similar nature and equally ;, however, several things in the Greek writings, which indicate that ered from the later. Many of the l scarcely have arisen if the pro

Cæsars had been used ; and the he Erasmians such as—

*ν οἱ τόσον ὠκύσαο Ζεῦ ;*

o the Reuchlinian mode, though pressed too far. But all these give ing before us our ignorance, but must be content, therefore, with rtify to us.

nciation of Greek involves another theoretically right and practically m. It is needless at the present s pronounced according to accent : certain stress of the voice on have now accentual marks. Plato m. The grammarians again and . We are told that Aristophanes r of the accentual marks, and we ese were used in the first century

ing. and that the Greeks regarded nothing but quantity in their pronunciation. Such an assertion has been made oftener than once, but we hope that the days when learned men could utter such an absurdity are passed away for ever.

The ancient Greeks undoubtedly observed the quantity of syllables in their pronunciation of their language, but this circumstance leaves undetermined on what syllable the accent was placed. Every word has one accent, as Cicero correctly affirms, and those who have pretended to discard accents from Greek, do not pronounce it according to quantity but according to the Latin accentuation. This they have done, though Quintilian contrasts the Latin with the Greek in this very point. 'Sed accentus quoque cum rigore quodam, tum similitudine ipsa minus suaves habemus, quia ultima syllaba nec acuta unquam excitatur, nec flexa circumducitur, sed in gravem, vel duas graves cadit semper. Itaque tanto est sermo Græcus Latino jucundior ut nostri poetæ quoties dulce carmen esse voluerant, illorum id nominibus exornent.' What could be plainer?

But can the accents and quantity be both retained? Undoubtedly they can, and equally far is it from doubt that the ancient Greeks did observe them both. An acute accent does not lengthen a syllable, as is evident at once from the common pronunciation of the words *spirit*, *Latin*, *inimical*; and if we remember that the Greeks spoke much more slowly and musically than Englishmen are accustomed to do, we shall see that there would be no difficulty to them in such words as ἀνέσπερος. Likely enough, some of the low rabble of Colyttus may have spoken Greek in a way as different from that of a well-educated Greek as the dialect of Whitechapel differs from that of Belgravia; but from the stories told of the acuteness of the Athenian ear, we may gather that among the great mass of the people both accent and quantity were carefully observed; and there is certainly more reason for believing, if this were not the case, that accent was adhered to rather than quantity. In public orations we know that both were very strictly observed. As to quantity, Dionysius of Halicarnassus actually scans part of the funeral oration of Plato, while Plutarch informs us that Demosthenes was hissed, as we should say (ἐπὶ τοῦτω πολλάκις ἐξορυθήθη), because, from an etymological speculation of his own, he dared to pronounce Asklepios as a proparoxytone, contrary to custom. Verse, again, was constructed according to quantity, and there seems good reason for believing that when poetry was read, or rather chanted, the spoken accents were observed as far as the musical permitted. The choral songs, however, were, in all probability, never read; and when sung, the musical accent would completely destroy the spoken.

this part of the subject. We have  
ould be wished ; and the want of a  
unfits many scholars from appre-  
that have come down to us. Some  
will be found in Professor Blackie's  
no wishes to go deeply into the study  
the Professor's pamphlet on the  
f the Ancients,' and the admirable  
r in Pennington's 'Essay on the  
Language.'

ought to be adopted in our schools  
marks already made, it is manifest  
is on no authority, theoretical or  
k according to Latin laws is op-  
rations of Quintilian. In a con-  
reviously adduced, the rhetorician  
in these words :—'Non possumus  
fortiores.' Now, according to our  
ges are *fortes*. Greek and Latin  
ie stately monotonous march. Hear,  
ed Greek read the ancient language,  
that while the Latin moves on as  
elephant, or, to use a more compli-  
h the dignified pace of a lion, the  
be compared to that of a serpent  
forward, then poises itself for a  
aces exquisite lines of beauty. We  
o Greek in our pronunciation.

up are slow to move, and we know  
ill make strong objections to altering  
appeal to their candour and good



nished that our men of mighty learning should enunciate their language in a manner in which it is totally unintelligible to them. They claim to be dictators in this matter, not merely as standing on a tradition of 1400 years, or more, but as the moulders and lawgivers of their own language. 'As much right have we,' say they, 'to adopt an arbitrary method of speaking English, pronouncing every letter distinctly, and doing away with all its irregularities, as you scholars to mangle and torture our native tongue in the way you do.' What answer can be made to this appeal? None, we suspect, unless that modern Greek is not the same language as the ancient. If this were the case, of course the present inhabitants of Greece would have no more right to interfere with ancient Greek than the Italians with Latin. But is this the case? No. We do not deny that changes have taken place in the language, and that the Neo-Hellenic contains in it several modern elements. But we fearlessly assert, that the differences between it and ancient Greek are not so great as to make them two distinct languages. Modern Greek does not differ so much from ancient Greek as the English of Wickliffe from that of the days of James I.; and we believe that those Greeks for whom the notes of scholiasts were written would find less difficulty in reading a modern author than in reading Homer. In thus speaking, we are merely reiterating the statements of all, or, at least, the greatest part of those who have studied the modern language. Professor Blackie, who is one of the first British Neo-Hellenic scholars, devotes several pages to a refutation of the notion that Greek is a dead language.\* Many Germans who have been in Greece have expressed the same opinion, and Corpe, in his preface and his whole grammar, testifies to the fact. Indeed, a proof of this point is easy. Let the classical student read the following extract, taken from a novel by Alexander Soutsos, and say if he finds difficulty in understanding it:—

Κρατούμενοι ἀπὸ τὰς χεῖρας, περιπατοῦντες μόνοι ὀλοκλήρως ἔρας ἐλησμονοῦμεν εἰς τὰς ἐκστάσεις μας τὸν κόσμον καὶ τοὺς πικρούς του περισπασμούς. Ἡ γαλήνη τῆς ἐαρινῆς νυκτός, ὁ αἰθριὸς καὶ ἀστερωπὸς οὐρανός, τὸ κελάηθημα τῆς τρυφερᾶς ἀηχόνης, τῶν ναμάτων καὶ τῶν ζεφύρων ὁ τερπνὸς ψιθυρισμός, τὸ πᾶν μᾶς ἐγοήτευεν.

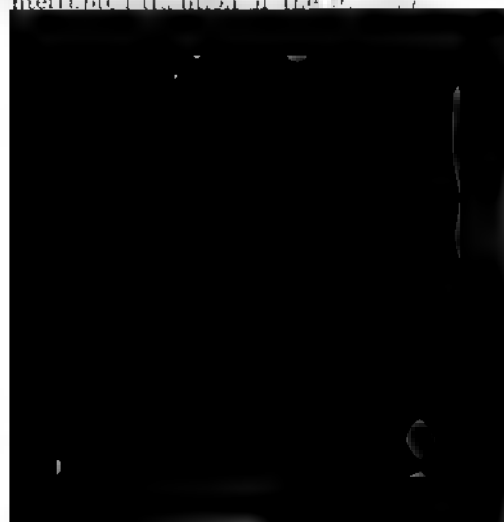
This extract, taken from a letter written by a Greek to his sweetheart, and describing their moonlight wanderings, is a fair specimen of the Greek usually addressed to the people. We have selected it purely from the harmony of the sound and the sense which it exhibits. We might have chosen passages from

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\* The Professor discusses this point more fully in a lecture delivered on his return from a visit to Greece: 'On the Living Language of the Greeks, and its utility to the Classical Scholar.' Edinburgh: Sutherland & Knox. 1853.

ed, which could not be distinguished  
ght pitch on many songs in Fauniel's  
ballads, which would be intelligible  
versed in the language. The mean-  
s it not prove our point? Would  
cimens of the Doric dialect which  
Attic than this? The use of ἀπό  
ἐν, and μασ for the genitive and  
the principal peculiarities in these  
ing worth speaking of.

age leads to a similar conclusion.  
the language of Greece? Not in  
es of the Christian era, for we have  
e fathers, who preached and wrote  
and elegance. Not in the middle  
Byzantine historians are in Greek.  
such Greek as would please some of  
rested only in words and phrases, and  
of Greek books, abjure all authors  
in supposed classical age of purity.  
views down to modern times, they  
nowledge that English was the most  
ce of the earth, and that Milton and  
ad because they happened to use it:  
cast, however, the Greek of Anna  
s, will be allowed to be Greek, and  
did the language fall into disuse  
tinople by the Turks. The priests  
t language, according to the con-  
nd down to the present time, books  
en by learned men in ancient Greek  
nterpreted its history at the time of





between the domination of the Turks and Venetians, and the excitement of a free spirit attendant on the French Revolution, almost all the Greeks were compelled to occupy the position of the *vulgus*, modern Greek came into universal use. During these centuries of Turkish domination, the language was fairly in the way of becoming a new one, through the adoption of Turkish, Italian, and other words and idioms. A better day, however, dawned on Greece. A national feeling began to pervade her, and amidst other results of it, her language was purified,—the foreign elements were systematically expelled, and the learned Korais and his followers have brought back as many of the forms of the ancient dialect as was consistent with the modern spirit and modes of thinking. So that now there is perhaps not another language that has so few foreign words. Its richness supplies it with terms for all our inventions, and for all our philosophic ideas. Railway, Steamer, Daguerreotype, and such words are expressed in compound words of pure Greek, while many of our scientific and other names, as photography, phonography, are Greek already. Professor Blackie informs us that *in three columns of a Greek newspaper, of the year 1852, there do not certainly occur three words that are not pure native Greek.*

The Greeks, then, we maintain, have an inalienable right to legislate on the pronunciation of their language. But even if they had not, it happens that theirs is the only one current which has a good foundation in historical inquiry. The practical conclusion, then, seems inevitable that the modern Greek pronunciation should be universally adopted.

The only point on which a scholar might have some hesitation is the neglect of quantity which prevails in modern Greek. Thus *τίπτουσι* is *tiptūsi*. This certainly was not the case in the best times of the ancient language; still this practice is not of recent origin. The accent does not lengthen the syllable on which it is placed, nor shorten the syllables that follow it. It is not difficult to pronounce such a word as grandfather, and equally easy is it to give both accent and quantity to *ἀνδρῶπιος*. Nor is it contrary to reason to suppose that the Greek people gave both in the common talk of life, provided they had a good musical education, and spoke more slowly than is common with us. Indeed, we have often heard Greeks linger unconsciously on syllables succeeding the accented one. But when a language is spoken quickly, or when a nation loses the exquisite sense of time which the Greeks possessed, the penultimate syllable of a proparoxytone is apt to be shortened. This took place in the Greek language. Pennington finds examples of accentual verses in Dionysius of

perfectly satisfied that he is correct passage; the verses, too, are not errors; yet we confess we have no the early age of the writer.

Christian era gives us proof, at least, of custom, and the eighth of its Prudentius, in the fifth century, *ua* and of similar words; and in *versus politici*, or verses framed of Damascus. Add to this the language, and the consideration, want with modern habits, and more and we think we have a case for would follow them even in reading adhere to our present pronunciation. Poetry, on the other hand, consequently must be attended to as it right to convert monosyllabic the rhythm demands it.

It only the general outlines of this the matter to the judgment of maintain, have a better right to pronunciation of Greek than those our present mode, because the more and healthier, and the means of want. It is not at all improbable prejudiced in the advocacy of our possible to avoid this. But we shall excite our learned men to a calm, solution of this not unimportant point shall have; custom throws its chains is ready to be broken by a more

ment in acquiring languages. We imagine that if our young men were *first* taught to speak modern Greek, and were then gradually led from the modern to the ancient literature, they would learn more Greek, and reap a richer harvest of those advantages which a classical education can confer.

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- ART. III.—*Bacon's Essays, Apophthegms, Wisdom of the Ancients, New Atlantis, and Henry VII.* With Introductory Dissertation and Notes by J. Devey, M.A. (Bohn's Standard Library, 1852.)
2. *Bacon's Novum Organum, and Advancement of Learning.* With Notes by J. Devey, M.A. (Bohn's Scientific Library 1853.)\*

THE two main divisions of the history of philosophy are ancient and modern. All that does not strictly belong to either of these may be regarded as forming transition steps. Modern civilization, though it may not have excelled antiquity in the fine arts, poetry, rhetoric, statuary—and is indebted to it for the foundation of pure mathematics—has far surpassed it in those branches of knowledge which are based on observation and experiment.

In order rightly to estimate the scientific reformation which was mainly brought about by Bacon, let us glance at the chief characteristics of the scholastic philosophy. As early as the second century of the present era, Christianity came in contact with the philosophy of the age, and especially with New Platonism. It was not, however, till the eleventh century, that what may be called Christian philosophy sprung up, which, under its varied phases, is collectively styled scholasticism. The origin of this term is to be found in the *Scholæ*, or schools, which were founded by Charlemagne for philosophical studies; in which, however, scarcely any in those days had either leisure or inclination to engage, except the clergy. Hence the main characteristic of this period was constant endeavour to explain the doctrines of the church philosophically, and to work them up into the form of scientific systems. Anselm's declaration, '*credo ut intelligam*,' was adopted as the guiding principle. The works of the scholastic writers exhibit an immense amount

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\* The present article is intended to be an *exposition*. We have endeavoured to gather the 'vintage' of the accounts given by Stewart, Playfair, Napier, Campbell, Macaulay, Hallam, Morell, Cousin, Hoppus, Lewes, Cruik, &c. The editions which we have noticed above contain valuable illustrative notes. Their cheapness places the works of the illustrious philosopher within the reach of a large circle of readers.

industry and toil; but, on the other  
 notions, and fruitless distinctions,  
 folly;' hence, the absence of really

philosophy was a scientific develop-  
 oman church. It assumed as its  
 ts, and employed as its instrument  
 deep and extensive influence of  
 riad is thus graphically described  
 ic was the engine by which, for  
 bewitched in a manner that was  
 . Glosses, paraphrases, summaries,  
 n his works were composed without  
 itants of the west learned Arabic,  
 1 of them in that language. The  
 her medium of their circulation,  
 parts of the known world. . .  
 eat text-book of knowledge, and  
 of truth. . . . Christians, Jews,  
 ofessing assent to the great law-  
 t Europe alone, but also Africa  
 dominion; and while his Greek  
 s, translations were read in Persia  
 for disputation, which now began  
 the spread of this philosophy,  
 n, under Pope Innocent III, to  
 use of the physics and metaphysics  
 then the thunders of the Vatican,  
 to dethrone him from that des-  
 ch, by long custom, had now ren-  
 at.' At length 'in some of the



city. As the first of these, we may place the revival of learning in the fifteenth century. During the scholastic age, the study of the ancient classical authors had declined; even the Platonic and Aristotelian systems were known almost exclusively from translations and secondary sources. Italy first awoke to a juster appreciation of the beauties of the antique. The arrival of Greek fugitives from Constantinople gave a great impulse to the study of ancient authors in that land. Greek and Latin works were read in the original languages, and the art of printing multiplied copies. Learned men assembled at the court of the Medici at Florence. Bessarion and Marsilius Ficinus distinguished themselves as expositors of the ancient, and especially of the Platonic philosophy. Classical refinement protested against the dry, inelegant, uncritical mode in which the sciences had hitherto been handled. 'The mere substitution of the Academic for the Peripatetic philosophy would indeed have done little good. But anything was better than the old habit of unreasoning servility. It was something to have a choice of tyrants. "A spark of freedom," as Gibbon has justly remarked, "was produced by this collision of adverse servitude." \*'

The second and main cause was the Reformation. The contest against the spirit of scholasticism—the advocacy of classic culture—the struggle after national independence—the efforts of society to liberate itself from the Roman hierarchy—the desire of exploring the facts and laws of nature—above all, the grasping of individual reason after a full emancipation from external authority—in short, every element of modern times finds its centre-point in the great German reformation. Luther and many of his distinguished contemporaries did not hesitate to express their contempt of the Peripatetic philosophy.

A third cause was a number of disconnected attempts at independent thinking on the part of Peter Ramus (1515-1572) in the science of logic; of Telesius and Campanella in physics; and of Patritius, and Giordano Bruno in metaphysics—all which, however, failed to produce any permanent results.

A fourth cause was the rise of the natural sciences. Copernicus, Kepler, and Galileo restored to nature the honour of which scholasticism had robbed her, gave a new aspect to the world of thought, and shook men's faith in the authority of the church. The investigation of nature's laws, shamefully but vainly opposed by the hierarchy and papal orthodoxy, came to be viewed as an essential object of philosophy.

Thus, even before the time of Bacon, the justice of the tyrannic sway which scholasticism had exercised over the minds of men had been called in question, and in opposition to servile obe-

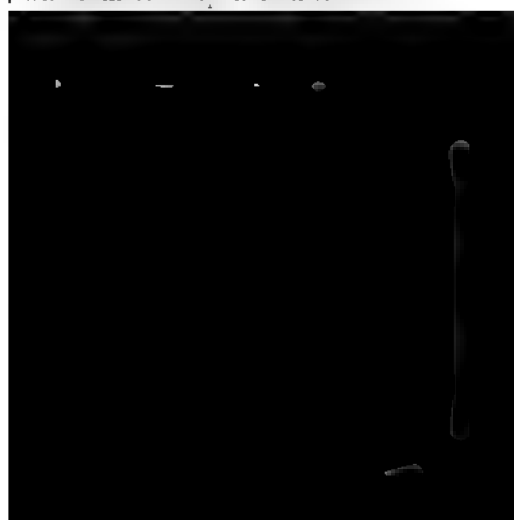
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\* Macaulay.

a revolutionary spirit had raised itself that dominion remained free from But the fundamental reason of the been clearly pointed out: the revo- of some master-mind, who should n the citadel itself, and who should government which merited the lofty

1, 'Two such minds arose, both of inexhaustible resources. Each of th to aid the work of reformation, succeeded in turning the stream of the two main directions, which it ess ever since. The first of these he order, both of time and influence, e the comparison of their merits

at York House, in the Strand he son of Sir Nicholas Bacon, who, f Elizabeth's reign was Lord-keeper l ability and political wisdom was uly to the great Burleigh. His aughter of Sir Anthony Cooke, was in, and Italian languages, and also vas delicate in health, and fond of ity of intellect, which early showed the anomalies of legerdemain, and i St. James's Fields, was no doubt varied minds of a Cecil, a Jewel a ke, and won the flattering acknow- , who conferred upon him the



the unfruitfulness of the way; being a philosophy, as his lordship used to say, only strong for disputations and contentions, but barren of the production of works for the benefit of the life of man.'

In his seventeenth year he was sent to Paris, in the suite of Sir Amias Paulet, Queen Elizabeth's ambassador. This visit had doubtless a lasting influence on his character. The state of a country which had but recently witnessed the massacre of St. Bartholomew's day, abidingly confirmed his adherence to Protestant principles. He travelled through several French provinces, and subsequently published the results of his acute and extensive observations in a work entitled 'The State of Europe.'

On receiving intelligence of the sudden death of his father, Bacon returned hastily home. His father having died intestate, he found himself bereft of pecuniary resources. Hence he was compelled to seek some lucrative occupation. After having in vain endeavoured to obtain a government post through the patronage of his uncle, Lord Burleigh (who wished to promote his own son, afterwards Sir Robert Cecil), he enrolled himself as a student at Gray's-inn. For some years he laboured in obscurity. At length, by his profound acquaintance with the principles of law, and his admirable talents and address, he acquired such reputation, that the queen appointed him her 'counsel extraordinary.' (1590.) Cecil also procured for him the reversion of the registrarship of the Star Chamber, which lucrative office fell in after some years.

In 1593 Bacon took his seat in parliament for the county of Middlesex, and soon became distinguished as an orator and debater. 'There happened in my time,' says Ben Jonson. 'one noble speaker who was full of gravity in his speaking. His language, where he could spare or pass by a jest, was nobly censorious. No man ever spoke more neatly, more pressly, more weightily, or suffered less emptiness, less idleness, in what he uttered. No member of his speech, but consisted of his own graces. His hearers could not cough or look aside from him without loss. He commanded where he spoke, and had his judges angry and pleased at his devotion. No man had their affections more in his power. The fear of every man who heard him was lest he should make an end.' In politics, however, he made a perilous attempt to please both court and people. On one occasion, indeed, he delivered a vehement speech against the crown, and was in danger of being sent to the Tower, and punished by the Star Chamber, but when the queen gave forcible expression to her indignation, he sought forgiveness by promising never to repeat the offence.

Still failing to obtain the patronage of Burleigh, Bacon

), impelled by a generous friendship, him, first the office of attorney-general; but in both cases he was of the Cecils. To mitigate Bacon's him an estate, worth nearly £2000.

small volume of 'Essayes, Religious wasion and Disswasion.' These in England, but also throughout

that we notice his base ingratitude prosecuted for a conspiracy against he had conferred so many and such whom he had so fully confided, not appeared as counsel for the proved his learning and ingenuity in to crown the whole, after the execution queen's request, 'a declaration of emptied and committed by Robert friend so loved, so trusted, bore a e earl's fortunes, in shedding his memory.'

ies, Bacon rose rapidly in fortune nighted; in 1604 he was appointed itor-general; and in 1613 attorney-himself in Parliament, and especially his writings, sought to bring f James's favourite measure—the id. Meanwhile, he did not neglect n 1605 he published his 'Advancement of Learning' his 'Wisdom of the Ancients' ating his 'Novum Organum'. For





Baron Verulam, and then Viscount St. Albans. It must not, however, be concealed that in his chancellorship he issued abominable patents; and not only allowed Villiers to interfere in his judicial decisions, but even accepted large bribes from persons engaged in chancery-suits.

Retribution was at hand. After six years' recess, parliament again met. The Commons discussed public grievances, and attacked the unrighteous patents which had shielded Buckingham and his followers. A committee was appointed to examine the state of the courts of justice. Two charges of bribery were brought against Bacon; the number soon rose to twenty-three. Bacon drew up a confession, which was handed to the House of Lords by the Prince of Wales. To the deputation of peers, appointed to inquire whether the confession was subscribed by himself, he replied, 'My lords, it is my act, my hand, my heart. I beseech your lordships to be merciful to a broken reed.' The lords condemned him to 'pay a fine of £40,000, to be imprisoned in the Tower during the king's pleasure, to be for ever incapable of holding any public office, place, or employment,' and 'never' to 'sit in parliament, nor come within the verge of the court.' The sentence was immediately mitigated. He was sent to the Tower, but liberated in two days. The fine was released by the crown. By the year 1624 all his punishment was remitted. Government granted him a pension of £1200 a-year.

During the last five years of his life he commenced a 'Digest of the Laws of England,' a 'History of England under the House of Tudor,' a 'Body of Natural History,' and a 'Philosophical Romance.' He also published his 'De Augmentis Scientiarum' in 1623.

'The great apostle of experimental philosophy,' says Mr. Macaulay, 'was destined to be its martyr. It had occurred to him that snow might be used with advantage for the purpose of preventing animal substances from putrefying. On a very cold day, early in the spring of the year 1626, he alighted from his coach near Highgate to try the experiment. He went into a cottage, bought a fowl, and with his own hands stuffed it with snow. While thus engaged, he felt a sudden chill, and was so much indisposed that it was impossible for him to return to Gray's-inn. After an illness of about a week, he expired on the morning of Easter-day, 1626. His mind appears to have retained its strength and liveliness to the end. He did not forget the fowl which had caused his death. In the last letter that he ever wrote, with fingers which, as he said, could not steadily hold a pen, he did not omit to mention that the experiment of the snow had succeeded excellently well.' His will contains the strikingly prophetic passage—'For my name and memory I leave it to men's charitable speeches, and to foreign nations, and the next ages.'

ded into—1. Scientific; 2. Moral  
ry and Miscellaneous. His great  
Advancement of Learning' (pub-  
igna' and 'Novum Organum' (pub-  
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find upon comparison that none  
ise (i.e. the 'De Augmentis Scien-  
ight interpolation or omission, from  
rning,' the remainder being new

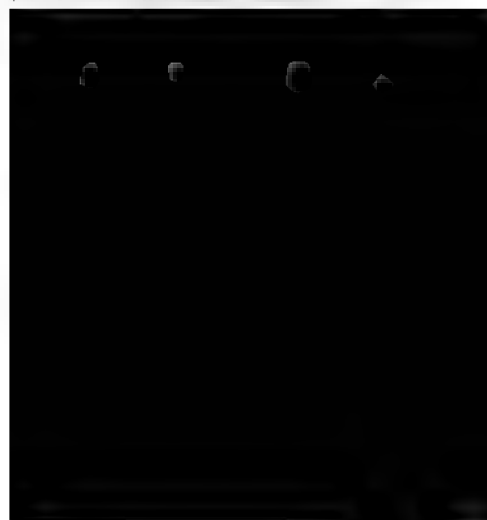
divided into six parts:—

1, intended to furnish a general  
y gained, and indications of *lacuna*.  
s, is wanting in the 'Instauratio';  
De Augmentis Scientiarum'  
contain the new logic, or inductive  
eted it, it is known under the name  
ich was to consist of nine parts. we  
st.

rm an entire natural history, under  
ne hundred and thirty particular  
in his age, could accomplish but

Scala Intellectus, was to supply  
ace before our eyes the entire pro-  
very of truth, selecting various and  
part is wanting, except a few intro

acon calls *Prodromi, sive Anteci-*  
*ide*, was to give a sample of that  
to be erected on the basis of ins  
ns of the inductive method. The



different conditions of life, might have achieved; he might have been more emphatically the high-priest of Nature, if he had not been the chancellor of James I., but no man could have filled up the vast outline which he alone, in that stage of the world, could have so boldly sketched.'

The treatise 'De Augmentis Scientiarum' is divided into nine books.

The first is designed to remove prejudices against the investigation of truth, and to indicate the causes of error.

In the second book knowledge is divided into—I. History. II. Poetry. III. Philosophy; corresponding to memory, imagination, reason.

I. History comprises, 1. Natural History, (1) of Regular Phenomena; (2) of Monstrosities; (3) of the Arts. 2. Civil, or rather Human History; (1) Civil History proper; (2) Sacred History; (3) Literary History.

II. Poetry is divided into—1. Narrative. 2. Dramatic. 3. Parabolic.

III. Philosophy or Science. There must be a general science, comprising a body of axioms common to all the special sciences. The special sciences have three principal objects:—1. God. 2. Nature [3rd Book]. Natural science is either speculative or practical. Speculative natural science comprises physics, which deal with material and efficient causes, and metaphysics, which deal with formal and final causes. Practical natural science includes mechanics, by which Bacon means experimentation in general, and magic, or experimentation applied to the production of extraordinary phenomena. Mathematics are purely instrumental, and consist of pure mathematics (geometry and algebra) and mixed mathematics.

The fourth to the eighth books treat of science in relation to its third object, MAN. There must be an introductory science explaining personality and the communication between the soul and the body. The science of man Bacon then divides into (1) The Science of Human Nature; and (2) The Science of Civil Society. The former treats [1] of the body (medicine, cosmical science, gymnastics, music, and painting); [2] of the soul, both its substance and its faculties, which are either logical or moral. Logic is either inventive or traditive, and in its latter phase comprises grammar,\* rhetoric, criticism, and pedagogy.

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\* Bacon formed some very sagacious anticipations about universal grammar. 'Grammar,' he observes, 'is of two kinds, the one literary, the other philosophical. . . . The latter directs the attention, not to the analogies which words bear to words, but the analogies which words bear to things;' or, 'to language considered as the sensible portraiture or image of the mental process.'

(showing the natural history of  
g of the culture of the affections).  
of civil society Bacon handles only  
of enlarging the boundaries of the  
versal legislation. He says society  
*contra solitudinem, adjuvamen*  
*ontra injurias.*

high is short, glances only at some  
e, and is chiefly remarkable as it  
holic spirit than was often to be  
zed by bigotry and ecclesiastical

the most important topic is what  
); i. e., not *idols* as most writers  
, Hoppus) have supposed; but, as  
usions, fallacies, or, as Lord Bacon  
it of Learning,' false appearances.'

e); illusions common to the whole  
ose general prejudices which arise  
ature itself.' 'The understanding  
mirror whose surface is not true,  
rfection with the nature of things,  
'he sources of these Idola are—  
the mind to assume a greater  
ly exists. (2) A tendency in the  
all facts into harmony with a pre-  
(3) A liability of the mind rather  
ation than guided by the under-  
f the mind to push its investiga-

(5) The influence of the will and  
understanding. The light of the under-



—i. e., from the imperfection of language. Words deceive us when they are names of things which do not exist, or when they are confused and ill-defined.

IV. *Idola Theatri* (of the theatre); illusions proceeding from the fabulous and visionary representations of philosophical theories. 'We call them idols of the theatre,' says Bacon, 'because all the systems of philosophy that have been hitherto invented, or received, are but so many stage-plays, which have exhibited nothing but fictitious and theatrical words.'

The next topic for our consideration is Bacon's method. He lays down the following fundamental principle as his first and leading aphorism concerning 'the interpretation of Nature, and man's dominion over it.—' *Homo, naturæ minister et interpret. tantum facit et intelligit, quantum de naturæ ordine, re vel mente, observaverit; nec amplius scit, aut potest.*' (Man the servant and interpreter of Nature can only understand and act in proportion as he observes the order of Nature; more he can neither know nor do.) The method he recommends for the interpretation of Nature is called the *inductive method*. In induction we assert, to use the words of Whately, 'that what belongs to the individual or individuals we have examined, belongs (certainly or probably, as the case may be,) to the whole class under which they come.' The first step in the inductive process of Bacon is to collect a natural history. We must carefully and patiently gather a variety of particular facts and instances which relate to the subject of inquiry; we must not rest satisfied with those facts which spontaneously present themselves, but must institute experiments for the discovery of fresh ones. Being now in possession of a body of facts, obtained by observation and experiment, we must classify them into tables, and, applying the method of 'exclusion,' reject those which are irrelevant to the matter in hand, and gather the 'vintage' of such as are really significant. These selected facts must then be examined as to their relative worth. The most important phenomena are called by him 'prerogative instances,' as holding a kind of prerogative dignity from being peculiarly suggestive of causation. Fifteen of these are to guide the intellect, five to aid the senses, and seven to correct the practice. Of these twenty-seven we shall adduce only the most important. (1) *Instantiæ adiutoria*: 'examples of the same quality existing in two bodies otherwise different, or of a quality differing in two bodies otherwise the same. In the first instance the bodies differ in all things but one;—e. g., crystals, dewdrops, which exhibit colour in some situations, have nothing but the colour in common with stones, metals, &c., whose colours are permanent. (These examples guided Newton to the discovery of the composition of light.) In

s agree in all things but one ;' here veins of black and white in marble  
wax, where the substances agree in  
r.

exhibits qualities passing from less to  
more, glass, when whole, is colourless

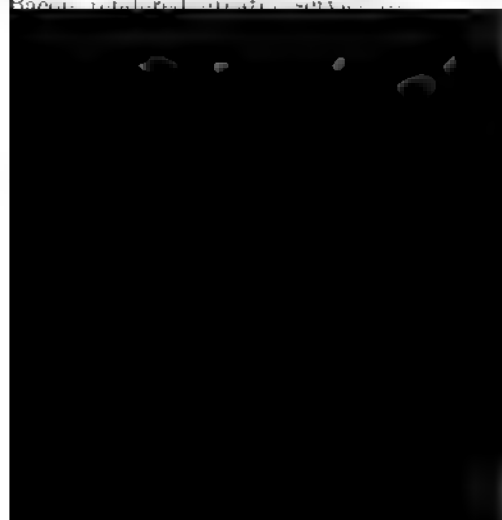
instances which show some quality  
a barometer exhibits the weight of  
air pressing from pressure in all direction

instances that are parallel or ana-  
logous or are analogous to each other  
; different in all the rest. Bacon  
of instruments and the eye, the  
earns that yield an echo.

*reue hostiles*, are instances of quali-  
ties each other and the reverse. Thus  
, transparency and malleability a.

l instances, are so called from the  
cause they determine at once be-  
conclusions. 'These instances,' says  
that, when in search of any nature  
in equilibrium, or is suspended be-  
tween facts decide the question by re-  
sult.' Suppose that up to a certain  
point or more causes seem to explain  
well, an experiment which decides  
experimentum crucis.

discussion concerning the right  
Bacon's method of attaining to the



since his time have in no one instance succeeded in revealing, and what in all probability lies entirely beyond the apprehension of human faculties.

Two other subjects of investigation are the *latens processus* (latent process) and the *latens schematismus* (latent schematism.) By the latent process, Bacon seems to mean what has since been termed the *law of continuity*, according to which quantities which change their magnitude or position, do so by passing through all the intermediate magnitudes or positions, till the change is completed ; e.g., in the firing of a cannon, the series of events between the application of the match and the expulsion of the ball is a latent process, which can now be pretty accurately traced. The *latent schematism* of bodies, is the internal structure and arrangement of their parts. 'A proneness,' remarks Dr. Hoppus, 'to form boundless expectations as to what human power might effect, and, in the very infancy of practical science to look for achievements higher than we can, even in its more advanced age, venture to hope for, is one of the most remarkable features in the elevated and daring genius of this great man.'

The question has often been raised and discussed—Did Bacon intend and deem it possible that his inductive method should be applied to metaphysics and moral subjects? An affirmative answer is at once supplied by his own express declarations, that his method is applicable to logic, ethics, politics, and metaphysics. On the other hand, it was but to a trifling extent that he applied his principles and rules to moral and metaphysical subjects, and also the entire structure of the 'Novum Organum' is more especially suited to physical investigations. Nor, indeed, can it be denied that the inductive method has peculiar advantages in physical inquiries. For a full and able discussion of this point we refer our readers to Hallam's 'Literature of Europe,' vol. ii. p. 415, &c.

In his disquisitions on *ethical* subjects Bacon displays an eminently *practical* spirit. He does not enter into lengthy discussions about the principle and the object of moral approbation, but holds it to be the main function of moral science to discover the influence which customs, habits, modes of education, mental pursuits, &c., exert upon human character, and thus to lay down the best mode of preserving and restoring moral health. On these topics, as Stewart remarks, 'he has enlarged more ably and more usefully than any writer since Aristotle.' Under this head we may mention the most popular of all his works, known under the title of 'Essays.' These essays are characterised by an amazing pregnancy and originality of thought ; an admirable blending of ingenuity and fancy with a wisdom, which, as

the guidance of life, 'comes home'; a rare combination of solidity and style untainted by mere verbal conceits and brilliant, richly coloured with the whole is pervaded by a sagacious and catholic spirit. In illustration quote the first part of his essay on

of ornament, and for ability. Their shyness and retiring; for ornament is in the judgment and disposition of words, and perhaps judge, of particular cases, and the plots and marshalling of them are learned. To spend too much time on ornament is affectation, and our rules is the humour of a scholar unperfected by experience; for natural abilities they need pruning by study, and directions too much at large, except in the first place. Crafty men condemn studies, but wise men use them; for they teach not only to know, but to do; and above them, to contradict and confute, nor to follow, but to find talk and discourse, but to know the books are to be tasted, others to be chewed and digested; that is, some to be read, but not curiously, and with diligence and attention. Some by deputy, and extracts made of them, and in the less important arguments and distilled books are, like common distillations maketh a full man; conference with a learned man, and, therefore, if a man will





universal frame is without a mind. While the mind of man looketh at second causes scattered, it may sometimes rest in them, and go no further; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity.'

The chief specimen which we possess of Bacon's talents as a historian is to be found in his '*History of Henry VII.*,' concerning the merits of which, very opposite opinions have been expressed. The limits of the present article compel us to content ourselves with adducing the judgments of Hallam and Craik. The former writer remarks—'It is the first instance in our language of the application of philosophy to reasoning on public events in the manner of the ancients and the Italians. Praise upon Henry is too largely bestowed; but it was in the nature of Bacon to admire too much a crafty and selfish policy; and he thought, also, no doubt, that so near an ancestor of his own sovereign should not be treated with severe impartiality. . . . 'The *History of Henry VII.*,' admirable as many passages are, seems to be written rather too ambitiously, and with too great an absence of simplicity.' And in another passage, speaking of the sixth, seventh, and eighth books '*De Augmentis*,' the '*Essays*,' and also of '*The History of Henry VII.*,' he observes,—'If we compare (these) . . . with the rhetoric, ethics, and politics of Aristotle, or with the historians most celebrated for their deep insight into civil society and human character, with Thucydides, Tacitus, Philip de Comines, Machiavel, Davila, Hume, we shall, I think, find that one man may almost be compared with all of these together.' Craik's opinion of the *History* is, that it is 'one of the most animated, graphic, and altogether felicitous historical pieces in the language;' and that it 'still remains, perhaps, unsurpassed in our literature in all the highest qualities of historical composition, in luminous and lively narrative, in expressive portraiture, in a vein of profound political sagacity, above all, in skill and power of writing.'

We shall now inquire how far the Baconian Induction had been anticipated by previous philosophers, and how far it was original. The author of an article in the '*Asiatic Researches*'—(vol. viii. pp. 89, 90, Lond. edit.)—asserts:—I. 'That the mode of reasoning by induction, illustrated and improved by the great Lord Verulam, in his '*Novum Organum*,' and generally considered as the cause of the rapid progress of science in later times, was perfectly known to Aristotle, and was distinctly delineated by him, as a method of investigation that leads to certainty or truth; and II. That Aristotle was likewise perfectly acquainted, not merely with the form of induction, but with the proper materials to be employed in carrying it on—facts and

fore, led to conclude that all the mind for so long a time in chains, not be fairly imputed to Aristotle; it, and setting it free, ascribed to 90.) After careful investigation of following conclusion:—It cannot arly distinguished induction as an to the universal, from deduction as l to the particular. But he had no f a valid process of arriving at a examination of *all* the particulars *enumerationem per simplici* mied at discovering how, by a careful alues of a *limited* number of par- inty, attain to a universal truth. a very meagre analysis of induction, uniformity of the laws of nature the necessity of examining all the ntrary, endeavoured to show *how* iformity may take the place of a vidual phenomena.

it which we postponed in the earlier e relation of Bacon to Descartes, established in France precisely the has been eager to attribute exclu- adily admit that Descartes, as well s the main instrument in philosop- ier applied it to *thought*, the latter were their views concerning the n and deduction? Here a final- elf. Bacon, it is true, admits the



mankind without such rules ; and that, therefore, Bacon's rules are superfluous and useless. Here, however, this distinguished writer plainly confounds induction, as a simple, everyday inference, with the *inductive method*—a lengthy and complex train of reasoning ; these two Bacon repeatedly distinguishes. And further, however little a mind that has studied Bacon's rules may act in conscious and designed accordance with them, yet it will carry with it into all its researches the benefit of that general educational influence, which patient reflection on those rules infallibly exerts. Moreover, as Dr. Whewell observes, 'The truly remarkable circumstance is to find this (i.e., Bacon's) recommendation of a continuous advance from observation by limited steps, through successive gradations of generality, given at a time when speculative men in general had only just begun to perceive that they must begin their course from experience in some way or other.'

Valid objections to Bacon's philosophical merits may, we admit, be founded upon his ignorance of mathematics, and his inadequate estimate of their utility ; his lack of that 'practical wisdom which results from a long acquaintance with the actual processes of philosophical research ;' and his exaggerated opinion of the value of his 'new organ,' which, as he supposed, would bring all minds to nearly the same level, and supersede the advantages of natural genius.

The early fame of Bacon's writings may be gathered from the fact that in 1623, the University of Oxford addressed him as 'a mighty Hercules,' as having advanced the pillars of science : at Cambridge, his philosophy soon made great progress ; the Institution of the Royal Society filled England with his fame ; the writings of Boyle, Hooke, and Locke, exhibited the deep impress of the Baconian method ; the genius of Newton found the ground cleared, and the plan sketched for the exercise of its mighty energies ; and within half a century the writings of the reviver of true philosophy won high applause throughout France, Italy, Holland, and Germany.

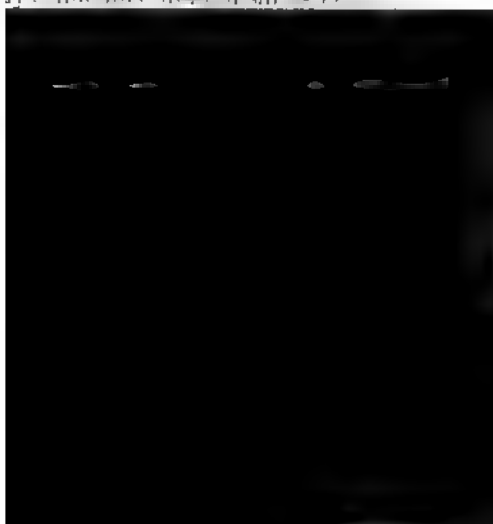
We conclude with a general estimate of Bacon's mental and moral character. We have already spoken to some extent of his mental abilities. We add the following supplementary remarks : His intellect was marked rather by a wide-ranging view of the nature of science in general than by a deep acquaintance with the *minutiae* of any particular science. Though he was neither a mathematician, nor an astronomer, nor a chemist, nor a physiologist, yet he had a thorough insight into those essential attributes which constitute each of these a science, and the relative positions which each ought to occupy in the special applications of the general principles of scientific inquiry

es himself, he taught the *true*  
*we made*. In all his investigations,  
efully shunning abstruse specula-  
ties. We heartily subscribe to  
oks prior to those of Lord Bacon  
road to truth; none have obtained  
rogant usurpation without seeking  
ay be compared to those liberators  
hem laws by which they might  
d no homage but their gratitude.  
h its dark shades and lamentable  
nd graphically depicted by the  
The moral qualities of Bacon were  
not say that he was a bad man.  
nical. He bore with meekness his  
ar higher honours gained by his  
h, if ever, provoked into treating  
insolence. No man more readily  
who had smitten the right. No  
soft answer which turneth away  
of intemperance in his pleasures.  
ourtesy, the general respectability  
ourable impression on those who  
do not severely try the principles,  
ith pain—coldness of heart and  
to have been incapable of feeling  
great dangers, of making great  
t on things below. Had his civil  
. . . we should not then be com-  
er with mingled contempt and  
ersion and gratitude. We should

- ART. IV.—*Hippolytus and his Age ; or, the Beginnings and Prospects of Christianity*. Second Edition. Two Volumes. 8vo. pp. 505, 443. By Christian Charles Josias Bunsen, D.D., D.C.L., D.Ph.
2. *Analecta Ante-Nicæna*. Three Volumes. 8vo. pp. 414, 520, 426. By the Same.
3. *Outlines of the Philosophy of Universal History, applied to Language and Religion*. Two Volumes. 8vo. pp. 521, 488. By the Same. London: Longman & Co. 1854.

AT the time of the publication of the first edition of '*Hippolytus and his Age*,' two years since, its author held the post of Prussian ambassador at the court of our sovereign, a position which he has since earned the applause of Europe by sacrificing rather than pander to the truckling Russian policy of his royal master in the Eastern question. It was amidst the pressure of arduous duties devolving upon him in this highly responsible, and then honourable capacity, that, by the production of this work, he confirmed the favourable impression previously made by his '*Egypt*,' and won for himself, although a foreigner, a place in the very first rank of English contemporary literature. Our readers will not have forgotten the sensation which the book created, not only in all theological circles, but amongst educated people in general. No person, with any pretensions to intelligence, could afford to be ignorant of a phenomenon which divided with '*Uncle Tom*' the literary chit-chat of the day. The daily journals made it the text of long columns of newspaper sermonizing for the edification of their astonished readers. Country editors, as usual, took their cue from their brethren in the metropolis, and amiable curates were politely requested to dribble out a few drops from the full fountain of their patristic lore, that poor benighted Farmer Giles in his chimney-corner might read, for the first time in his life, the talismanic name of Hippolytus. Monthlies and quarterlies, of all sorts and sizes, were uneasy until they had had their say upon the subject, and had made their patrons *au courant* with the topic of the hour. The work, as was natural, soon found its way to the continent, and we are informed that the enthusiasm it excited amongst the author's countrymen was even greater than that with which it was received here. Its awkward disclosures concerning the secret history of the Roman see during the former half of the third century, given upon the authority of the long lost, but happily recovered, treatise of Hippolytus, himself a contemporary and eye-witness of the whole, roused the ire of the papacy, whose chief lost no time in setting the seal of his church to the immortality of the obnoxious book, by putting

*Iannibal ad portas!* was raised  
 lic faith from Gaul and Germany  
 nly it was a most inconvenient  
 nd deep have been the wishes in  
 and the Greek, Mynoides Mynas,  
 ed literary mission in search of  
 sunk together in the Hellespont  
*des* which was so comfortably  
 he monastery on Mount Athos,  
 print, too, and it was necessary to  
 rotestants, when they should flout  
 ibility with this pretty piece of  
 zed saint, pope, and martyr, St.  
 zed saint, bishop, and martyr, no  
 lytus, with being nothing better  
 eretic, an anabaptist, a shameless  
 ker in souls. His vaunted mar-  
 f glory, and resolved into a vulgar  
 to commit suicide. Well might  
 nan professors at catholic univer-  
 the golden opportunity of writing  
 s of the Curia. We felt naturally  
 ould wriggle out of this new diffi-  
 expect that she would be at a loss  
 erate a case. But we confess we  
 musing exhibition which has been  
 e Abbé Jallabert has hit upon the  
 noxious treatise must have been  
 ng a mere Montanist heretic, has  
 l. Unfortunately for this theory,  
 lycandemus Montaninus is



the Hippolytan disclosures are to the ultramontane party. Of argument his *brochure* is as innocent as his own sacerdotal crown is of capillary attraction, and the region beneath of something still more important; but of entertainment there is plenty. So far from softening down the crimes laid to the charge of Callistus by the writer of the anonymous treatise, he expatiates upon their enormity with virtuous indignation, and then asks us whether it is possible that a wretch guilty of such monstrosities could ever have been elected to the chair of Peter, or could have been retained in it an instant after the detection of his villany? There must, therefore, be some mystification, which, however, he does not profess to be able (modest man that he is) perfectly to clear up. Yet not to leave his bewildered readers wholly in the dark, the Superior of the School of High Ecclesiastical Studies will not withhold from them his measure of light. Accordingly he whispers in confidence the reassuring words: 'It's the *wrong man*.' This suggestion is the gem of the book, and ought to be rewarded with a cardinal's hat at least. M. Cruice points mysteriously to a fragment of Apollonius, a Christian writer of the second century, which Eusebius (*Hist. Eccles.* v. 18) has preserved, in which we find the counterpart of the story of Callistus as contained in the 'Philosophumena.' There one Alexander, a Montanist, who gave himself out for a martyr, is accused by Apollonius of having been convicted before the Proconsul of Ephesus, Æmilius Frontinus, of being a swindler. It is true that names, time, and scene are quite different in the two cases. But by some *hocus-pocus* which the *abbé* does his best to explain, he is convinced that the two swindlers, Alexander of Ephesus and Pope Callistus, the Proconsul of that city, Frontinus, and the Prefect of Rome, Fuscianus, mentioned by the author of the 'Philosophumena,' the metropolis of the world, and the metropolis of Asia Minor, have all exchanged parts in this strange comedy of errors. No, M. Cruice; writhe as you may, it will only afford us the more sport, and not extricate you and your church from the embarrassments of the *cause célèbre*—'St. Hippolytus v. St. Callistus.' In the words of our own Iron Duke, there is no mistake—there can be no mistake—and there shall be no mistake.

Catholic Germany, as represented by Professor Döllinger of Munich, has shown far more adroitness in meeting the emergency than catholic France. He is evidently a man of real learning, and his work contains much valuable information. He admits without reserve the authorship of Hippolytus, and ridicules the opposing pretensions which have been advanced in favour of Origen and the presbyter Caius of Rome. He denies, however, that Hippolytus was ever Bishop of Portus (the harbour of Rome, at the mouth of

On the other hand, that he was an anti-bitterness of his accusations against it of Hippolytus, whom Professor a saint and a martyr, he invents the frequently reconciled to the catholic martyrdom. To wash such a was, of course, a most painfully feat has been so cleverly accounted of the sacerdotal laver, the swarthy pontiff has completely vanished, answers to the signification of his need not be informed, means 'most .'. Such a masterpiece of special r's apology for this peccant pope of been our good fortune to meet dly's celebrated 'apple-pip' speech, ell, hollow. The Munich professor ce to this second edition of the g with all other opponents.

do more than simply chronicle tions. The present case might om the rule, since we have here rather three new works. But ipping an occasion, widely deviate ooks expand in triplicate ratio. ad ask whether the progression is a arithmetical proportion, since ? . ition of 'Hippolytus and his Age' Library. We have heard, to our vriting away at the rate of sixteen n his beautiful German villa, and over, if only for the sake of gett





which the second volume of the original edition opened, are the germ out of which the 'Outlines of the Philosophy of Universal History' have been developed. But of the process which has resulted in the metamorphosis before us we cannot do better than let the Chevalier speak for himself.

'I have,' he says, 'reduced Hippolytus and his age to two historical pictures in two volumes. That of the hero of the work himself is entirely new. I have placed the portrait of the Bishop of Portus in its proper frame. He is here considered as one of those Christian teachers, governors, and thinkers who made Christianity what it became as a social system, and as one of thought and ethics; a noble chain of which St. Peter and St. Paul are the first links, and Hippolytus and Origen the last. In this manner the age of Hippolytus had already been treated in the third volume of the first edition. I had there shown that his time was the last stage of that wonderful life of the Christian congregations, which regenerated the world in the midst of persecutions, and of general decay and destruction. This picture forms the second volume of the new edition. The first volume gives the picture of Hippolytus among the series of the leading men of the first seven generations of Christians, as the second presents that of his age, and generally of the ancient church, in its discipline and constitution, its worship, and social relations. This second volume concludes with the fiction of the 'Apology of Hippolytus' as the uniting picture. Such a fiction appeared to me the only means of presenting our hero in action together with his age, and of bringing him and the whole real line of ancient Christendom nearer to our own times and our own hearts.'—Preface, p. vi.

So much for the first of these three works, 'Hippolytus and his Age.' Of the new matter, we have been chiefly struck with the exhibition of the Gnostic systems of Valentinus, Basilides, and Marcion, and with the sudden change which has taken place in the Chevalier's view of our old friend the 'Shepherd of Hermas.' Every tyro in church history knows what a mysterious interest attaches to the names of the three great Gnostic heresiarchs of the former half of the second century, and those who have gone most deeply into the subject are best aware of the seemingly insurmountable difficulty of arriving at anything like clear and satisfactory ideas of their respective doctrinal systems. Their works have survived only in fragments, which, until the recovery of the long-lost treatise of 'Hippolytus,' were infinitesimally small and few. But even had their writings been suffered by the zeal of their opponents to be handed down entire, their speculations are so abstruse, and the garb in which, with the exception of Marcion's, they were carefully shrouded from the gaze of all but the esoteric disciples, proves so effectual a disguise, that nothing short of the most patient attention and the closest thinking can hope to succeed in disengaging them from the fantastic and motley envelope. No-

done something towards translating systems of religious philosophy into schools, and would doubtless have additional sources which the treatise-session of, been at their command. Irg, endeavoured lately, with the to reconstruct the system of Gnosticism Sententias ex Hippolyto nuper reperto illustravit J. L. general opinion of the learned seems upon the subject is somewhat of a the Chevalier's delineation of etherism will be regarded as quite satisfactory to advance the problem nearer; expositions one begins to have the strange hieroglyphics. On the Justinianism is a real triumph for owns, he is mainly indebted to the whose admirable picture of the ed entire into his own work. Res-Justinus is worthy of a pupil and and with the Chevalier's comments, y every one who is resolved to the story of Christian doctrine. The evidently not wholly in the wrong s the forerunner of Arius, and it is illy the ramifications of later ristendom to its foundations with- he leading Gnostic systems, whence to have sprung which, in his first edition, the C

to the Gospel, and though it is, from beginning to end, based upon the great truths proclaimed in the canonical Scripture (?) I confess I cannot help believing that this method fully satisfied its contemporaries, and indeed the most enlightened Christians of the following centuries. Perhaps even they thought it to be *the peculiar charm*\* of the book, that it was not a sermon stuffed with quotations from the Scriptures, but rather one that gave evidence of the influence and power of the same Spirit which had presided at their composition (!), and that it was inspired (!) by the contemplation of the great individual centre of all Scripture. Such a composition 'The Shepherd' really is; and it has further the merit of brevity, which is more than can be said of all sermons.'—Vol. i. pp. 183, 184.

This last fling at the divines is peculiarly unfortunate. There may be room for difference of opinion as to the literary and theological merits of this curious production of the Roman Christianity of the middle of the second century. Some may think with Niebuhr, and with the writer of the sentence which we have extracted from the first edition of 'Hippolytus and his Age,' that it is insufferably dull, and others may, with the Chevalier, in his second edition, place it by the side of Dante's immortal poem, and Bunyan's inimitable allegory. So again, some with Irenæus, and our author in his last *ex cathedra* judgment, may class it with the inspired writings; and others, with a host of theologians of all Christian communions, Romanist and Protestant, orthodox and heterodox, may deem its doctrinal complexion to be but a shade or two removed from the poorest Ebionitism. But its *length* is a matter easily settled. We know not what sermons the Chevalier is in the habit of reading, for as to hearing we will say nothing, since the rumour which makes him, like Lord Eldon, a buttress rather than a pillar of the church, cannot charitably be supposed to be true. But this we do know, that sermons as long, and, to quote the Chevalier's own word, as 'dull' too, as the 'Shepherd,' are such outrageous exceptions to the rule, that he must be as great an antiquary in this sort of literature as he is known to be in prayer-books and hymnody, if he has met with many such. This also we know, that for one who, like our author, honourably aspires to the dignity of a reformer, to sneer at the Christian pulpit is a capital mistake.

The following is the Chevalier's account of the genesis of the two works which form the sequel or introduction (we can scarcely tell which) to 'Hippolytus and his Age,' and of their connexion with it—matters which he is certainly the only person competent to explain:—

'It is impossible to conceal from oneself,' he says, 'that pictures of

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\* The italics are ours.

l ages cannot prove all they assert and  
e buildings erected upon a substructure  
logical, to which a few detached essays

re, appear flanked by two other works.  
a key to the philosophical, historical,  
vade 'Hippolytus and his Age.' It  
is 'Philosophy of Language and of  
and Prospects of the Human Race.'  
orisms of the second volume of the  
worked out, so as to form an integral  
; the primordial history of our race  
evelopment and of progress.

a philological, is also presented as a  
plumes. The remains of ante-Nicene  
ns, none of which have hitherto been  
ry manner; the literary remains, the  
he liturgical records. Of these, the  
t a blank before the publication of my  
ad nothing to add to these liturgical  
nted *in extenso* the passages of the  
respond with the Greek text; whereas,  
ted that they were identical. But I  
he *Elementa Liturgica*, popularly  
reh.' These elements are the following  
as liturgically used, and as recorded  
ew Testament, and in the Fathers.  
l formularies, commonly called the  
added the Nicene and Constantino-  
period, came gradually into liturgical  
nody. I give first the so-called three  
d Simeon, printed as Hebrew psalms  
sed and intended to be used; then the  
reh. To these I have added, in



caution, however, did not save us from the animadversions of a contemporary, who has benevolently taken our orthodoxy under his special tutelage, and who, we are glad to hear, has at last made up his mind to grapple with the linguistic part of 'Germanism,' in order that he may no longer lie under the reproach of indiscriminate railing at what he does not understand. It was owing to a wholesome dread of this stigma that we refrained from abusing the Chevalier's odd christology and doctrine of the Trinity, which its well-intentioned author evidently thinks is as transparent as the water of life, but which to us appears ten times more obscure than the Nicene, rejected by him on account of its mysteriousness. But enough of this. Chevalier Bunsen is not a man to be written down by any jeremiads about his orthodoxy, which either we or our censors can pen. His is one of the most original, powerful, and cultivated minds of Europe. He is a diamond of the first water, though not without flaws. His heart, too, is thoroughly Christian, and beats in unison with the piety of the humblest believer; whilst in intellectual prowess he is more than a match for the very Goliaths of the Philistines. To repel from us such an ally in these days of rebuke and blasphemy, because, forsooth, he has not been taught in our Sunday-schools and learnt our Shibboleths, is worse than folly—it is sin. That he has inhaled much choke-damp down there in those deep mines whence he has been digging out hid treasure to lay on God's altar, so that he cannot always breathe freely, we deplore as sincerely as any. But fresh air is already beginning to circulate in those perilous but auriferous shafts and galleries, and German literature bids fair soon to become as splendid a Christian fact as it has long been recognised to be a stupendous, though often wayward, development of human genius and learning. Of Bunsen in particular we may say, that his childish horror of the supernatural belongs to the accidents rather than to the essence of the man. It is like the wig of the reign of George III. which some old gentlemen still sport—a remnant of an ante-diluvian fashion. If he is a rationalist, it is in spite of himself and of his truly genial, better nature.

**usainance.** Being Memorials, Mould  
ollections of Deceased Celebrities and  
th Selections from their Unpublished  
3 vols. London: Saunders & Oiley.

at tells us that history should be should take its place ; and in this nucleus of truth. If history were a of physical phenomena, the details, indeed, it were covered by a human race can do perfectly well use is far otherwise. History, so far as phenomena, is little else than a of individual men. It is but the owner's battles are the details of the grandest tableaux of history, constitute the fascinating points,—more endeared decorations in it, springs out of the universal law in a kindred, not with empires, but and cumbrous traditional systems, principles, which in their lonely masonry, pyramids keenly defined in the ethers, and embraced with the same in their own. Whose sentiments do not record of the great contests for mortal anecdotes of its champions, to the decisive or dying words

it is beautifully indicated by Foster, in his *Essay on a man's writing memoirs of himself*:—‘I suppose,’ he says, ‘a child in Switzerland, growing up to a man, would have acquired incomparably more of the cast of his mind from the events, manners, and actions of the next village, though its inhabitants were but his occasional companions, than from all the mountain scenes, the cataracts, and every circumstance of beauty or sublimity in nature around him. We are all true to our species, and very soon feel its importance to us (though benevolence be not the basis of the interest) far beyond the importance of anything that we see besides. Beginning our observations with children, you may have noted how instantly they will turn their attention away from any of the aspects of nature, however rare or striking, if human objects present themselves to view in any active manner. This “leaning to our kind” brings each individual, not only under the influence attending immediate association with a few, but under the operation of numberless influences from all the moral diversities of which he is a spectator in the living world, a complicated, though insensible tyranny, of which every fashion, folly, and vice may exercise its part.’\*

The influence exerted by this universal instinct on our literature is sufficiently obvious. Of the millions who are debarred by their position from any acquaintance with the private life of distinguished men, a large number in such an age as this are impatient of their social exile. They thirst for the poignant pleasures of such an acquaintance, and the demand thus occasioned affords to such as can supply it a prodigious temptation. Those whose lot is cast on the outskirts of the intellectual world, and who need fear no similar reprisals in their own case, are under a strong temptation to turn this popular demand to their own private account. Society will never be very intensely anxious to know *their* sayings and doings; but famishing multitudes will be eager for those crumbs which fall from the tables to which such men are accidentally admitted. This circumstance should in all propriety impose a law of extreme delicacy and reserve upon those whose temptations to supply such a demand are unusually strong. The success of such personal memoirs as those of Evelyn, Pepys, Boswell, and many others, offers to such men a strong inducement to violate a confidence which every honourable mind should hold sacred; and in proportion to the strength of that inducement should be their nice sense of honour and their self-restraint. He who infringes this obligation by making the drawing-room, the library, and even the chamber, to which he is admitted as public as Salisbury Plain,—who, to use well-known

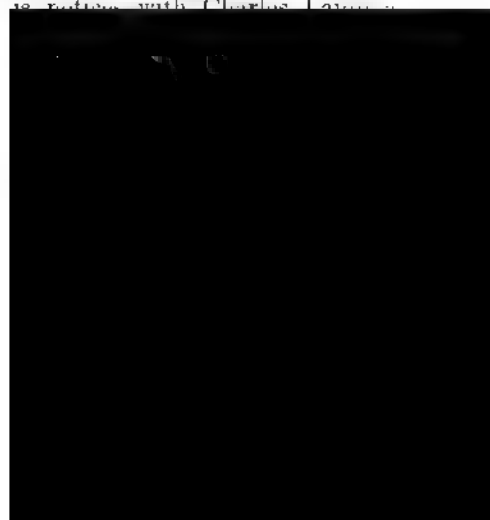
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\* Foster's *Essays*, eleventh edition, p. 23.

cy, and publishes the sallies of the  
 ible wrong ; first, to the individual  
 and next, to those who may be  
 ety to which their talents or their  
 spicion which his prattling imper-

ainst Mr. Patmore. Holding the  
 an eminent London publisher, he  
 rrespondence and personal inter-  
 al authors of the day. And this  
 with the stock on which he trades  
 t has been justly remarked by one  
 e of great value to the living cele-  
 : a warning to them to be cautious  
 and whom to admit into their  
 eal of written matter that ought  
 d scarcely less of printed matter  
 . written. The letters here pub-  
 ons, purely confidential, and they  
 its," with the silliest of comments,  
 ost unprincipled of reflections.\*  
 and to add, that Mr. Patmore's  
 inal disadvantages: first, that he  
 y men with the slenderest amount  
 ty. Secondly, that he portrays  
 rant of scholarship ; and, thirdly,  
 . of his veracity, there appears to  
 representations cannot be accepted  
 tions will, we fear, be clearly sub-  
 : book on which we are about to

is notion with Charles Lamb's





best whom every one else hated, and for the *very reasons* for which others hated them.' Let these remarks be followed but for a moment into illustrative details. Certain men are hated because they are false, treacherous, cruel, despotic, or insolent, because they are at once shallow and arrogant, and therefore intolerable nuisances in society. Are we to suppose that Mr. Lamb loved them for these very reasons? If he did so, he was simply an idiot; but if that hypothesis is too absurd to be accepted, what are we to think of Mr. Patmore's knowledge of human nature and insight into individual character. Indeed, it is impossible to exaggerate the crude and random character of this writer's observations. He tells us (vol. i. p. 22) that 'Lamb was always on a par with his company, however high or however low it might be;' and yet in the very same page he states that 'the first impression he made upon people was always unfavourable,—sometimes to a violent and repulsive degree,' and adds that 'to those who did not know him, or knowing, did not or could not appreciate him, Lamb often passed for something between an imbecile, a brute, and a buffoon.' This of Charles Lamb!

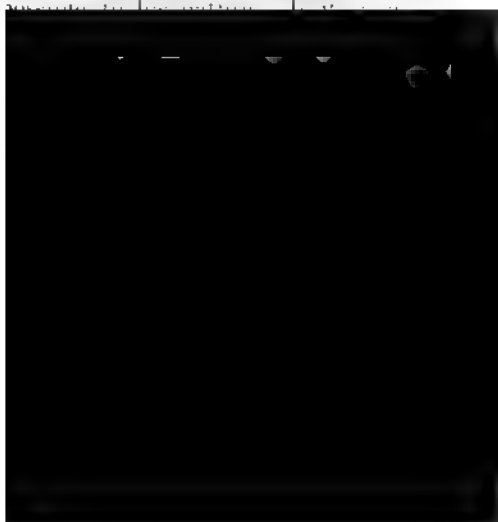
But in thoughtless fatuity Mr. Patmore sometimes exceeds himself. After depicting Lamb as an utterly impossible monster, he says (p. 23), 'He did not like to be thought different from his fellow-men (!), and he knew that in the vocabulary of the ordinary world, "a man of genius" seldom means anything better, and often something worse, than an object of mingled fear, pity, and contempt.' Poor Charles Lamb! Verily he was taken from the evil to come. To his many admirers who mourn his loss it will be matter of great consolation that he has not lived to see himself befooled by the self-complacent crudities of this unfortunate author.

Shakspeare talks of 'damning with faint praise,' but Mr. Patmore throughout these pages has shown us the still heavier doom that may be inflicted by a blind and ignorant determination to praise at all hazards, especially when the eulogy of one who is claimed as an intimate friend reflects a sort of mock glorification upon himself. Pages 59-65 are occupied with a rambling, rollicking letter from Lamb to the author. It is such a letter as any man who has a few witty friends, who are also good correspondents, would probably receive twenty times in a year. Indeed it is an amusing but slipshod affair, by no means a fair specimen of Lamb's humour, and perhaps its quality is best accounted for in the first sentence. 'Dear P., I am so poorly! I have been to a funeral, where I made a pun, to the consternation of the rest of the mourners, and we had wine.' And then he goes on about his dog Dash, and dotting down the interpolations of his sister as to her inability to procure him shrimp sauce for soles, and an accident to his

whom the seat of a crazy chair  
joined the rest of the company  
adds, 'I knew she was not incon-

ough in its way, Patmore says —  
etter in all its disjointed integrity,  
the shape of pretended domestic  
dwin, Becky, &c.; its *inimitable*  
y passage with the widow at the  
ew that she was not inconsolable,"  
*out of Shakspeare*; its *startling*  
shrimps!" and "All three, says  
le only by puns; its deliberate  
nvitation to dinner (I was at Paris  
give all these in their naked imma-  
re to tamper, even to the amount  
olary gem that is worth the best  
and half the 'Elegant Extracts  
oot.'

of such a panegyric as this, so pre-  
scrinating, and extravagant, is  
cal ability, and can command no  
nical fidelity. Thus our credulity  
re we are informed that Lamb was  
wers. Upon this statement, which  
, Patmore is seized with one of his  
g. 'In the world,' he says, 'as at  
e Charles Lamb must hate some-  
to hate a human being, or indeed  
viously said, page 16, that *Lamb*  
th his mind and judgment can  
present to his nation, and to the



After this we are not a little astonished to find (page 82) that it is not the aim of this work to exalt or aggrandize the intellectual pretensions of the persons to whom it relates, but only to give true sketches of them as they appeared from the point of view from which the writer looked at them.

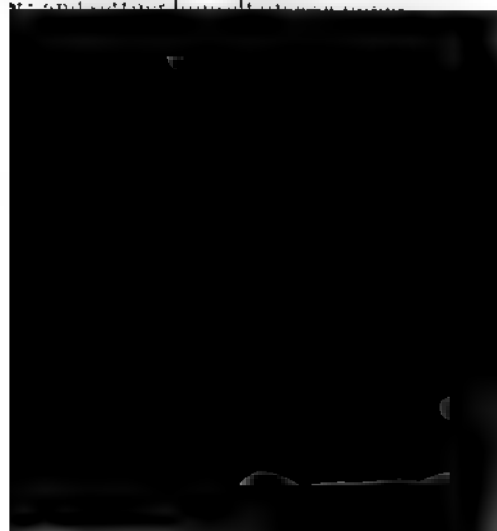
Mr. Patmore's appreciation of his own performance seems to be on a par with that of the literary men whom he delineates. Nothing can be more incorrect than his representations. All his geese are swans, and his intention seems to have been to stilt himself up to a factitious importance by the grossest exaggeration of the merits of those who happen to have honoured him with their acquaintance. He rarely reports their conversations; and when he does, they are so utterly meagre and worthless, that they would greatly reduce our estimate of the men, did we not recollect the medium through which they are transmitted. In the case of Lamb, for example, we meet with a few pages of conversational anecdote, and are tempted to imagine that the observations reported as Lamb's must have been those of Mr. Patmore himself, and wrongly attributed, through a failure of memory. The very first entry affords an example of this: 'I took up a book on the table—Almacks—and Lamb said, "Ay, that must be *all max* to the lovers of scandal.' It is scarcely conceivable that Lamb should have made so stupid a pun as this; though, by the way, it is almost as difficult to imagine how any man who ever found his way into cultivated society should have thought it worth reporting, even if he had. His only notice of Mr. Lamb's death is equally characteristic, and the pendant anecdote, *à propos des bottes*, exhibits the author's want of perception most grotesquely. 'There is something inexpressibly shocking in first hearing of a dear friend's death through the medium of a public newspaper, at a time, perhaps, when you believe him to be in perfect health, and are on the point of paying him a too long-delayed visit. Such was my case in respect to Charles Lamb. Still more painful was the case of a lady formerly a distinguished ornament of the English stage, to whom Lamb was attached by the double tie of admiration and friendship. Several days after Lamb's death, she was conversing of him with a mutual friend, who, taking for granted her knowledge of Lamb's death, abruptly referred to some circumstance connected with the event, which for the first time made her acquainted with it.'

Mr. Patmore's next victim is the late Thomas Campbell, and the lovers of his memory will be puzzled to know which most to regret, his exclusion from Westminster Abbey, or his admission into Mr. Patmore's volumes. We fear they will feel that if the one is a negative, the other is a positive disgrace. Against

r has brought one charge which  
 tion—namely, that he was not the  
 Siddons and Sir Thomas Lawrence,  
 name, but that all he had to do  
 s looking over the MS. and the  
 his name to stand rubric on the

ier of the 'Life of Mrs. Siddons'  
 naum,' that Campbell declared to  
 having been bound by a promise  
 queathed to him her Diary for the  
 letter from Campbell respecting it,  
 ally considering the labour I have  
 ell as *my own* conviction and that  
 ts execution,' &c.\* This evidence,  
 er been rebutted by Mr. Patmore.  
 as vague and imperfect as that  
 eaks of him as being fairly reco-  
 ng poets, and in an unmeaning  
 gers, informs us that 'the passions  
 urn with a bright intensity, that  
 'hich they are kindled, were it a  
 poet's heart.' If this means any-  
 the purest and holiest of human  
 an gravely to affirm this of Thomas  
 Byron, Moore, Shelley, and Burns?  
 ommon sense *does* he mean? In  
 say with Hamlet's grave-digger,

th which Mr. Patmore favours the  
 ss of Blessington. He commences



face.' This silly remark reminds us of a characteristic joke of Sidney Smith, who, while bearing Tom Moore company in a sitting for his portrait, asked the artist if he could not manage 'to throw into the face a more decided expression of hostility to the established church.' Her ladyship's charms seem fairly to have robbed Mr. Patmore of his wits; and the portion of his work devoted to her, and by necessary association to Count D'Orsay, is really a lamentable exhibition of feebleness and folly. Thus, at page 176, he says, 'Not that she did not *desire* to please, no woman desired it more. But she never *tried* to do so, never felt that she was doing so; never (so to speak) cared whether she did so or not.' The purchaser of these volumes may now determine whether Lady Blessington was desirous of pleasing or not. 'He pays his money and he has his choice.'

Mr. Patmore's notices of her intercourse with Byron are about as discriminating as the above observation is logical. He tells us 'that Lady Blessington may be considered as having been the depositary of his last thoughts and feelings; and she may certainly be regarded as having exercised a very beneficial influence on the tone and colour of the last and best days of that most strange and wayward of men' (vol. i. p. 181); and again (p. 183) he informs us, that under the influence of this intercourse, 'untouched as it was by the least taint of flirtation on either side,' both the poet and the man became once more what nature intended them to be; and that 'had it endured a little longer, it might have redeemed the personal character of Byron, and saved him for those high and holy things for which his noble and beautiful genius seems to have been created, but which the fatal Nemesis of his early life interdicted him from accomplishing.' Mr. Patmore's views of morals and holiness constitute perhaps his only claim to originality. Of Lady Blessington's morality, we will observe a modest silence; but, if we recollect aright, the poem of Byron which was produced 'in his last and best days' is the one which, for its blasphemy and obscenity, is universally excluded from every library and drawing-room in this metropolis, which Mr. Patmore declares to be 'not merely the most immoral, but the most openly and indecently immoral capital in Europe.'

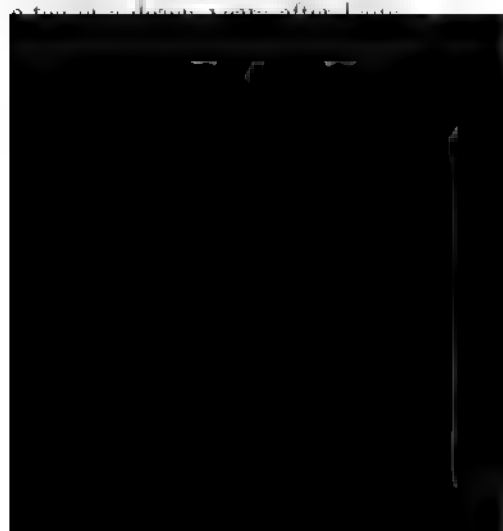
We think that many of the readers of these volumes must have been constantly reminded, as we have been, of one of the London morning papers, the faults of whose style are so exactly those of Mr. Patmore that we cannot divest ourselves of the opinion that he has been a frequent contributor to its columns. Take, for example, the following sketch, which Mr. Patmore informs us was taken from the Ring in Hyde-park:—

'Observe that green chariot just making the turn of the unbroken line of equipages. Though it is now advancing towards us with at

, it is to be distinguished from the river and footman above the ordinary nearer, we can observe the particularly *distingué* appearance which it bears

They consist of the *white* wheels, and crimson; the high-stepping action, *manège* of its dark bay horses; the eight (six feet two) of its slim, spaded up at least three feet above the roof his eminence with that peculiar air of *t-maître*, half plough-boy, which we perfection; and, finally, the exceedingly (ak) intellectual character of the whole

arms and supporters blazoned on e of the countess within, 'through . of plate-glass and a blonde veil;' the Countess de St. Marsault, her es and perfectly oval face bears a to those of Lady B., *without being* ould seem to constitute the family es. Lady Blessington's sister bears rithout being at all like her, and her en, is, above all women, desirous of whether she does so or not. But her of endurance remain to be noticed, s triumph of genius and virtue over :—'Lady Blessington was the first imple fashion of wearing the hair . in it till she had persevered for as the same with the white wheels ut of her equipages; both features



how admirable are his own contributions! Such writings must effect good.'

After kneeling to the countess, Mr. Patmore turns with an absolute 'falling-down-deadness' of devotion to the Count D'Orsay. He premises that 'the highest and noblest phase of the human character is a gentleman,' and confidently designates the count as the beau ideal of this ineffable perfection. 'He was the favourite associate, on terms of perfect intellectual equality, of a Byron, a Bulwer, and a Landor, and at the same time the oracle, in dress and every other species of dandyism, of a Chesterfield, a Pembroke, and a Wilton' (p. 222). We must leave all questions arising out of Count D'Orsay's waistcoat and trousers to Mr. Patmore and the old clothes men of Monmouth-street; but we must confess some curiosity to know what is meant here by 'terms of perfect intellectual equality.' Does he mean that D'Orsay equalled Byron in poetic genius, Landor in learning and intellectual power, and Bulwer in literary accomplishment? If he does not, he should have said terms of social equality, which, as meaning next to nothing, would have been a phrase most fit for Mr. Patmore's use: if he does, his statement is too ridiculous to be improved upon by satire. In attributing all that he can imagine of human excellence to this 'admirable Crichton,' as he calls him, riding, shooting, swimming, boxing, fencing, wrestling, tennis playing, &c., he says, among other things, he was amongst the best cricketers in a country where *all are cricketers*. This hasty generalization suggests a scene which Sidney Smith would have delineated to perfection, and perhaps we might succeed in casting 'two elevens' who would supply a tempting opportunity to the caricaturist.

But rash and ridiculous assertion is not the heaviest charge that lies against Mr. Patmore. In worshipping his golden calves he illustrates the immoral tendency of such idolatry. Thus of Count D'Orsay, he says,

'In the next place, with tastes and personal habits magnificent and generous even to a fault, Count D'Orsay was very far from being rich; consequently, at every step, he was obliged to tread upon some of the shopkeeping prejudices of English life. Unlike most of the denizens of this "nation of shopkeepers," he very wisely looked upon a tradesman as a being born to give credit, but who never does fulfil that part of his calling if he can help it, except where he believes that it will conduct him, if not to payment, at least to profit. The fashionable tradesmen of London knew that to be patronized by Count D'Orsay was a fortune to them; and yet they had the face to expect that he would pay their bills after they had run for a "reasonable" period, whether it suited his convenience to do so or not! As if, by right, he ought to have paid them at all, or as if *they* ought not to have paid *him* for showering fortune on them by his smile, if it had not been that his honour would have forbidden such an arrangement, even with "a

believe they sometimes perpetrated the of invoking the law to their aid, and within four walls the man whose going out of the world to think of opening something or other which they beheld requirements! It was a little fortune of the dandies dwelling north of Oxford—last new cab-horse, or who built his said that his horse-dealer, his coachman—known to shut up from sight this type of the “nobility and gentry” of London of themselves.”—Vol. i. p. 229.

If to justify the very low estimate, which we are led to form of Mr. these volumes, through which alone it comes to us. Indeed, had we seen it would have been that it was the man tailor, a footman, and a black-l more subversive of the first principle of honesty, and when we couple it with what Count D’Orsay exhibited as a of human nature, we cannot help see a curious microscope phenomenon, which lies in a very small compass. I find the count with his carriages, distinctly apprized by him that the money be their only payment? If they are at injustice in sending in their money to a swindler, and as such is distinctly seen, if D’Orsay is to be relieved on the influence, why may not all the swindlers have claimed the same?





even by the female friends of his wife, for being suspected of having a mistress or two. In England!—where every *unmarried* man in high life is compelled to keep a mistress whether he likes it or not, unless he would put his character in jeopardy.' And again, 'In England, where you may be as immoral as you please, provided you show no signs of being ashamed of it. (pp. 231, 232) To criticize such statements as these is of course impossible; surely if Mr. Patmore is not a hopeless idiot, he must be insane.

His next literary sketch is that of Mr. Plumer Ward, the author of 'Tremaine' 'De Vere,' &c., some time member for Cocker-mouth, and from the year 1804 to 1820, a subordinate member of the government, under Mr. Pitt, the Duke of Portland, Mr. Perceval, and Lord Holland. His connexion with Mr. Ward arose out of his function as literary reviser to Mr. Colburn. Mr. Ward appears to have been a man singularly diffident of his own literary ability; and hence in his correspondence with his publisher before knowing Mr. Patmore even by name, he indicates a respect for the critical talents of the latter gentleman, which Mr. Patmore exhibits most amusingly in letters which would seem to be given to the public for the sole purpose of displaying this flattering but mistaken homage. Like all Mr. Patmore's acquaintances, Mr. Ward makes the nearest approach to perfection. Indeed his eulogist boldly states, that 'he has never been surpassed, at all events among prose writers, in his delineations of the female character.' We are tempted to inquire why then should so distinguished a man require the editorial services of Mr. Patmore?—and this problem he obligingly solves:—

'He wished,' says Mr. Patmore, 'to obtain for that work ('Tremaine'), during its passage through the press, the benefit of such suggestions in regard to mere style and composition, as might seem called for in the judgment of some *professional* writer, whose practice in connexion with the critical literature of the day, might be supposed to have given him those facilities in handling the mere mechanism of composition, which nothing *but* long practice can impart.' And again, 'that mere mechanical facility of hand (so to speak) which long practice may give to *any* hand, and the absence of it must withhold from all.'—Vol. ii. pp. 3, 4, 5.

These passages give at once the key to Mr. Patmore's literary position. He who regards 'style and composition' as mere mechanical accomplishments, which any man can obtain by an almost manual practice, is profoundly ignorant of the first principles of literature. This writer has evidently never gone far enough into the subject to acquaint himself with its difficulties. He talks of composition as an organ-blower would of Handel's symphonies, or as a compositor would of the writings of Burke. He evidently has no conception of the scholarship and

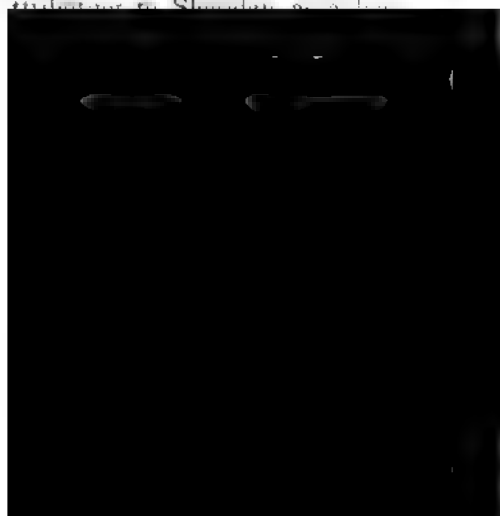
intimacy with the highest models, the ingenious precision and the force of a perfect style—*charms* which, to affect them, would be mangled and distorted even were Mr. Patmore's notion of style would be one of the last persons to understand the art and composition of another. His ignorance of absolute illiteracy. Of this we have many instances. Within a page of the last quotation we have a man '*towards* whom he was going.' The word *mutual* is used at least a dozen times and in every instance incorrectly, like, 'The phrase, 'for the time being' with Mr. Patmore, and is invariably used in its meaning. At vol. i. p. 144, we find the extremest limits of his profligacy: 'to screen his client at the risk of an unsuccessful attempt,' &c. At p. 21 we find a man described as 'two civilized people.' At p. 21 Ward commits the blunder in Latin. In another place we have 'symposia' for 'symposia' iii. p. 53, he mangles Milton's well-

fore-knowledge absolute,'

and reason absolute.'

quote the epigram beginning  
thee, Doctor Fell,'

ing the third line. At page 136  
low people' At page 260 'per  
trudant me to Shroton, or a low



modesty of the literary politician, though the effect of this is constantly damped by the exhibition of the opposite quality in the biographer.

Mr. Patmore's recollections of Horace and James Smith are flat and uninteresting, and from one of his observations, we should judge that he has no discriminating appreciation of the merits of that work by which both will be best known, 'The Rejected Addresses.' He mentions, as the choicest of these celebrated imitations, those of Byron, Scott, Moore, and Fitzgerald only. One of these certainly stands preeminent, namely, that of Scott; the others are far surpassed by those of Crabbe, Southey, Johnson, Cobbett, and Laura Matilda.

With poor Mr. Hazlitt's memory Patmore makes sad havoc, and in doing so exhibits himself in a light which must call a blush to the faces of his friends. Take, for example, his description of one of his earliest interviews with Hazlitt, in which he accompanied him home from a lecture. The following is a part of his description, which we give with all the vulgarity of his own type and inverted commas—'In my innocence I actually *offered him my arm*, WHICH HE TOOK! and so we walked arm-in-arm through the whole of Fleet-street, the Strand, Parliament-street,' &c. The 'general reader' will wonder what there was extraordinary in this, but the initiated will not believe it. To walk straight home at ten o'clock at night, 'in a respectable and gentlemanlike manner!' It cannot have been! Arm-in-arm, too, and with a very young gentleman in a point device costume! I think I hear Charles Lamb exclaim, 'Why, the angel Gabriel could not have persuaded Hazlitt to walk arm-in-arm with him for half the length of Southampton-buildings.' 'Perhaps not, but with a *writer in Blackwood's Magazine* it was different; one, too, who had tacitly engaged to give a favourable account of him' (vol. iii. p. 271). But while all this puppyism is very pitiable, his delineations of Hazlitt's character show that he had not in his mind any intelligent idea and estimate of it; for example, at page 272, we find that 'the plague-spot of his personal character was an ingrained selfishness, which more or less influenced and modified all the other points of his nature.' Yet, on the very next page, he writes, 'I never knew him to do a base or mean action, and I have known him do many that might fairly claim to be deemed magnanimous in the ordinary acceptation of the term. It would be the basest of libels upon Hazlitt to describe him as mean-souled man;' while, at page 289, he described him as endowed 'with the most social disposition of any man I ever met with, and an active and ever present sympathy with the claims, the wants, and the feelings of every human being whom he approached.'

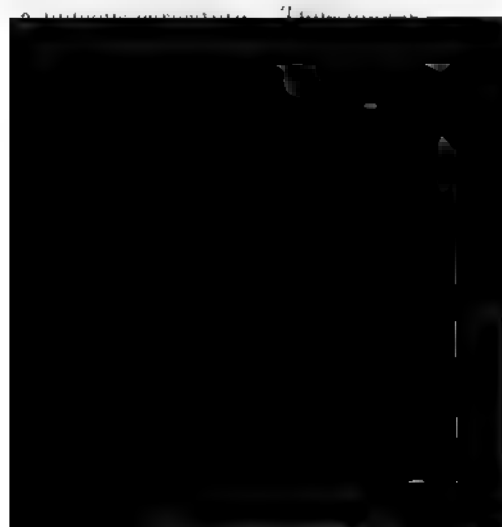
gusting part of these volumes is of Hazlitt's impressions at a prize-fight, which he witnesses for the first, and

Patmore's smug apology for his taste inexpressibly nauseous. He questions the prevalent passion for prize-fighting. (Gentle reader, it is a long while since I have seen a prize-fight; howbeit it is the prize-fighters who are the cause of the trouble, not the preachers against them.)

Patmore's brutal practice with an air of sublimity is equally disgusting and absurd, and he, as to induce us to lay it by, with a few words, in mercy to our readers and

'about the great event' (this great event was the fight of Neate, a Bristol butcher, and the champion, who was to see, to take much notice of the fight was going on. But after it was all over, he was found that he had taken the most personal interest in the battle, and I think more philosophically than he did on the day of the fight, I think—as one eminently and treated. As a study of human character and constitution, he looked on the fight as nothing short of sublime. I think he paid intense attention to every part of the fight, and the chances and changes of its progress, as an experienced amateur.'—Vol. iii. p. 45.

Patmore's feeble and offensive trash as this is the only fitting critic is the county of the county the treadmill. Indeed the



The same gross exaggerations and defects may be found in every page of the two remaining sketches of Laman Blanchard and Mr. Sheridan ; and Mr. Patmore's whole performance, if it indicates any demand on the part of the public for works of so flimsy, foolish, and unjustifiable a character, shows a lamentable want of correct taste and feeling in the present generation. It may be needful to subject literary men, and such as have exercised a powerful influence on society, to the ordeal of criticism after their decease ; but it is intolerable that their most sacred privacy should be exhumed for an inquest, with a Patmore for coroner.

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ART. VI.—*Elements of Jurisprudence.* By Charles James Foster, M.A., LL.D., Barrister-at-Law, Professor of Jurisprudence at University College. Crown 8vo. London : Walton & Maberley.

JURISPRUDENCE, though surrounded by professional associations, is not exclusively, nor indeed specially, the province of a particular class. It is a department in the common field of human knowledge, sustaining the same relation to the pleader at the bar as geology does to the miner, or chemistry to the dyer of cottons. Apart, therefore, from any peculiar interest attaching to the subject, we may confidently speak of it as a sphere in which our mental powers may be stimulated to a high degree. But there is a peculiar interest attaching to the materials of this science, as will readily be seen from its connexion at once with morality and legislation. On the one hand it is mixed up with the desires, rights, and interior laws of the soul, while on the other it determines the form and many of the details of society ; supplying authority, and defining obedience ; presiding over the conflict of claims, and indicating the point where common rights may meet without mutual injury. Such is the study to the elements and partial development of which Dr. Foster invites our attention. There is one practical hindrance to the extensive popularity of his work, apart from the indifference just alluded to. It arises, we apprehend, from the cautiousness of an honest and accurate mind feeling its way amidst discarded, disputed, or at least unadmitted opinions ; but from whatever cause arising, it is certain that the ordinary reader will often feel obliged to pronounce the writer's meaning undiscoverable. And this difficulty is only the more disheartening because of the simplicity and chasteness observable in the mere style. We hardly dare, in the present case, impute the obscurity to confused and imperfect conceptions ; indeed we cannot do so after examining the tabular arrangement

Science of Law.' For here we perceived unbroken the cue of his own quired a high degree of confidence inciples, as also in the practicability des a consistent system of law.

explain, otherwise than incidentally, ms science, law, jurisprudence, but he author's account of his peculiar r of jurisprudence is natural law, *duct which is morally enforceable* lifying 'morally' introduced for the ority of the right kind cannot be

paramount moral constitution of erives its very existence. The dis- ifestly involve the consideration of uestions, unless we are able to start

of the results of ethical inquiry, itic force. If, however, uncertainty

esults, they may be employed with w science is, in so far, flexible, and

same time, when we have obtained ne science) upon which we propose

e must expect little further help es or illustrations; inasmuch as,

n of Dr. Whewell—'Each science its appropriate conceptions,' and

egarded, confusion puts a stop to ying the principles of Dr. Whewell's

l sciences, remarks upon the con-

ve ensued in the field of jurispru-

in view the 'fundamental ideas,'

f the sciences as distinguished ones

which, nevertheless, it must be separated, the arrangement deemed preferable thus proceeds. Metaphysics takes precedence as the science of sciences. The second place is assigned to political economy, a somewhat startling position confessedly, but justified by showing that before we know what men ought to do, we must know what they wish severally and relatively. In men severally we recognise 'the desire of having;' but in the condition in which we live, this desire becomes a willingness to exchange. Exchangeableness (or value) is the fundamental idea of political economy; in other words, the desire of having does not necessarily suggest any other idea than that of taking, but the willingness to give and take suggests terms and principles that mutual satisfaction may be secured. A want and a supply are the simple elements with which this science is concerned. The moralist and the jurist may proceed in their own way, the one to condemn, and the other to forbid, but the economist looks only at the *quid pro quo*. At the commencement of the second lecture we read, in reference to the arrangement of the sciences concerned, 'We stated their relative order as being—1st, metaphysics; 2nd, ethics.' We do not understand the substitution of ethics for political economy, after such pains to vindicate the propriety of the reverse order; but we adhere to the first position, and introduce ethics as third in order. The idea of responsibility exists in connexion with voluntary actions, so far as they may affect others. To discover the law of this responsibility is the first task of moral philosophy. Again, 'Men are capable of being influenced in their conduct by causes *ab extra*.' Under what conditions may these external causes be brought to bear upon the voluntary actions of men with a view to their constraint or restraint? 'The investigation of these conditions is the business of jurisprudence.'

Returning now more particularly to ethics, we find that we have a primary notion about those actions which affect others, and which we may either do or not as we choose. It is desirable, nay, in the author's opinion, it is imperative, that we get rid of the question, 'Why ought I to regard the effect of my actions upon others?' Not, by the answer, 'Because you *ought*;' as if this were an ultimate idea, but by furnishing 'a fundamental law of duty considered as applicable to all conceivable relations between sentient and intelligent beings, and which is self-evidently to govern the conduct of such beings towards each other under any circumstances; a principle which is to fulfil the four conditions of Cousin—of being immutable, absolute, universal, and necessary;' and such a principle and such a law are asserted to exist in the precept commonly called the Golden Rule. A few of the immediately preceding steps of the argu-

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 must be said, and he himself has  
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certain thing,' I give expression to a  
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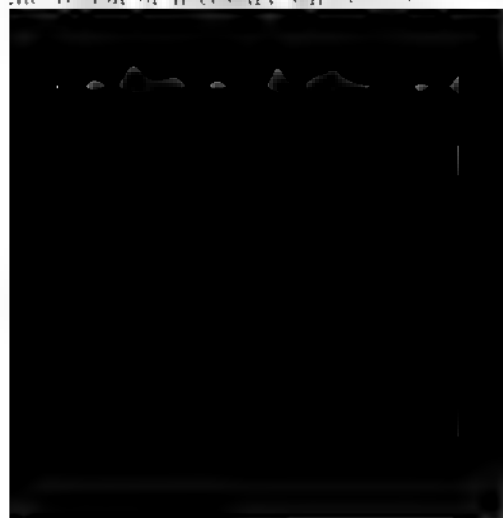
*Plurality of beings, who are intelligent,  
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y is duty. The sense of duty is the  
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nse attributes necessity is the doing

ld be done by.'—p. 132.

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Now, it may be rather captious criticism, but we are jealous, and beg to maintain that there is an important difference, at least in the tone, between the heathen and the Christian maxima. The former wears the aspect of a witty suggestion, for the restoration of broken peace, or the maintenance of courteous relations; the latter marches with majesty, fosters the habit of ACTIVE benevolence, bears the stamp of a positive morality, and, not content with marking dishonouringly, negligence and violation, it observes and provides for the entire range of human well-being. That we are authorized in making this distinction will appear from the statements in Dr. Foster's work, that previous casuists generally have refused any further regard to the maxim than as a means of preserving the impartiality (or reproving the unfairness) of the judgment, in cases where self-love is likely to intervene. We are not surprised that the keen intellect of Hobbes could extract no more from it, so long as it presented itself to his mind in the form of a mere occasional hint to a hesitating mind. *Do not that to others you would not have done to yourself.* Neither, on the other hand, are we surprised that Dr. S. Clarke, deriving it from Scripture, in its positive and mandatory shape, should have adopted it reverently as the fundamental principle of morality.

Many objections, subtle and teasing rather than wise, have been advanced against the universality and ultimacy of this principle, but after the comments of the author on several of these objections, our faith has increased, our acceptance is cordial, but at the same time candid. We feel the force and value of the primary truth, but look upon it as a screw; it takes a long time and many windings to drive it home; it has not the wonted pliability of a final truth.

Notwithstanding the timidity which we predict will occasionally characterize the attempt to apply this principle universally, the author will unquestionably succeed in impressing the student's mind with a general confidence in its soundness, as much by the calm manner in which he offers the key to questions insoluble on other hypotheses, as by the terse vigour of his logic whenever he has victory plainly in his sight. To any highly trained understanding, the following summary of attributes would probably at first suggest the desirableness of a suspicious attitude, for the purpose of minute examination; but would also as probably entice to a premature belief; so rough is the voyage of the investigator, that the mere cloud-line of his horizon is often welcomed from its resemblance from afar to the shore that is still far away:—

‘We have, therefore, a primary law, which is at once universal, immutable, absolute, and necessary. It is necessary, because it cannot

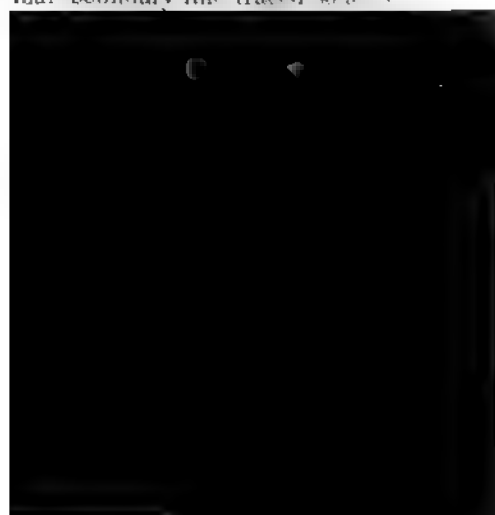
rently, because our minds cannot do a relation to any action which afflicts it is no supposable circumstance under which modify its force ; it is universal, as it does not govern ; it is absolute, as it is with that such beings as we suppose it, or such actions as we have referred to.—p. 80.

ion of the scientific character of the law to describe it with some precision in her words, we should be able to state the matter, in such a way as to be understood by another intelligent being. This is accomplished with evident ease and success by the passage from Grotius, to which the author refers duty in the human mind are

which is dictated by sound reason, independent, from its self-approveableness (conscience), reasonable nature, conscious of the rights of beings, that "it has in itself a moral law which is consequently commanded or forbidden."—Grotius. Duty, according to the author, is dictated by sound reason. The rule of duty, DOES approve itself as a matter of conscience, of the effect of its actions

theorem of Grotius be applied to received views of the subject, they are coming.

at length to the proper subject of moral boundary-line traced so as to



appears to us to breed mystery in the theory, although daily observation of legal processes may avail to obviate all real difficulty and danger; indeed Dr. Foster himself indicates certain principles, by force of which, while the law cannot restrain a man from intoxication, for instance, it is not bound to protect him from its results. Of course, if consent were a justifying element, the law would have no option; it must mete out the exact amount of justification attaching to this as to any other feature of the case. A man may indeed consent to be murdered (as in a duel), but according to the advanced state of public morality, and indeed according to the fundamental principle of right action, both victor and victim have violated law; have altered the *status quo* of each other; and their common consent to the trial and issue can justify neither.

We would, therefore, treat the element of consent as it is actually regarded, in the light of a variable quantity, which serves as a check to the careless and wholesale application of precedents or of wide-sweeping statutes.

Another modifying principle to be observed in the construction of law introduces us to an arena not so much of conflict as of exhilarating and profitable exercise. As a matter of fact laws are for the most part remedial, but where they are prospective, for instance, constitutional laws, they must have respect to the rights of man; and the definition of these rights in the eye of the law, as contradistinguished from what Dr. Whewell calls 'moral claims,' is a matter of immense moment and requiring great care. The law is not co-extensive with duty; but where duties devolve, the rights necessary for their discharge must be not only defended by law against repression, but held altogether sacred from interference.

The old division of the rights of Nature is indeed very meagre, altogether out of proportion to the vast area of which law has already taken cognizance. The rights appertaining to the intellectual and spiritual nature are either ignored, or clumsily reduced under the head of 'Use of Limbs,' or 'Right of Locomotion.' Emendation was indeed desirable here, and the means of emendation have been partly furnished, partly collected and admirably systematized by Dr. Whewell. Our author is especially charmed with this classification of wants and rights because it fits in with his own theory most readily, and more especially as tending to remove the influence of anger and fear, the two passions which pre-eminently, though in a different way, disturb the *status quo*. When we have reached the stage where we admit that certain actions or certain inaction are compellable, we are forthwith urged to decide the limits of the right of force, and also the executive, in which that right shall be lodged.

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amenable to the law ; so that law may be independent of any moral character, and revolutions, without exception, indefensible. But with Dr. Foster's definition of law we are able to establish the abstract right of resistance, though great difficulty is found in determining the exact measure of the right, and the proper time for its assertion. Law being simply an equivalent expression for enforceable duty, if it be violated, force may be applied indifferently to sovereign and subject. We suppose that there could not be two opinions on this matter, if it were not for the question—in whom is the right of force now lodged ? The joint right of the whole nation has been represented and maintained by the very individual or body now to be compelled ;—who shall compel ? We admit the very grave difficulty of the question in theory, but we know the answer supplied by history. The whole community, or the majority, resume the original right, and, roused by glaring aggressions, impatient of the distinctions of the thinker, rush to the accomplishment of a fact which the thinker may examine at his leisure, and which he will doubtless pronounce good. But even the theoretical difficulty may be partly obviated by attending to the caution—so serious a disturbance of society as is understood by a revolution should not be entered upon without a fair prospect of success. The force of this caution is made apparent by destroying the distinction between law as it is and law as it ought to be. Law is as it ought to be—enforceable duty has reference to existing desires acknowledged by the majority of the community. The community may be ignorant, and their desires simple, and their rights accordingly few ; or it may be debased, confessedly needing a great moral reformation ; but still law has no concern with their moral responsibilities at large, only with such as are enforceable, and these are such as are recognised by the bulk of the people. It is undoubtedly very deplorable wickedness to enslave a man, and he who keeps a slave will be brought to heavy judgment at the bar of God ; but the duty of freeing the American negro is not as yet enforceable by public authority. The extending experience of the evils of the system, or, let us hope, the advancing standard of public morality, may at length transfer the duty of manumission to the care of the sovereign authority ; then it will be illegal, as well as immoral, to retain a slave. But law cannot be made accountable for the moral deformity of a people ; it can only speak the sentiments of the society it presides over. The wise few must leaven the mass with their convictions, privately reform the corruptions they mourn, and at length, when, from the prevalence of their belief, success is sure, proceed to revolutionize the law. We perceive now the reasonableness of the maxim, 'Success alone can justify revolution.' Our own revolution could not have taken place two years earlier, and any

demnable ; for, though James was of dethronement, the bulk of the

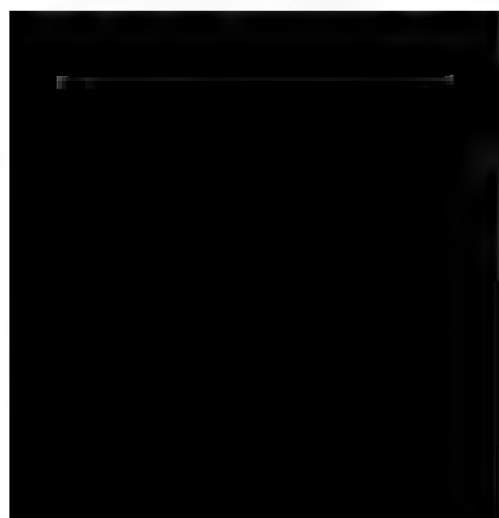
They did not recognise their own A duty it doubtless was, but until f the pale of rights and law. The n the shape of disobedience to a ich more delicate case. The fact orecept of law is in violation of a inhibited from obedience, and shut

To escape from the penalty there ining the public mind, the time lic law. The apostles understood n, not so much of authority as a ll live godly in Christ Jesus shall universal, or even very general l penal statutes would be known

ice of the work by reasserting its ntion of all who honestly desire to rendered stable—that is, resting on ws of God ; of those, too, who, of conviction or passion, are too e their supposed rights, trampling sputable rights of others, and the

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*and Greek Waters.* By the Right Third Edition. Post 8vo. pp. 353



generous in the questionable zeal of one deeply interested in the events which were occurring. His lordship, however, has preserved a happy medium, in which his scholarship and his patriotism, his classical tastes and his deep sympathies with human progress are exquisitely blended. There is no difficulty in ascertaining his views on the questions which are now uppermost in men's thoughts; but these views are never offensively obtruded, so as to mar the quiet enjoyment which his volume furnishes. He left London on the 3rd of June, 1853, and in the prospect of his journey, tells us, 'I go towards the venerable and mysterious East with a fixed conviction upon my mind that it is about, very shortly, to become the theatre of completed Scripture prophecy, and of a commencing new dispensation of events.' This conviction, he says, was formed long before the present war. Our readers will bear in mind that at this time the rupture between Russia and the Porte had not occurred. The former had given much occasion for offence, but as yet the friends of peace indulged the hope that war would be averted. Proceeding through Cologne and Dresden, Lord Carlisle reached Vienna, where, he tells us that he heard 'a sad account of the Austrian finances, and especially of the capriciousness with which they are levied.' The inhabitants of Vienna were reported to his lordship to be very licentious; the old class of priests to be distinguished both by immorality and ignorance; and the distinction of classes to be 'more rigidly observed than in any other country.' In the present state of our relations with the Austrian empire, it is interesting to obtain any veritable information respecting its rulers; and our readers will, therefore, be pleased with the following:—

'It was rather a bold feat of Schwartzenburg to propose to one reigning emperor, and to his next heir and brother, that both should resign empire. The Emperor Ferdinand was almost a positive idiot; the Archduke had only a very negative understanding, and was delighted to escape trouble: there were the two wives; they were the two agents employed; they both went to church together, prayed for grace and strength to effect their purpose, and then persuaded their husbands, I believe, without any difficulty. The present young Emperor showed great modesty and diffidence; he is an excellent son, and very much attached to his mother, the Archduchess Sophia. What I collect about his character is this: I believe he is spotless in morals, very conscientious in the performance of duty, determined to do all himself, very simple, and without any turn for display; this is all on the promising side:—on the other, he as yet seems almost exclusively devoted to his army; it is natural indeed for him to feel that he and the monarchy owe everything to them. Those who surround him are thought to be narrow and harsh, and there have been some symptoms of hardness in his own character. On the whole, hitherto the good appears to me to predominate.'—p. 18.

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 d about this there can be little  
 r author is clear and brief. He

Pruth, the boundary (for the present)  
 at which the Russians crossed the  
 nen, a distant view of Ismail. The  
 e by the Sulina, or central mouth of  
 This channel was secured to Russia  
 the condition that it should be open  
 and that the Russians should keep it in  
 ight a dredging-machine there, but it  
 at work; and the result might be  
 at present met our eyes, of hundreds  
 mouth, and scores of them in the sea.

Our ship only drew seven feet and a  
 brought no merchandise. We wished  
 ble tier of vessels, but even we grazed  
 the bottom. (Cited by the author of the





Yorkshireman, and resident physician in the Turkish capital; and we must furnish our readers with the account which he gives of his interview with this worthy countryman.

'I had brought letters to Dr. Sandwith, who is a physician here, for the present a correspondent to the 'Times,' above all, a Yorkshireman. He very sensibly told me, that if even I did dine at any great repast given by some Turkish Pasha or minister, I should probably only find a reproduction of European customs, knives and forks, &c.; so he undertook to show me a genuine Turkish house and dinner. We went to-day; our host was the chief physician of the Sultan. We arrived at his house in Scutari about half an hour before sunset; and as we could not dine during the Ramazan till after it, neither food nor pipes being allowed between the rising and setting sun, we sat in the garden with our host, who, not in good keeping with his art, plied us with unripe fruits. A young Circassian girl, of about twelve, and so not of an age to prevent her appearing before Franks, was sent from the Seraglio, that the state of her health might be examined. At last the cannon fired:—

"Hark! peal'd the thunder of the evening gun;  
It told 'twas sunset, and we bless'd that sun."—*Corsair*.

There was quite a rush to the meal. The party amounted to nine: there was a priest or Imaun in a violet robe; but the person who was the best dressed, and seemed to be made most of, was a perfectly black gentleman from the Seraglio. Our host talked some French; the rest nothing but Turkish, in which Dr. Sandwith is very fluent. All sat down on low cushions upon their legs: this I could not quite effect, but managed to stow mine under the small low round table. Upon this was placed a brass or copper salver, and upon this again the dishes of food in very quick and most copious succession: we all helped ourselves with our right hands, except that just for the soup we had wooden spoons: this is not quite so offensive as it sounds, since they hardly take more than one or two mouthfuls in each dish from the part immediately opposite them, so the hands do not mingle in the platter: it seems to me, however, that the first advance in Turkish civilisation to which we may look forward will be the use of spoons, and then, through succeeding epochs, to knives and forks,—

The diapason ending full in *plates*.

I must say that I thought the fare itself very good, consisting in large proportion of vegetables, pastry, and condiments, but exhibiting a degree of resource and variety not unworthy of study by the unadventurous cookery of Britain. We drank sherbets and water. Some of the company had become so ravenous for their pipes after the long abstinence of the day, that they could not sit out the meal. We transferred ourselves to another room, where we all tucked up our legs on the divan, which, however, soon gave me the cramp: but I was kindly encouraged to stretch out my feet. This portion of the evening was very long, as coffee and pipes were incessantly brought in: oooo—

ack gentleman condescending to sing, tambourine.'—pp. 43-45.

on his lordship as he became  
t grows enormously upon me,' he  
much zest the various objects of  
st which it contains. Speaking  
the real site of Constantinople—  
of history, so much of regret, so  
centre. Within that precinct  
ian, worshipped, and Chrysostom  
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ment upon the night that preceded  
ire of the imperial city, and the  
r the Cross.' The history of this  
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ts present occupation without a  
ange which has transpired, or of  
t something like a firm persuasion  
resent abominations, and witness  
ense than has ever yet ascended  
the Virgin and the call of the  
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nto the Majesty of Heaven and

le witnessed the procession of the  
Achmed. The Sultan, he tells us,  
bout thirty-one, I believe), and he  
ie impression his aspect conveys is  
; feeble, unstrung, doomed; no  
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' This description accords with  
; yet there must be elements of a



of Dr. Sandwith, of learning something on this point, which we transfer to our pages for the information of our readers:—

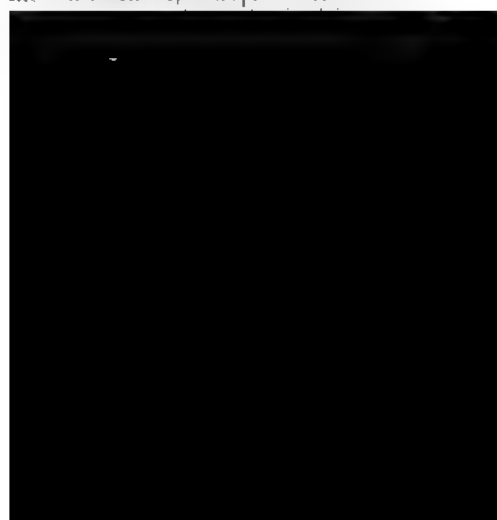
‘The chief object,’ he says, ‘was to meet a Wallachian of great intelligence and distinguished birth: he was of too liberal tendencies to please the Russians, so they induced the Turks to forbid him to remain at home. There was also our vice-consul, Mr. Skene, son of Sir Walter Scott’s friend, evidently a very intelligent and well-informed man. The conversation gave me much instruction respecting the characters and feelings of the different populations. The Wallachian was excessively anti-Russian and anti-Greek; the Greeks he considers far worse and more hateful to the other races than the Turks themselves. He conceives that the Emperor of Russia’s feelings, and those of the now dominant party in Russia, which override at this moment even his, point mainly to a Panslavonic fusion. He himself would naturally like a large Roman or Latin fusion, comprising Wallachia, Moldavia, Bessarabia, and possibly more. In the meanwhile he does not give a flattering portrait of society in those parts. The Bohemians or gipsies are actually slaves, but their condition is, on the whole, preferable to that of the predial inhabitants, who cannot be parted from the soil, and from whom only a certain number of days’ labour is legally due; but this is grossly infringed upon. On the whole, the more I learn, the more difficult I find it not merely to foresee, but to shape even in wish, the future.’—p. 60.

We have heard much of the oppressions practised by the Turkish government on its Christian subjects. It is needful, however, to discriminate in this matter. Unlike some Christian states, the government is greatly in advance of the people. The influence of Lord Stratford at Constantinople has been eminently conducive to a tolerant and liberal policy. The national feeling, however, is undoubtedly opposed to this. Much of the old spirit of Mohammedanism lingers amongst the people, and cases are therefore frequently occurring of popular fanaticism and bigotry breaking through the restraints which enlightened legislation has interposed. Such cases are deeply to be deplored. They cannot be condemned too severely; yet we must be careful to assign them to their true causes. We need not look far from home in order to discover parallel instances, with this significant difference, however;—in the case of Turkey the government discourages what the people do, but in the case of several so-called Christian states, rulers are the persecutors, and their priestly advisers the great incendiaries. ‘I am bound to say,’ Lord Carlisle tells us, ‘that with the exception of occasional outrages and collisions, when the passions have been aroused, and of some instances of extortion, where men in authority are remote from observation and from check, the condition of the Christian subjects of the Porte is one of great practical freedom and ease.’

Lord Carlisle expresses his admiration of ‘the high and even

ie Turkish rulers and people have present struggle with Russia. Yet faults, nor does he hesitate to record thought, and general debility of purists their state with that of the comparison are far from flattering general estimate of the people is

f the people, there is considerable suffering, and a fair disposition to be obliging who emerge from the mass, and have the elves to the good things of the world, aged corruption and extortion are most of public business and routine of official duty and undeviating good-breeding, and vindictiveness appears constantly at is incredibly uninformed and ignorant: y believe that the French and English of the Sultan: and when the Austrian iningen arrived in the early part of this such of what has since occurred, they was to obtain the permission of the o wear his crown. Upon the state of ering Perhaps the most fatal, if not al progress, is the incurable indolence, from the Pasha, puffing his perfumed on the Bosphorus, to the man in the gged with his unadorned tchibouque in the meanest village. In fact, the cor- I meet, who is well-informed on the very few exceptions, might be taken ry unconsciously on their part of the diction in the Apocalypse of the



which nature and climate have favoured beyond all others, once the home of all art and all civilisation? Look yourself—ask those who live there—deserted villages, uncultivated plains, banditti-haunted mountains, torpid laws, a corrupt administration, a disappearing people.'—pp. 182-184.

'Shiftlessness and increasing poverty' are everywhere attributed to the Turks in opposition to 'the industry and energy of the Greeks.' No Turkish girls are put out to service, whilst the youths are liable to be drafted off to the army. The effect of this state of things may easily be anticipated, nor are we surprised at the dissatisfaction it creates. The rayahs or Christian subjects of the Porte are not liable to serve in the army and the navy; and it is a problem of no little intricacy, on which the future destinies of the Ottoman empire are dependent, whether they may be trusted to do so. The course of events clearly points to the abrogation of the prohibitory law at present existing, but what will be the effect of such a measure it requires great sagacity and much acquaintance with the Eastern character to ascertain.

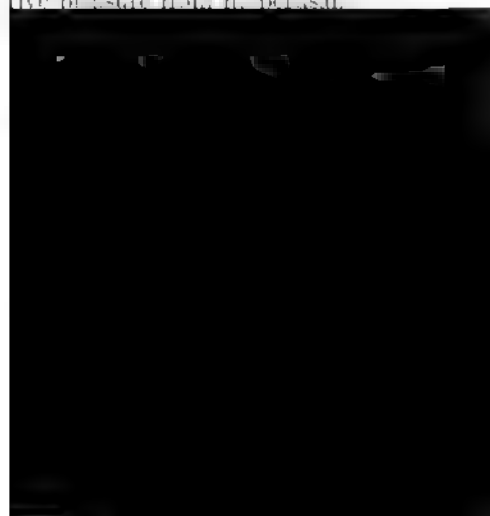
From Constantinople Lord Carlisle proceeded to Greece, whose waters, mountains, headlands, landscapes, cities, and people, suggested a thousand associations of rich and varied beauty. His lordship perfectly revelled in the recollections awakened by the objects around him, and there is a freshness and healthy tone in his remarks, free alike from the pedantry of the sciolist and the stilted phraseology of the mere traveller.

He was evidently at home in what he saw. Though it does not appear that he had ever visited Greece before, his mind was richly stored with its imagery. Its poets, historians, and philosophers, its statesmen and heroes, had evidently been his chosen and beloved companions. From the stores of a well-furnished mind he draws forth elucidations of the objects before him, and his genuine, earnest enthusiasm, always ardent, yet never obtrusive, engages and carries away the sympathies of his readers. Arriving at the Piræus in November of last year, he was much struck with the superiority of the road to Athens, of which he had not seen the equal since leaving England. The port is about six miles distant from the city, whither our traveller immediately repaired, and where he soon found his old friend Mr. Wyse, the British ambassador, at whose residence he promised to take up his abode. A brief and rapid sketch is given of the lions of Athens, and we regret to learn from his lordship's narrative that many of the architectural remains of the city are in a neglected and ruinous condition. Speaking of the Temple of the Winds, the Portico of Hadrian, and other remains, he says, 'Nothing can exceed the neglected and squalid condition of these interesting buildings. The Temple of the Winds was

ng from the ingenuous boyhood of  
een worse in Turkish times, and it  
ie best justification to Lord Elgin.  
l of Mr. Hill, an American by birth,  
mbassy. This gentleman, assisted  
hool containing about 300 girls, of  
ligent and lively, and their eager-  
l as most remarkable.' Boys were  
ol, but on the government opening

Hill thought they should do best  
the other sex. The Hills came  
opulation did not exceed 1000. It  
; and Lord Carlisle tells us, as the  
'there seems to be much in the  
to encourage hope for the future,  
l good government.' We are glad  
d his lordship that some of the  
cellent and highly learned men.'  
s of this estimable man were inter-  
arty, who raised a charge against  
. A commission of Greek bishops  
the charge, and the accused was  
to his honor we know not, as we  
e case. Every honest and earnest  
thers should embrace the opinions  
rtant, and out of this results the

aged Lord Carlisle's attention. It  
ith such cultivated tastes should  
rvels. It has been frequently de-  
sketch is so unaffected and single,  
the plastic field its potential



make it, and all other copies of the original, look smaller than they really are; but here you have the temple of Pericles and his Phidias, shattered, defaced, stripped,—by Goth, by Venetian, by Turk, by earthquake, by time, by Lord Elgin,—still serene in its indestructible beauty; still giving the model and the law to every clime and every age. Then from the front of this faultless edifice comes in Lord Byron's sunset view, which, as I am sure I could not improve upon, I leave alone; I think it, perhaps, the most glorious passage of his many-chorded lyre. I had not yet the advantage of seeing the spot under its appropriate and customary sky and sunshine; it was a brown mild day of English autumn.'—pp. 195, 196.

From Athens a visit was paid to Marathon, one of those few spots on which the history of ages has turned. It is difficult to realize the state of the world at the period of the Persian invasion. A vast spell rested on the nations, and it required superhuman courage to arouse the small states of Greece to the effort that was needful for the maintenance of their national independence. That effort, however, was made, and we know the result. The history of this great invasion has been obscured by many fables, but after all which a rigid scrutiny has rejected, there remains enough to awaken astonishment and admiration:

'The ground,' says Lord Carlisle, 'completely explains and illustrates the battle. It is now thought that there was not the amazing disparity of force which some accounts have claimed; probably about 22,000 Greeks to 46,000 Persians. The main cause which has made the victory such a turning point in the history of the world, was the previous awe attached to the Persian power and prowess. It was, on a larger scale, what Maida was in the last French war. Before Marathon, the Persians had conquered the Greeks in Ionia: if it had not been for Marathon, there would have been probably no Thermopylae, Salamis, or Plataea. Persia was, in fact, the Russia of that day, looming so formidably in the distance, and found so brittle in the actual shock.'—p. 201.

The closing sentence of this extract was penned on the 26th November, 1853, when the Russians had sustained repeated defeats on the banks of the Danube. This was so different from what we had been led to anticipate, that public feeling passed from one extreme to another. After having exaggerated the resources of the Czar, it unduly depreciated them, and began to think that the apprehensions of Western Europe were unfounded, and its efforts too vast and costly. What has occurred in the Crimea has served somewhat to raise our estimate of Russian power. Unable to cope with the allied soldiery, the Czar has evinced a magnitude of resources and a strength of resistance which will evidently tax the allied powers to a far greater extent than was anticipated. In this, however, there is nothing different

servers had led us to expect. On  
or-General Mackintosh, noticed in  
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of opinion in Western Europe  
Greece. Few Englishmen regard  
iose of contempt. The Bavarian  
e is as imbecile as he is despotic,  
fforded of a Russian policy have  
f respectful consideration. Lord  
ent government of Greece, is both  
hose of our readers who have not  
judgment for themselves, will be  
s report :—

rs, 'to the politics of modern Greece :  
ient Hellas repels all other intrusion,  
ittle attraction in the modern world  
shrink from any direct references to  
ed ; I may, however, most truthfully  
, or read, or heard among persons of  
nciples, that the present government  
most inefficient, corrupt, and, above  
nation was ever cursed. The con-  
constantly and flagrantly evaded or  
s shamefully infringed ; and where no  
employed,—charges from which we  
means make out an exemption,—the  
d the whole process as a mockery, is  
es being filled with voting-papers by  
mpudence to which we have not yet  
edited by their characters and ante-  
stant constituencies, and even occa-  
h trust and dignity. The absence of  
for, or the distrust of the nation,





Our space prevents our following Lord Carlisle in his subsequent movements. His work is written in the form of a Diary, which has the advantage of securing 'the freshness of first impressions for whatever may be recorded,' and, as his lordship observes, 'of producing a more intimate sense of companionship between the author and reader than can otherwise be obtained.' We have read the volume with very considerable pleasure. The farther we have proceeded, the higher has been our estimate of the sound judgment, good feeling, and cultivated taste of the writer. Were all our nobility like Lord Carlisle, it would be difficult to prevent the *Order* from being regarded with a measure of respect and confidence scarcely consistent with the maintenance of popular freedom. We have rarely introduced to our readers a more pleasing and sensible volume than the 'Diary in Turkish and Greek Waters.'

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ART. VIII.—*The Doctrine of the Holy Eucharist*. By Robert Isaac Wilberforce, A.M., Archdeacon of the East-Riding. Third Edition. pp. xxii.—422. London: Mozleys. Oxford and London: J. H. Parker. 1854.

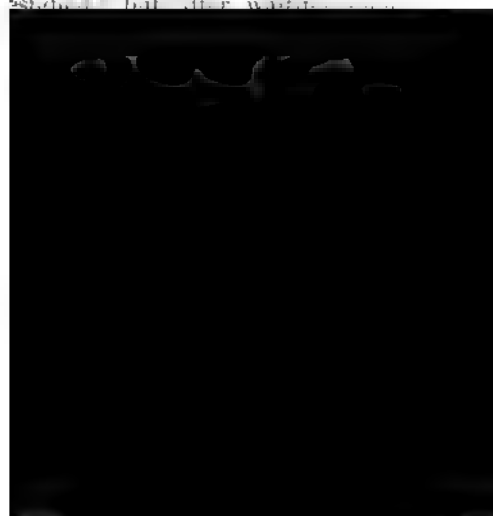
2. *An Inquiry into the Principles of Church-Authority; or, Reasons for Recalling my Subscription to the Royal Supremacy*. By the Rev. R. I. Wilberforce, M.A. Second Edition. pp. xx.—284. London: Longman, Brown, Green, & Longmans. 1854.

3. *The Bishop of Oxford's Triennial Visitation* (the 'Times,' Nov. 11, 1854).

WE have placed the titles of these two books, and a reference to the report of an episcopal visitation, at the head of this article, not so much to discuss the arguments contained in any of them, as to call the attention of our readers to the astounding fact, that these are the views entertained in such high ecclesiastical places in this country, and *that* by the sons of one whose name has so long been honoured among us as the champion of evangelical truth. It was matter of natural congratulation, not only in the Church of England, but among not a few evangelical dissenters, that three sons of that accomplished orator, statesman, philanthropist, and Christian author, devoted themselves to the service of the Church. It is now some time since the eldest son, bearing his father's name, withdrew from public life, his wife becoming a member of the Roman church. His brother Henry proved the honesty of his convictions by avowing

given to choose between rationalism and revealed religion. He recognised the four grand attributes of Christianity,—universality,—and apostolicity, under which he resigned the benefice of Farley, Wilts., worth £1000 a year, and has become devoted to his labours on behalf of the African Church. Robert Isaac Wilberforce, D.D., of Oxford, by taking a double first at the age of twenty-two, and becoming a fellow of All Souls, with Dr. Newman as a colleague, is one of the select preachers of the day. Twenty years ago he was a curate, and has since been the vicar of Burton Agnes, near York, Yorkshire. He is the author of 'The Five Empires'—'The History of the Incarnation'—'The Doctrines on the New Birth of Man's Soul'—'The Church Discipline'—and three tracts—'Fast-Riding on the Practical Effect of the Evangelical and Tractarian Movement'—the last in 1852. After the death of Dr. Newman, he united with the late Dr. Newman in addressing a circular to the clergy on that subject—the Royal

For four years he has been per-  
g to this matter, but, at length, he  
the declaration to which he had  
resolved to abandon his position in  
mour that he would be prosecuted  
the doctrine taught in his work on  
better to await the issue of such  
assigned, but after waiting some



nation to your grace.' The archbishop accepted, as far as by law he might, the archdeacon's resignation of the preferments he held in his grace's diocese, requiring that a formal resignation should be made, either before himself in person, or before a public notary. We presume, though it is not stated by Mr. R. I. Wilberforce, that legal effect was given to his resignation in one of the modes required. It has been publicly announced, that the late archdeacon left London about the beginning of November, along with Dr. Grant, of Southwark, and some other Roman-catholic clergy, for Paris, where he was received into the Roman-catholic church.

In the recent Charge of the Bishop of Oxford, the archdeacon's younger brother, we expected some notice would be taken of these changes, especially as he is believed to have said, publicly, not many weeks ago, that the views propounded in his brother's work on 'The Eucharist' were the only views which, at the present time, were likely to save the Church of England. Though his lordship has not published his Charge, we may, conditionally, assume the accuracy of the 'Times' report, where we find these words,—

'The teaching of the Church of England as to this *great mystery* (the Eucharist), in strict agreement with the Holy Scripture and *primitive antiquity*, is, I apprehend, simply this,—first, that there is a *peculiar and supernatural presence of Christ with His people in that holy sacrament*; that in it *He does, in and by the due reception of the consecrated atoms, convey to the faithful receiver a real partaking of His body and of His blood*, whereby the souls of His faithful people are nourished and refreshed, but that He has not revealed to us the mode or the condition of that presence, which, being divine and supernatural, is not to be thought of or made the subject of argument, as if it either were governed by the law, or entailed the consequences of a material presence. To the many questions, therefore, which may be raised touching the conditions or mode of this presence, our Church gives no answer, but protests against their discussion, as being curious and dangerous, as being likely to lead, and as having led, those who entertained them into many and fearful errors, and as therefore to be discouraged as attempts to be wise above what is written. Further, as the sum of the error into which many have been led by such discussions, she pronounces her emphatic censure. Thus, in asserting that to such as rightly, worthily, and with faith partake of that sacrament, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ, she, in fact, condemns, on the one side, the Zuinglian infidelity, which would resolve the reality of Christ's presence into the quickened apprehension of the devout worshipper; while, on the other, with even greater explicitness, she condemns the papal solution of the mystery, whether under the form of the gross material transformation of the bread and wine into flesh and blood—which is the belief of the common sort among her—or whether its grossness be

which pleases more educated minds, gather what may be our teaching should first, above all things, insist on supernatural presence which our safety in that sacrament to the worthy usage to the utmost of our power all at presence the reality of which would distinctly condemn those speculations concerning the mode of that presence; insured, we must watch against that lead us to anathematize all with whom we harmonize, remembering the model of the Church from censuring that doctrine she does not teach. And, lastly, we should discuss questions as to that which is *held simply by faith*, to a humble acknowledgment of the power of God which gives us to earnest longings for the great to come a right, will be vouchsafed to us.—'Times,' Nov. 11, 1854.

to the expressions which we have used in our extract merely for the sake we proceed.

on 'The Holy Eucharist' with grave, full attention, much impressed with the consistency, and the manifestly written, and much impressed, also, the least, in which it harmonizes Anglican Church, with the teaching of the long belief of her members.

trusting, that it is as easy for us to consent as it is to understand the reason. It is the most natural and

Neither Mr. Wilberforce nor any other writer can prove to the understanding of a plain Englishman that such is the plain teaching of the New Testament. We know that the Scripture was intended to teach, not to prove that *other* teaching is true. It has been said long ago, and repeated by the Archbishop of Dublin, that it is one thing to be on the side of Scripture, another thing to show that we have Scripture on *our* side. With us it is a sufficient reason for rejecting all the teaching of the world on this subject, that it is brought to the Scripture, not simply found *in* it. It is utterly vain to array the names of Justin, Ignatius, Ambrose, and Augustin. It offends our religious sentiment to have these men and their explanations placed together with inspired writers, as in the phrase we have quoted—‘the testimony of Scripture and of the ancient fathers.’ *Jesus we know, and Paul we know, but who are these?*

The source of infinite obscurities, errors, inconsistencies, and absurdities, is found in this initial confounding of divinely inspired teachers with men who were not divinely inspired. It is not our intention to enter into the arguments for the inspiration which gives divine authority to the Holy Scriptures, but rather to show that the doctrines taught by Mr. Wilberforce are vitiated from the very commencement by the dishonour which he casts on the testimony of Scripture by *including in that testimony* that of the ‘ancient fathers.’

Independently of this fundamental false assumption, we must avow our dissatisfaction with the representation which is given so confidently and so broadly of the distinctness, and the accordance, of these ‘ancient fathers respecting the doctrine of the Holy Eucharist.’ There was a well known party in the church of England—the non-jurors—who formed an extreme section, and of that section a small portion only, including such writers as Brett, Hickes, and Johnson, made vague extracts from older divines, now applied by tractists to purposes in which the examination of the works quoted shows to be of a kind which would have been repudiated by the original writers. In the same manner it is the practice of the Roman school in the church of England to follow one another in their citations from ‘the ancient fathers,’ and in the quiet self-complacency with which they perpetuate blunders which in any other branch of literature would be contemptuously dismissed with a sigh, or laughed at with scorn. All who have studied the productions of this school in the ‘Tracts for the Times,’ and other works, need not be told that they are singularly wanting in simplicity, straightforwardness, and downright honesty in this matter, as well as in others. They are not to be relied on for accuracy in their citations from the fathers, and in the interpretation of their meaning.

so are conversant with the early fathers, as Irenæus, Gregory Nyssen, Cyril of Alexandria, use the phrase 'evangelical' to describe the New Testament; and yet these fathers, who are in the track of Romanists, delusively pretend to us maintaining the authority of the Church which are *not* written in the Scriptures, and, then, that they are suspected—*accused*—of dealing in like manner on the subject of 'the Eucharist,' and that the liturgies have the slightest grounds sanctioned by the apostles. The fact is a mere ecclesiastical figment. It could not be true—that the Christian empire, who had but little intercourse with the East, should have *agreed* on certain points to judge is the testimony of a fact—but to the view which they held the Church never assembled, never represented. And as to the hundreds of books without number mentioned in the 'Synopsis' of Athanasius, all we now have are those of Clemens, Polycarp, and Ignatius, and the heathen adversaries and heretics, and the questions—such as those of Origen, Clement Alexandrinus, Tertullian, together with the small tracts of Antioch, Hippolytus, Gregory of Nyssa, and Arnobius. We can scarcely, as a whole, get the adequate

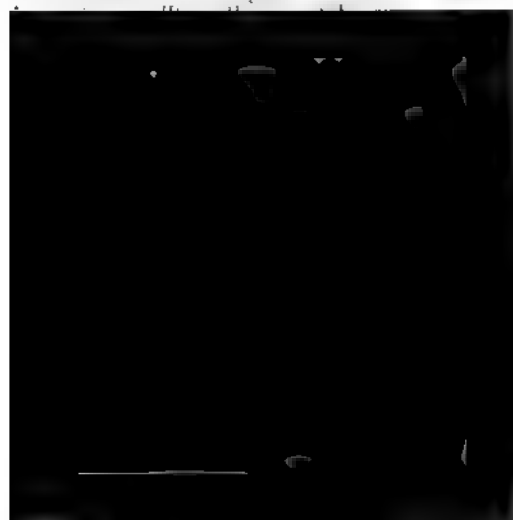
especially on his confident assertions regarding the consent of the Church to his doctrine, we will give it from Dr. Wake's 'Defence of the Exposition of the Doctrine of the Church of England against M. de Meaux.' An 'Epistle of Chrysostom to Cæsarius' was quoted by Peter Martyr in his dispute with Gardiner. Peter Martyr said he had copied the extract from a Florentine MS., and he placed it in the library of Archbishop Cranmer. The extract is as follows—'*Antequam sanctificetur panis, panem nominamus, divina autem sanctificante gratia, mediante sacerdote, liberatus est quidem appellatione panis, dignus autem habitus est Dominici corporis appellatione etiam natura panis in ipso permansit:*' which Dr. Wake translates—'Before the bread is consecrated, we call it bread; but when the grace of God, by the priest, has consecrated it, it is no longer called bread, but is esteemed worthy to be called the Lord's body, *although the nature of bread still remains in it.*' Gardiner ascribed it to another John of Constantinople, who lived near the beginning of the sixth century: though this would not help his argument, inasmuch as the passage would then show that transubstantiation was not the doctrine of the Church in the sixth century. As the copy made by Peter Martyr was lost in the dispersion of Cranmer's library, Cardinal Perron accused Peter Martyr of lying, in his own treatise of the Eucharist, using many arguments to prove, as Bellarmine also did, that there never was such an epistle as the one pretended. A hundred and thirty-two years after, M. Bigot brought to Paris a copy of the 'Epistle' from Florence, printed it with his edition of 'Palladius,' and strengthened it with such attestations as show it beyond all doubt to be genuine. Before the publication, however, the printed leaves of this part were cut out by the Doctors of the Sorbonne. These *very leaves* came into the hands of Dr. Wake, who published them in the appendix to his 'Defence.' The 'Epistle' is declared by the Benedictine editors of Chrysostom to be entirely spurious. Cave, Du Pin, Cooke, Daillé, and James, have proved that *many hundreds* of works, of which many have been repeatedly quoted by Roman controvertists against Protestants, are either 'shameless forgeries, or at least of very doubtful authority, and very uncertain authorship.'

While Augustin knew that the Canonical Scripture was preserved from corruption by the variety of languages in which it is found, and by constant public reading in the churches, he bitterly complains, in his Epistle to Vincentius, of interpolations in the writings of Cyprian. Similar complaints are made by Isidorus Hispalensis, by Anastatius Sinaita, and many others; and we need scarcely mention the results of criticism with reference to many copies of 'ancient fathers.' Of Cyril, who is so prime a

we have many proofs that his death. The same is true of Cyprian, Augustin, and is not an edition of the 'Councils' us canons and decretal epistles of nine canons left out or corrupted' for Choice of Books,' &c. p. 321. defended, on the principle that fathers, as they are fathers, need no more as sons, their words may be Church!

corrupted writings of the fathers how many points of fundamental of Christianity can they be proved It is notorious that the orthodoxy of by their successors. Where did find their heterodoxy? Do not Tertullian, Lactantius, and others, an apostolic tradition those terrene later fathers repudiated with ridicule that the authority of apostles for opinions and practices gained? Not only on matters of fact, these same fathers, and Councils by learned men of contradicting kind of authority on which Mr. line of the Eucharist!

words on the supposed necessity of the validity of the Lord's Supper. ed on two other suppositions, both the Eucharist is a *sacrifice*, and that





carried in his own hands when, commending his own body, he said, 'this is my body,' for he bore that body in his own hands; and he adds, in his own words:—

'That which our Lord began to do by his own words when he was upon earth, he still *continues to do through the ministry of his servants*, now that he has ascended into heaven. The commission given to his apostles was to represent himself. This commission they delivered to their successors, the bishops throughout the world. From them have all priests received like authority. So that the action which they severally perform is not their own action, but the perpetuation of that priesthood of Melchizedek which their Great Head was pleased to undertake.'—p. 54.

Now, it is very remarkable, that what is here so coolly affirmed, is about as different as anything can be from what we find in the New Testament. Matthew, Mark, Luke, and Paul tell us what Jesus *did* when he gave the 'bread' and 'the cup' to his disciples, but they do not use the same words in reporting what he said, yet they speak of the eating and drinking as to be done in 'remembrance' of Christ. All that is said by Mr. Wilberforce about consecration, succession of the ministry, and efficacy of the Eucharist, is *added from other sources*, and the only purpose it can serve is to draw away the reader from the *only testimonies* which exist, namely, those of three evangelists, and one apostle.

We have carefully examined all the arguments employed by Mr. Wilberforce to sustain the application of our Lord's discourse in the sixth chapter of John's Gospel to 'the Eucharist.' He has not noticed some objections to his interpretation, which we deem fatal.

First—On the supposition that he referred prophetically to that institution, the language of his disciples was perfectly natural, and his language to them in reply as unlike him as we could possibly conceive.

Secondly—Would he have said 'Ye have *no life* in you,' to men who could not, at that time, use the only means by which, according to the theory of Mr. Wilberforce, that life was to be attained?

Thirdly—Though it is perfectly obvious that our Lord referred to the *same grand facts*, truths, and inward experiences which are symbolized in the Lord's Supper, it by no means follows that he refers to the *symbols* in so speaking, of which no mention is made.

Lastly—*If* our Lord *did* refer to the symbols, it is most unaccountable that *John* has given no intimation of his doing so. We say *John*,—because *he* does not record the institution of the supper, and also, and chiefly, because we observe that it is the habit of this Evangelist to interpose such explanations in a manner

For examples :—In the sixty-fourth says—(' For Jesus knew from the nat believed not, and who should ving chapter, verse 5—(' For neither him ;') in verse 39—(' This spake he )—(' Nicodemus saith unto them he eing one of them); in chap. xii 6 red for the poor,' &c.); 16—(' This h he should die'; 41—(' For he in, therefore he said,' &c.); 28 new for what intent he spake his thought,' &c.) We have selected examples of this kind of interpretation, and find that he who patiently considers the previous objections, will know f Mr. Wilberforce in saying— And ed that St. John would have added was not referred to, if our Lord's practice which from the first oc- ights and attention of Christians? r objections to this application from *used by the advocates of transub-* of our Lord to Nicodemus—where in—are applied to that rite by the eneration. Ignatius and Irenæus, and Hilary, Origen and Basil, Chry- asily express themselves as they did Wilberforce's theory; but whether they h of the tendencies to magnify the ents, which had so early a beginning, to attach but slight importance to of Sacraments. Most of the



We can scarcely believe that the writer of this most offensively superstitious passage did not know the indecent haste and party spirit of the party attached to Cyril in that council. How thick must be the veil of party, how immoral its bias, when any man of common sense and decency can speak of such an assembly as expressing 'the mind of the Spirit.' So long as college tutors, public examiners in universities, and archdeacons in the Church of England, allow themselves to be so misled by non-juring clergymen and Roman-catholic authorities as to reverence such assemblies of men in former times, the least we can do is to join in the complaint of Jeremy Taylor in his 'Liberty of Prophecy-ing'—'That which I complain of is, that we look upon wise men that lived long ago with such veneration and mistake, that we reverence them—not for having been wise men—but that they *lived long since.*'

We are more amused than puzzled, and more puzzled than either instructed or convinced, by Mr. Wilberforce's elaborate distinctions between *symbolical* and *virtual* presence, and *real* presence and *corporal* presence, and *sacramental* presence and *supernatural* presence. All we need to say, in answer to this verbiage, is, that the presence of the body of Christ is a *visible bodily* presence, and that this is the only *real* presence of that body—neither supernatural nor sacramental. To say that *this* presence is in *bread and wine* is to say that which no consecration can render otherwise than palpably false.

To ascribe such power to a human priest, and to say that this priest's action is the action of our Lord, is an assumption which is not merely ungrounded in Scripture, not merely as opposed to the teaching of Scripture as it is to common sense, but the imaginary investing of a sinful mortal with a power which degrades an intelligent and responsible agent into the passive instrument of an audacious sacerdotal system. Only believe that any man, by repeating certain words, can work a miracle that makes no appeal to the senses—as *all real miracles do*—but which is infinitely above all the recorded miracles of Jesus, as it is infinitely above all the rational conceptions of the human intellect, and you put it in that man's power to save or to destroy your soul for ever. Since it is a fact that so tremendous an absurdity has taken the place of enlightened faith in the popular mind of Christendom, it behoves us to denounce, in the strongest language of moral indignation, every attempt to blind men's eyes to its enormity by the dust of antiquity, or by the artfully-woven veils of perverted logic. The man who wrote this book was *in his soul* a slave, and knew no better employment than that of making slaves of other men. Professing to advocate the doctrines of the Church of England, and adhering to its forms, and professing, but

on, to have the desire of being in member of her communion,—and gal proceedings against him as one the time have been in his heart the o claims a right to rule the destinies o wish to judge harshly of men's our province; but we cannot allow facts that a 'complaint' had been gainst Mr. Wilberforce's work on at there was a rumour of a prose- as tendered, and that when it was de to that book, or to the incom- his position in the Church, but to which deprives the men who hold of enforcing them on their fellow-

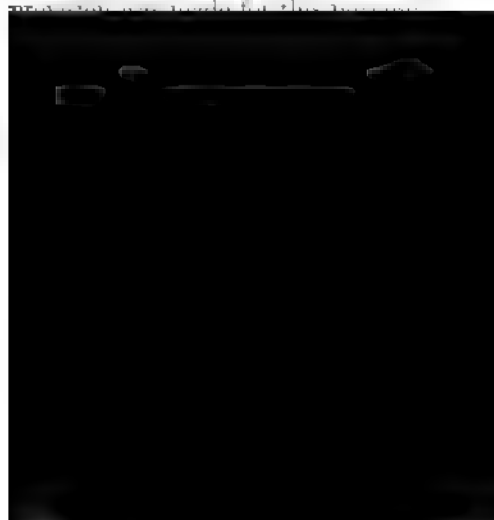
of exhibiting the ground of this of the land that Mr. Wilberforce iciples of Church authority. We ger of imagining that Mr. Willer- uthority deserve to be respected by seem to approach their own. We not be a greater mistake. To prove ind them that the question here is n and submission to external supre- acy of the pope and the supremacy longing to an established national n ultimate decision by authority, te within the legitimate authorities come from a foreign potentate? und to endow the Church—is the tsch, of the Church, and some

a minister of the Established Church, the State claims the right to determine whether he does it in accordance with the laws which are made for the protection of all its subjects. Now, this authority of the State is denied by dissenters, because they deny the right of the State to put men in the position which renders such authority necessary; but dissenters, as such, do not deny that the sovereign of the realm has supreme authority in the Church *as by law established*. By long struggles—in suffering as well as in argument—they have achieved their own freedom, and it is part of that freedom to state their objections boldly, and to diffuse as widely as they can their own peculiar principles. But no dissenter is prepared, with Mr. Wilberforce, to transfer the royal supremacy of England to the Pope of Rome.

The whole drift of Mr. Wilberforce's book is to establish the universal supremacy of the pope. The method in which he does this does not materially differ from that which is common to the advocates of the same principle. But there is in his book this peculiarity—that he employs throughout the *argumentum ad hominem* as an English churchman addressing his fellow-churchmen. We will not conceal our conviction that—in some respects, and to a certain extent—there is much force in this argument for the purpose he has in view, though it is of no avail whatever, in that object which is immeasurably higher than the one at which he aims—the development of divine truth.

In his first chapter, he states his views of **THE NATURE OF THE CHURCH**, which he calls *an organic body*,—appealing, on behalf of his views, to 'the Scriptural definition,' to 'prophecy,' and to 'the analogy of doctrine, Christ incarnate in history.' The second chapter is entitled '**THE CHURCH HATH AUTHORITY IN MATTERS OF FAITH**,' for which position, after sundry explanations, he seeks support in the conduct of the apostles, the testimony of ancient church writers, and the acts of the church. The third chapter, on **THE NATURE OF CHURCH AUTHORITY**, includes the following positions:—That the Church, as a teacher, must herself explain the principles of her teaching;—the principles of Church authority, not merely that the earliest ages were nearest the fountain-head, but that the body of Christ is inhabited by His spirit; therefore, separation from the church's body [the Body's body] supposed by early Christians to separate from the spirit of love and life;—Church authority refers to matters of faith only, but to *all* matters of faith;—Church authority, the order of grace—private judgment, the order of nature;—the Church's authority [over the Church] must continue as long as its existence [in heaven, therefore, of course], because derived from the indwelling of Christ's spirit—so understood by the early church writers [all the writers, or only those whom the Church

ustin, in his controversy with the  
 not inconsistent with *respect* for  
 the office of the Church to interpret  
 to overrule (Scripture the rule, Church  
 with reason, which allows that men  
 in their own case ;—the like authority  
 of the Church, because not inhabited by the  
 dogmatic system of doctrine. In  
 aims at proving that THE COLLECTIVE  
 OF CHURCH AUTHORITY, by stating  
 an organized society, depending on  
 the inheritance in the last Adam, as  
 ours and the first Adam's inheritance,  
 its grace [to itself?] and witness to  
 civilization is that '*the same persons*'  
*users of grace, and collectively*  
 the Fifth maintains that A HIERARCHY  
 OF COLLECTIVE EPISCOPATE. The  
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 st?]. The apostles were sure to act  
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 , though that alone secures the  
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 as by a system of patriarchs. The  
 positive laws, but by the growth of  
 in Chapter the Sixth, we are taught  
 HIERARCHY WAS PRESCRIBED BY THE  
 the Christian kingdom was predicted  
 : needed among the patriarchs, and



NICENE TIMES. The Eleventh Chapter is entitled 'THE SUPREMACY OF THE BISHOP OF ROME, THE CHURCH'S INTERPRETATION OF ST. PETER'S PRIMACY.' The Twelfth Chapter is headed—'HOW FAR THE POPULAR PRINCIPLE OF SUBSCRIPTION TO THE ENGLISH FORMULARIES IS COMPATIBLE WITH THE RULE OF CHURCH AUTHORITY.' In discussing this question, the author maintains that subscription to the English formularies is commonly made on the principle of private judgment, which is *incompatible with the recognition of Church authority*; but private judgment assumes the inspiration of Scripture, which *cannot be proved without the authority of the Church*, and would not warrant men in general in subscribing propositions so numerous and intimate as those of the English formularies, especially since those who subscribe them understand them in a different sense. Subscription, therefore, to the English Formularies was originally imposed, and is still rendered by high churchmen, on the principle, that the Church's judgment should guide her members; but the Gorham case showed that the Church of England has transferred the decision respecting doctrines to the civil power; and that the most opposite statements respecting matters of faith are taught under her sanction; so that those who desire guidance are driven to depend on self-chosen teachers, who profess to interpret the public formularies on the principles of antiquity. 'The Thirteenth Chapter is on—'HOW FAR THE ORIGINAL PRINCIPLE OF SUBSCRIPTION TO THE ANGLICAN FORMULARIES IS COMPATIBLE WITH THE RULE OF CHURCH AUTHORITY.' A new body, equivalent to the collective Church, was supposed to be formed of the English bishops by the Crown, the Crown thus arrogating to itself the functions of St. Peter's primacy, on the lawfulness of which arrogation depend all the subsequent changes in the English Church. The Fourteenth Chapter examines the ARGUMENTS WHICH ARE ALLEGED IN DEFENCE OF THE ANGLICAN SYSTEM OF CHURCH AUTHORITY. In this examination it is maintained that the ancient British Church was never independent of Rome, and that the Greek Church affords no justification to members of the Church of England. The last Chapter exposes THE RESULTS OF THE ANGLICAN SYSTEM OF CHURCH AUTHORITY. Since the separation of England there have been three dynasties—the Tudors were despotic; the Stuarts ruled through their clergy, the Anglo-catholic system being dominant till it fell through its want of experience; the Hanoverian depended on Parliament, and private judgment was admitted to be supreme. Yet the clergy are still bound to the ancient oaths, which imply the existence of an authority in matters of faith, but in practice every one interprets the Church's words for himself, even as respects the two great sacraments. The like confusion prevailed among the Donatists, who separated

The desire for unity is so impaired, it would hardly supply a remedy in steps. The waves of time do not

the integrity of Archdeacon Wilberforce received the first proof of this, so put himself into the condition of the church. But waving this personal surprise that all this had not long passed, and compared with some of the well-stored libraries, in which all the papal supremacy have been not read both in Catholic and Protestant degree of faith in the inspiration that personal illumination by the minds are enlightened and renewed know that the grounds on which we believe them to be inspired are tents—their holy, humbling, and wonderful system of prophecy—though written by separate men at the power which their truths have characters, and institutions of the we possibly be ignorant of the fact that the fathers are gladly received by Jews, heretics, and unbelievers are the reading of the New Testament at these writings are of God results writings themselves, and from our

Besides, it must be known to all that we have not the bare state-  
Scriptures are essential, but





third is, *the light of the text itself, in conversing wherewith we meet with the spirit of God, inwardly inclining our hearts, and sealing the full assurance of the sufficiency of all three unto us.* And then, and not before, we are certain that the Scripture is the word of God, both by *divine* and by *infallible* proof.' We would recommend to those who are likely to be misled by Tractists, or by Romanists, to read this pithy 'Reply' for a vigorous refutation of many of the errors to which these gentlemen are endeavouring to draw us.

We must, however, take leave of the *ci-devant* archdeacon, and pay some attention to the report in the 'Times,' from which we have made an extract. Here is an authoritative judgment on the teaching of the Church of England, which, as we understand the words, means the real presence of the body and blood of Christ in the sacrament—'a peculiar and supernatural presence of Christ with His people in that Holy Sacrament; that in it He does, *in* and by the reception of the consecrated atoms, convey to the faithful receiver a *REAL partaking of His BODY, and His Blood.*' The Zuinglian explanation of the Eucharist is spoken of as the *Zuinglian infidelity!*—it denies that the body of Christ is really there; and the Romanist *transformation* (a word which does not mean the same thing as *transubstantiation*, where the *form* is still that of bread and wine) of the bread and wine into flesh and blood, is spoken of as the papal solution of the mystery, which the Church condemns. We find the simple facts to stand thus. The Articles and Homilies on one side, and the Liturgy of the Anglican Church on the other, represent the views of *different* parties; and the teaching of the Church exhibits a similar difference, according to the leanings of the teacher towards the Roman or the Switz elements, which it was the policy of both the ecclesiastical and the civil rulers of the State to blend in the Church of England. Hence it is, that in the Catechism the child is taught to say, that the 'inward part or thing signified by the bread and wine is—the body and blood of Christ, which are *verily* and *indeed* taken and received by the faithful in the Lord's Supper.' [In the Catechism used by the Protestant Episcopal Church in the United States of America the answer is—not '*verily and indeed,*' but '*spiritually* taken and received.] In the 'Order for the Administration of the Lord's Supper, or Holy Communion,' the priest prays, 'Grant us, gracious Lord, *so* to eat the *flesh* of thy dear Son, Jesus Christ, and drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most gracious blood, and that we may ever more dwell in Him, and He in us.' If these words are used *figuratively*—as our Lord is believed by us to use them, we presume the words of the Catechism, and of the Communion

explained in the 28th Article 'of our  
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*real*, yet the *presence of a body*,  
 alley has shown the objectionable—  
 'We have already seen that the  
*bodily presence*. If it be present  
 If it be not present locally, it is  
 ally and truly absent. If locally  
 not be "verily and indeed taken  
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reply, their doctrine is not to be  
 asserting the *real presence* of a  
 ey leave the region of mystery for  
 Consubstantiation is mysterious:  
 cally impossible—but the real pre-

## Brief Notices.

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1. *Poetical Works of John Oldham.* Edited by Robert Bell. Fcap. Svo. pp. 267. London: John W. Parker & Son.
2. *Poetical Works of Edmund Waller.* Edited by Robert Bell. Fcap. Svo. pp. 256. London: John W. Parker & Son.

WE are glad to report the steady progress of Mr. Bell's 'Annotated Edition of the British Poets.' It supplies what has long been needed in a style of editorship highly creditable to Mr. Bell. Extensive research, a discriminating judgment, and a keen relish for poetical truth and beauty, distinguish his labors. Occasional errors may, no doubt, be detected, but we should readily make excuse for a greater number, in consideration of the value of the labors rendered, and of the vast extent of the field cultivated.

Few names connected with the poetry of our country are so little known as that of John Oldham. About a century has elapsed since the last edition of his poems was published, and to the present generation, with very few exceptions, they are absolutely unknown. His subjects were temporary, though the spirit he infused into their treatment gives them permanent value. 'His satires throw a flood of light on the politics, morals, and manners of the Restoration, and are everywhere marked by the broad hand of vigorous and original genius.' He was the son of a non-conformist minister, and, though yielding, unhappily, to the licentiousness of his age, he maintained an honorable superiority to the meanness and servility of his class. His poems will never be popular, but all who are interested in the history of our literature will be glad to possess the neat and portable edition which Mr. Bell has supplied.

The second volume before us is occupied with the poems of Edmund Waller, whose genius is far more creditable than his political career. It is no slight excellence that 'his verse is never stained with a vicious sentiment or a licentious image.' Correctness is the predominant characteristic of his poetry. His versification is smooth, and its sweetness is purchased by some inversions and obscurity. His language, however, is always pure and well chosen. 'Pope estimated it so highly

that should be an authority for style. He has the best examples of poetical diction in his own poetry. Waller has not enough of strong character. In his own day he was extensively read. In the history of our poetical literature he occupies an important position.

*Iceland.* By Pliny Miles. Parts I II.

*Character, and Opinions; and Geography of Iceland.*  
By A. Hayward, Esq., Q.C. London.

the production of an American. The first edition was published on the 1st of June, 1851. We are not informed on the other side of the Atlantic. It is apparently the original edition. However, we have read the work with confidence and give it a very cordial recommendation. The country has few productions to give interest to the object of this work, as stated by the author. It is a truthful narrative, and to create a new literature, and the productions of the country. It presents a greater array of remarkable facts than can be found throughout the whole of the world. Its length is about 280 miles, and nearly as large as the State of New York, 280 miles. Mr. Miles gives a highly favorable view of the country. Though laboring under great physical disadvantages, the people are more contented, moral, and religious. Their attachment to country, are less given to the greater hospitality to strangers than in any other country. No doubt may be made of the truth of the above statement.



*The Last of the Old Squires.* A Sketch. By Cedric Oldacre, Esq., of Sax-Normanbury. Sometime of Christ Church, Oxon. London: Longman & Co.

THIS volume must not be confounded with the ordinary novel. It has some features in common with it, but there are points of difference too obvious to be overlooked. Though a fiction in form, there is a good deal of reality, we are told, in its substance. 'It contains,' says the author, 'the reminiscences of years gone by,—of several high-bred country squires,—and of one excellent country gentleman in particular.' There is very much in the volume which has pleased us. It is written in an amiable temper, and is pervaded by a sympathy with whatever is human, which cannot be too highly admired. To this latter quality one exception must be admitted. We refer to the 'hedge-preachers,' described in Chapter IX., in a style worthy of the lowest prejudice and the most bitter spleen. If this chapter be intended to describe merely the feeling extensively prevalent amongst the squirearchy, at no very remote day, we have nothing to object. In this view it is probably a correct portraiture, but in such case, other features of the 'Last of the Old Squires' should have been somewhat shaded, so as to have preserved the harmony of the whole. In all other respects, the hero of the volume is a perfect model;—too much so, we fear, for this imperfect state. It is this fact which gives force to the caricature to which we have referred, and the discrepancy sensibly mars the consistency of the whole. The state of society described throughout the volume has some points of deep interest, to which we always revert with pleasure. It is matter of regret that it should be dying out, and we receive with thankfulness any well executed attempt to retain its features in our knowledge. On this account we tender our thanks to the author of this volume, the modern-antique typography of which will be pleasing to many readers.

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*The Poetical Works of William Shenstone.* With Life, Critical Dissertation, and Explanatory Notes. By the Rev. George Gilfillan. 8vo. pp. 284. Edinburgh: James Nichol.

SHENSTONE does not rank high amongst our bards. His productions are little known, and with the exception of the 'Schoolmistress' and the 'Pastoral Ballad,' have little claim to the honors of song. He was born on the 18th November, 1713, and died on the 11th of February, 1763. His personal character 'was rather passively amiable than actively virtuous.' His habits were those of an indolent man of cultivated taste; and the limited independence which he inherited deprived him of the ordinary motives to exertion. His poetry is for the most part feeble and commonplace, and his prose compositions evince the querulousness of a man who was dissatisfied with his own pursuits, and deemed himself worthy of a better fate than befel him. Mr. Gilfillan's brief sketch of his life and poetry does full justice to his merits without claiming for him higher praise than those merits deserve. 'Although possessed,' he says, 'of great accomplishments, much true talent, and a distinct although narrow vein of poetic genius, he has done little.'

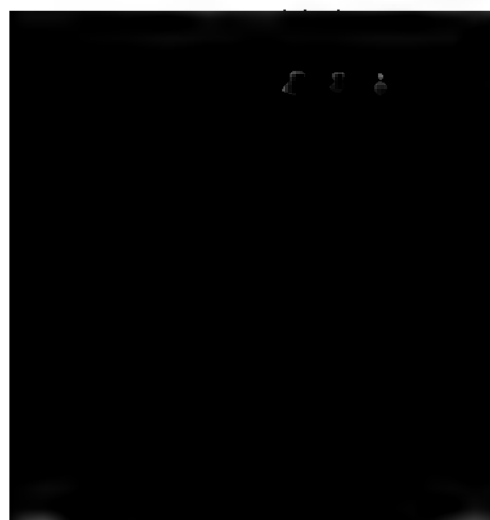
and in a great degree useless. He never did his work as a man. He first found the sole path as a poet, which he pursued.' Mr. Gilfillan's edition of Butler is printed in the same style as its predecessor; the publisher has issued a *cancel* for the second volume of Butler's works, in the case which occurred through 'one of those accidents which usually take place in defiance of all the precautions for securing the accuracy of a work which has been the course adopted by Mr. Nichol in this edition. It must serve to assure his subscribers of the accuracy of the text of this

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*Great Britain: Political Portraits.* By J. G. Thompson. pp. 218. London: Trübner & Co.

These are sixteen sketches, which appeared, originally, in the *Illustrated London News*. Each sketch 'is the attempted portrait of a class within the governing hierarchy, with a good deal of point and wit, but a little too much of the comic and crotchety. They are written in a style suited to the columns of a newspaper. The impression of the moment is the object of this, other purposes of far higher value than the sketches are, we think, greatly promoted, whilst others savor of a low and petty vanity to attribute to the author. On the whole, such sketches are adapted to advance and promote a kind and intelligent understanding of the necessities of the community.

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*Autocracy in Poland and Russia ; or, a Description of Russian Misrule in Poland, and an Account of the Surveillance of Russian Spies at Home and Abroad, including the Experience of an Exile.* By Julian Allen. New York : John Wiley. 1854.

THE author of this volume is a Pole, who in 1844 was a student at the College of Grodno in Poland, where he joined a secret society, which, in 1846, was to co-operate with the rising at Cracow. The scheme was detected, and the young conspirator had to flee, in order to avoid prison, or involuntary military servitude in the Caucasus. He succeeded in crossing the German frontiers, and reaching a ship bound for England, whence he emigrated to the United States of America. 'His feelings,' he says, 'his hopes and prospects, are identified with the interests of his adopted country, but his heart still yearns towards the loved ones of another land.' The present volume is an effusion of these feelings. The author wishes to 'call the attention of the public to the condition of Russian political slavery, and to awaken the sympathies of enlightened philanthropy.' He gives an interesting account of the peasants in Poland, of their cabins, their outfit, their manner of living, their fairs, holidays, marriage and funeral ceremonies ; of the condition of the Jews, of the soldiers and Polish landed proprietors, and winds up with a compilation of Polish and Russian history, in which biographical sketches and anecdotes are to make up for depth and originality.

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*Discourses and Services on occasion of the Death of the late Rev. Ralph Wardlaw, D.D.* London, Edinburgh, Dublin : A. Fullerton & Co. 1854.

It is due to the parties concerned in this publication to say that we received and noticed it several months ago. We fear that the notice perished in a fire at our printers'. The Address at the Funeral by Professor Thomson is a calm expression of dignified sorrow natural to the occasion. Dr. John Brown's Discourse on the Aged Minister's Resolutions in the Prospect of Death, based on 2 Peter i. 12-21, is such an exposition as would be expected from so great a master, with a brief reference, chastely expressed, to the decease of the honoured pastor, whom he had known and loved for many years. What we in England call 'The Funeral Sermon,' by Dr. Alexander, on 'Elisha's Cry after Elijah,' contains a finely-wrought picture of his departed friend's outward life, and a discriminating analysis of his intellectual powers and tastes, his Christian character, and his eminent qualifications as a preacher, pastor, professor, and writer—forebearing to speak of his 'private and domestic relations, deeming that a sphere too sacred at this season of recent sorrow to be invaded in the presence of a public assembly, with however reverent a step,' but simply stating that 'in all the private relations of life Dr. Wardlaw acquitted himself so as to draw around him the strongest ties of relative affection ; that he grew old amid an ever-deepening tide of domestic love and reverence ; and that he carried with him to the grave as large a share of veneration

view him best as can be expected to imperfect state.' The Rev. Norman's *Norman of Future Happiness* is an interesting and satisfying the sensitive, intellectual, and the practical. Dr. Macfarlane's 'Tribute to Dr. Norman' is a sermon preached by him in the afternoon of his decease, in the vacated pulpit—a beautiful illustration of his attractions as a Christian minister, as an advocate, expounder, catechist, philanthropist, citizen, and author. It is a valuable volume, worthy of the excellent sermon it contains, and in all respects appropriate. Readers are already acquainted with it, and we need not repeat the recommendation which we sincerely trust they will possess themselves of it.

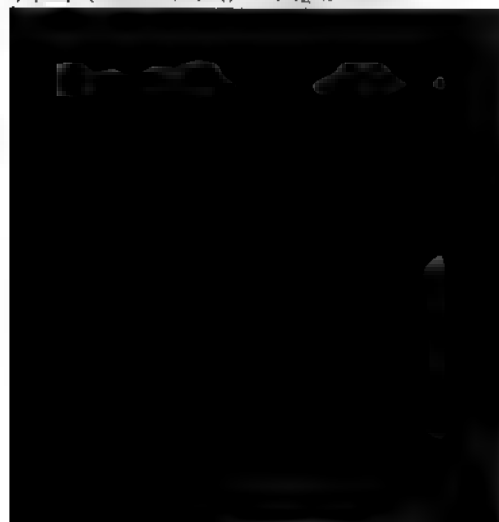
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*My and Prayer Book.* Containing an account of the use of Families, after the plan of the Rev. Joseph Fletcher, edited by the Rev. Joseph Fletcher, published in twenty monthly parts. (Parts 1 to 20.) London: W. & A. Allen. Edinburgh: Menzies.

Here his Commentary on the Gospels of Matthew and Mark, and his proposals, and has sustained the length with which he commenced. We shall be able to judge, under the lively impression of his work, well fitted for the English market, and we doubt not many will give thanks to him.

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*Landscape Painting in Water Colours.* By J. M. W. Turner. Coloured diagrams.





In this number we have a striking instance of how trifling a circumstance may tend to form an artist's style.

Rembrandt is specially noted for his treatment of shadow, and by a large and well-graduated mass of shade, frequently caused a small amount of light to be extremely effective. It is said that during his early youth he lived in a windmill, the only light admitted to the interior of which came through a small upper window; and thus being left to study the effect of this concentrated light, he ever after treated out-door as well as in-door subjects in the same manner.

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*Israel in Egypt; or, The Books of Genesis and Exodus, illustrated by Existing Monuments.* Post 8vo. pp. xxxi.—437. London: Seeleys. 1854.

THIS work, which is published anonymously, we imagine to be from the pen of Dr. Nolan, author of 'The Egyptian Chronology Analysed, its Theory Developed and Practically Applied.' The author states that for more than thirty years it has been the object of his life to apply Champollion's discovery of the mode of reading the Egyptian hieroglyphic inscriptions to the illustration of facts stated in the Bible. The introduction explains the mode of reading the hieroglyphics in a very intelligible manner; and then seven chapters are devoted to the elucidation of Joseph in Egypt—The Famine—Egypt during the Sojourn—The King that knew not Joseph—Moses in Midian—The Plagues of Egypt—and The Exodus. The collateral evidence of the ancient Egyptian monuments is skilfully applied to the Biblical narratives of these events, and, we think, with most satisfactory results. The writer is evidently well read in the literature of his subject, both ancient and modern; and we believe that he is justified in saying, 'These contemporary monuments have corrected the mistakes and misapprehensions of twenty-five hundred years. They have restored to significance and perfect harmony with the context words which, in the days of Ptolemy, Epiphanes, and the Septuagint, were mere cabalisms.' The wood engravings are sufficiently numerous to enable the reader to make his own comparisons. We are far from thinking that the 'reality of the Bible history'—which is, of course, indispensable to the authority of its religious teaching—needs any confirmation from these extrinsic sources; and we are, at the same time, equally far from the opinion of those who decried all such attempts at fully establishing the truth of the Hebrew histories; but we look on the present work with considerable favour, and recommend it as sure to enrich a patient reader with many coincidences which are not of a kind to have been struck out by the mere fancy of an enthusiastic biblicist.

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*Latine Grammaticæ Rudimenta.* Extracted from the Complete Latin Grammar, with Additional Elucidations for the Use of Young Beginners. By John William Donaldson, D.D., Head Master of Bury School. pp. 78. London: J. W. Parker & Son. The name of the eminent author is a sufficient guarantee for

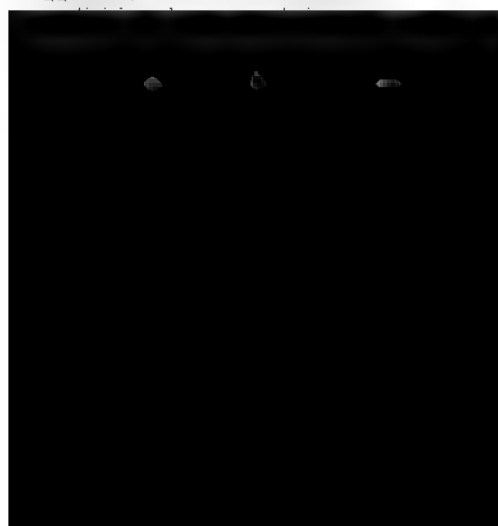
ent. As nothing is said of the laws of the verbs and some of the nouns it would save some unlearning at 'beginners,' this practice were unnecessary. — *on to the Latin Accidence*. Being a exercises, on an improved plan. — *on Method, Questions on the Accidence*. Designed for the assistance of governesses, and Pupil Teachers. By J. H. pp. 112. London: Houlston & Co. The object. — *The Sea Weed Collector's Instructions for Collecting and Preserving*. By J. H. pp. 120. London: Van Voorst. This, added, be very acceptable to increase addition to the larger works of Dr. H. such a work in our early attempts, it was received a silver medal from the Institution, for three volumes imperial of the algae. — *On the Plain Signification of and Intent of Prophecy; the Punishment Nations for their Idolatrous Paganism Restoration, as seen by John*. pp. 63. A rambling expression of views on the restoration of the Jews to their *roverbs*. Five Lectures. Being the to Young Men's Societies, at Portsmouth Chenevix Trench, B.D., Vicar of St. London: J. W. Parker & Sons. The taste of Mr. Trench are here given, on which it would have been very advantage to the reader. — *The Story of a young man*. By a Pastor's Wife. Second edition. London: J. W. Parker & Sons.

in the hope of clearing up the mystery. For some time we have almost despaired of rescuing our countrymen; and our worst fears are now confirmed. On the 22nd October, Dr. Rae, of the Hudson's Bay Company's Service, landed at Deal, and immediately proceeded to the Admiralty to lay before Sir James Graham the melancholy evidence he had obtained. While engaged in completing his survey of the western coast of Boothia, he obtained information from the Esquimaux, that in the spring of 1850 a party of white men, amounting to about forty, were seen travelling southward over the ice, dragging a boat with them. The men were evidently exhausted and short of provisions, and at a later period in the same season, the bodies of about thirty men were discovered on the continent and five on an adjacent island. This is supposed to have been in the neighbourhood of Back's Fish River. 'From the mutilated state,' says Dr. Rae, 'of many of the corpses and the contents of the kettles, it is evident that our wretched countrymen had been driven to the last resource—cannibalism—as a means of prolonging existence.' Dr. Rae's Report has given rise to much discussion, but its main features are unquestionably entitled to confidence. Painful as the truth is, we are glad that it has been ascertained. The fate of the 'Erebus' and 'Terror' must now be considered as certain, and as subsequent information respecting Captain Collinson of the 'Enterprise' has been received, we trust there will be an end to Arctic expeditions, save in the case to which we shall presently refer. The lives of our brave seamen—to say nothing of the expense involved—are too valuable to be risked on such fruitless missions. The character of the Arctic region precludes the expectation of commercial advantage, and there is, therefore, clearly, no end to be gained commensurate with the risk which such expeditions involve. The countrymen of Sir John Franklin will cherish his memory as that of a brave and fearless seaman, whose tragical fate may operate as a warning to others. Whatever nautical skill could accomplish was effected in his case, but causes over which he had no control, have fatally terminated a career of which his countrymen will be proud. For a time serious apprehensions were entertained respecting Captain Collinson, and it was at once determined to set forth two overland expeditions,—the one in boats to proceed down the Mackenzie River in search of him, and the other in canoes down Back's Fish River, to make further inquiry into the fate of Sir John Franklin's crews. The ascertained safety of Captain Collinson removes, of course, all necessity for the former; but the latter is due to the brave men whose untimely fate we deplore. The Hudson's Bay Company was to be intrusted with both these expeditions, and the latter, we trust, will be prosecuted with the promptitude and energy for which the occasion calls.

MOST OF OUR READERS ARE PROBABLY ACQUAINTED WITH CHRIST'S HOSPITAL, an educational institute founded by King Edward VI., in 1552. The total number educated in 1853 was, in London—boys, 950; and at Hertford 450 boys, and 70 girls. The institution is popularly known as the Blue-coat School, and its pupils are distinguished by an antique style of dress, suitable, it may be, to the time when the school was founded, but ludicrously dissimilar from our present fashion.

Church of England, was recently and soon became sensible of the pre-  
h in the educational training, and in

These were sought to be corrected, many obstacles were encountered, until pair. Baffled in his efforts to accom-  
s he sought, Dr. Jacob brought the  
governors, in a sermon preached on  
ne tone of the sermon appears to  
t towards the governors, but some  
n the administration of the school  
ie income exceeds £50,000 yearly it  
y that its results should be so inade-  
. M'Geachy at the meeting of the  
f the old grammar schools, in which  
rted, nor the advantages of modern  
s sermon very serious exception was  
rs,—virtually a self-elected body, who  
hospital. They reported to the  
of confidence in Dr. Jacob, on account  
alleged, of which he had been guilty,  
n the head mastership. This occurred  
rned special meeting of the governors  
ine whether such report should be  
nt was immediately moved, to the  
nors be presented to Dr. Jacob, for his  
n. Matthew's Day. A protracted and  
n took place. The Rev. Dr. M'Neile  
hope of securing a peaceful termina-  
osed amendment,' said Dr. M'Neile,  
igated slap in the face; and he, while  
e position in which they had placed  
e blow'. A majority of the meeting  
suggestion, but the committee



AN ANTI-SLAVERY CONFERENCE IS TO BE HELD IN LONDON ON THE 29TH AND 30TH INSTANTS, and we regret that it is not in our power to furnish any report of this meeting. The reason is obvious, but we are so deeply interested in its contemplated object, that we cannot refrain from adverting to it. The last anti-slavery convention, which was held in 1843, referred it to the committee of the 'British and Foreign Anti-slavery Society' to convene another whenever they deemed it advisable. Acting on this authority, the committee have taken such means as appeared to them best to ascertain the views of their friends, and as the result, they have issued a circular inviting the attendance, on the days above specified, of all those who are interested in the abolition cause. The Conference will be constituted on the following principle, which we have long been accustomed to regard in the light of an axiom:—'That for a man to hold his fellow man as property "is a sin and a crime before God," and therefore is not to be defended or extenuated; and that the system of slavery, being unchristian in character, is to be uncompromisingly opposed, under what form soever it exist, and its immediate extinction sought by the employment of every moral and pacific means.'

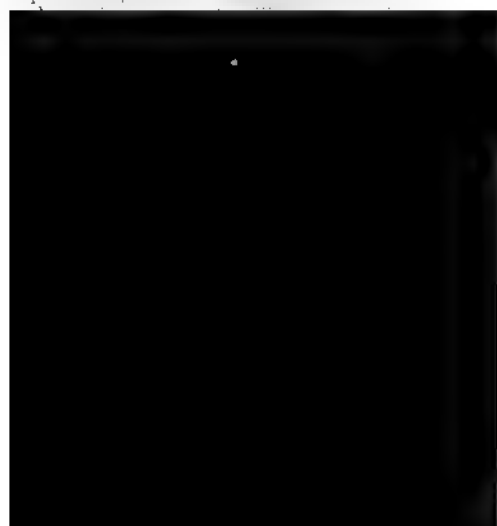
Amongst the principal subjects to be submitted to the Conference, we learn that the following will be prominent:—The present position of the anti-slavery question in Great Britain, and the duty of British abolitionists; the results of emancipation in the British West India colonies, and in the French West India possessions; the progress of the cause in Holland, and in other countries; the slave-trade and slavery of Cuba; the Brazils; American slavery; India as a sugar and a cotton-growing country; the development of free labour; the fugitive slaves in Canada; and the importance of elevating the free colored people. We shall be glad to report next month the attendance and general character of the Conference. At present we content ourselves with the expression of a hope, that its arrangements may be as judicious, and its attendance as large, as its object is praiseworthy. The present occupation of the public mind with another subject is unfavorable, yet we cannot doubt that much will be done in re-awakening dormant zeal, and in giving a fresh impulse to one of the noblest enterprizes in which human philanthropy can engage. What has already been achieved is the earnest of future success, and we trust the time is not distant when even the United States, wedded as their Government at present is to this diabolical system, will shake off the incubus that presses so heavily upon them. The integrity of their political confederation enforces what religious obligation imperatively demands.

THE SPANISH CORTES HAS ASSEMBLED; and the speech delivered by the Queen, though evidently intended as a concession, will win little confidence. We have no faith in the pleasure professed, and look forward to the future with some serious misgivings. Her Majesty avows her fidelity to her pledge of the 25th July, and her hope that past misfortunes will be 'an example and a lesson' for the new political life which is opening on the country. 'Perhaps,' she says,—and these words are the most significant part of her speech—'we have all been

use every effort to succeed. Such as at your patriotism and your endeavours as the need of our beloved Spain as of Spain have for some years past tion that we have no faith in their thoroughly corrupt, and we fear there while their ascendancy continues. We much fear that until new blood and the effete aristocracy of Spain there lishment of constitutionalism. It is ntry whose natural resources are so tions are of the highest order, shall s and selfish interests of a class whose t painfully with the memories of an exception in the case of Marshal y is beyond question, but his antecede in the vigor and promptitude of nounced to the Cortes that he had of the Council, with the full determi as that body assembled, and that his resign in order that the Queen might advisers. 'He also,' says the tele ortunity to declare that he had no live as a simple citizen in obedience was received with loud cheers. We icity of the Marshal was equal to his ever, our fears; but the thread of and the principal actors are so little ource of events. Political prophecy ever so much so as in the case of

#### ANNOUNCED THE COMMENCEMENT OF THE

This occurred on the 17th October, specially capture of this steamship.

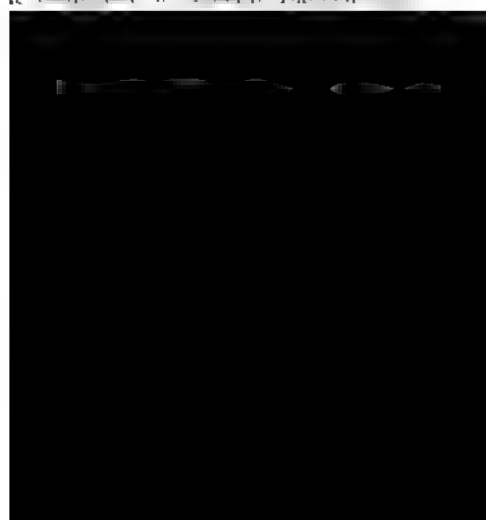


ing the city, and the setting in of winter, with other causes, will probably induce the commanders to anticipate the slower progress of a siege by a general assault. We tremble in the anticipation of the slaughter which such a movement will involve. Of its issue we do not doubt. What has already occurred places beyond question the incalculable superiority of the French and English soldiery, but the lives of thousands of brave troops is a terrible price to pay for the occupation of a place which, but for our dilatoriness, might probably have been secured at much less cost. Indeed it is obvious to remark that our measures from the first have been too late. In sending out troops to Turkey, they were halted at Malta on the 2nd March, as if to encourage the Russians to cross the Danube on the 23rd; and when at last the rising indignation of the country compelled the ministry to order them forward, they were detained at Gallipoli, the farthest point from the seat of war. Now, at length, that the Crimea is invaded with an appearance of determination and energy, the force employed is far too small for the end we seek.

The victory of Alma, and the subsequent report of the fall of Sebastopol, led us to underrate the forces of Russia. We have subsequently recovered from this delusion, but there is danger of the public mind becoming impatient and despondent. The Emperor of Russia evidently feels the urgency of the crisis, and is throwing large masses of troops into the Crimea. The Russian army has thus been swelled to a great numerical superiority; and as the means of communication with the city on its northern side are perfectly open, a course of concerted action between the garrison and the relieving army has been arranged. The allied forces, consequently, whilst besieging the city, are themselves, to a great extent, besieged by Prince Menschikoff. Their position and fortifications give them, it is true, great advantage; and the possession of Balaklava affords much facility in procuring ammunition and other supplies. In the meantime, however, their numbers are greatly thinned by sickness, and their strength is worn down by constant toil. Encouraged by this state of things, the Russian general sought to fulfil his threat of compelling them to raise the siege and to re-embark with dishonor and loss. His word has been pledged to drive them from the Crimea, and he has done what the means at his command enabled him to do, to execute it. With what result, the battles of Balaklava and Inkermann show. The former occurred on the 25th October, and was followed up on the following day; and the latter on the 5th of last month. On both occasions the brunt of the attack was borne by the British, and was repulsed with immense loss on the part of the Russians. The heights of Alma bore witness to the indomitable courage of our infantry, and nothing can exceed—nothing has ever surpassed—the bravery of our cavalry at Balaklava. Lord Raglan tells us—and his despatches are distinguished by simplicity and the absence of exaggeration—that the charge of the heavy brigade against far superior numbers ‘was one of the most successful I ever witnessed, was never for a moment doubtful, and is in the highest degree creditable to Brigadier-General Scarlett and the officers and men engaged in it.’

avalry on this memorable occasion, yet cleared up, is well known, and un-  
n, though not their success, was equal  
liant charge was never executed, and  
tting historian in one of the corre-  
responsibility, rest where it may, is  
out the means of righteous judgment,  
iry will be instituted. One thing sur-  
.. The advance of the Russian reinforce-  
of a large body of these troops in the  
torious, and yet no adequate provision  
e contingency which arose. We feel  
r civilians to criticise the operations  
ak with considerable hesitation. Had  
ie assault of Liprandi *preceded* it, no  
made, or if it had, the issue must  
the Russian army. There is one  
atch of November 3rd, which carries  
uch larger significance than the words  
guage of a brave man, aware of the  
he most of the means at his command,  
te to the occasion, yet too self-respect-  
the language of complaint. At the  
or the defence of Balaklava, his lord-  
er of War—*'I will not conceal from  
e satisfied if I could have occupied the  
trench.'*

prandi, the Russians contented them-  
ilant observance of the allied forces,  
ad experienced, chilled, it is probable,  
time was required to prepare them  
tempt of the 5th. Large Russian  
th arrived, with two of the royal  
e command of General Dargatzoff.





prisoners; whilst our own is estimated at 38 officers, and 442 men, killed; 96 officers, and 1,763 men, wounded. The French casualties were not so great. Amongst the slain were three English generals, Cathcart, Strangways, and Goldie; whilst Generals Brown, Bentinck, Adams, Buller, and Torrens, are amongst the wounded. While the Russians attacked the right of the English position, the left of the French was assailed by a much smaller force, whose movements were mainly designed to prevent assistance being forwarded to our troops. This attack was thoroughly repelled with great loss to the Russians.

The subject of reinforcements is now painfully agitating the public mind. Our troops are evidently unequal in numbers to the service demanded from them, and much complaint is raised against the government on this account. The error is obvious, and we admit it; but in justice to the government, it must be remembered, that they shared the error with almost every man, woman, and child in these kingdoms. The expedition which sailed from Varna was spoken of as equal in magnitude, as well as in courage and skill, to the achievement it contemplated. True, it may be alleged, that ministers ought to have been better informed. Much, however, may be said on this point; and it will be far wiser to supply a remedy to the evil we now admit, than to consume time in nicely apportioning the blame of past oversights. The victory of Inkermann has paralyzed for a time the Russian army. Up to a recent date, we learn, through Russian sources, that no further attempt had been made on the position of the allies. Time is thus afforded for the arrival of reinforcements, and we are glad to learn that they are landing in very considerable numbers. Both the French government and our own are aroused apparently to the necessity for prompt and vigorous efforts. Large bodies of troops are ordered to the Crimea, and we shall be glad to find that they are instantly followed by still greater numbers. The time for half measures is passed. Economy as well as humanity will be best consulted by an immediate addition, *to a very large extent*, to the besieging army. The arrival of these reinforcements, we have reason to believe, will effect such a change in the relative position of the two armies, as will enable Lord Raglan to re-assume the offensive, and to direct the projected assault with greater certainty of success.

The 'Daily News' of the 27th reports from Vienna that Omer Pacha has been ordered to suspend his projected operations against Bessarabia, and to send 20,000 men to Balaklava.

Parliament meets for the despatch of business on the 12th December.

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#### EDITORIAL POSTSCRIPT.

IN July last the readers of the 'Eclectic' were informed that the conduct of the Journal was about to pass into other and highly competent hands. When we mention that Dr. Harris is the individual who had consented to undertake the office, we feel that we are fully justifying

qualifications of the future editor were the 'Eclectic' will be deeply grieved to see the disappointment of these expectations. The following extract from a letter of Dr. Harris to the Editor of the 'Eclectic' will show that I have reason to believe, what I am now thinking of the Editorship I was not in health; and on returning from a long and painful languor, the representations of my own conviction, that I am acting unwisely in taking.' The state of Dr. Harris's health and other arrangements for the future of these will be learned from another issue of the 'Eclectic,' which will be found in which the attention of the reader is

## Intelligence.

### Published.

Ten Lectures on some of the Arts, delivered before the Members of the Royal Society, By William Thomas Brande. Arranged, and Notes, lent for the occasion. By

External, Internal, and Collateral; together with a History of the Lungs, and of the Larynx. By Daniel Dewar, D.D.,

. A Companion to the Redeemed Rose,

of Peter. By H. F. Kallbrugg, D.D.



Enlarged Edition of Discourses on important Subjects. By the Rev. Robert Ferguson, LL.D., F.S.A.

Contributions towards a History of Biblical Translations in India. (Reprinted from the 'Calcutta Christian Observer'.)

The Flower of the Family. A Tale.

The Philosophy of the Infinite. With special reference to the Theories of Sir William Hamilton and M. Cousin. By Henry Calderwood.

Theology and Theologians. An Essay. By Charles Wills, M.A.

An Account of the Printed Text of the Greek New Testament. With Remarks on its Revision upon Critical Principles; together with a Collation of the Critical Texts of Griesbach, Scholz, Lachmann, and Tischendorf, with that in common use. By Samuel Prideaux Tregelles, LL.D.

Scenes of the Bible; or, Scripture Sketches. By Rev. Wm. Clarkson.

Evenings with the Prophets. A Series of Memoirs and Meditations. By Rev. A. Morton Brown, LL.D.

'The Coming Man;' or, the True Deliverer. By Rev. George Henry Davis.

Philosophy at the Foot of the Cross. By James Augustus St. John.

The Outlines of Theology; or, the General Principles of Revealed Religion Briefly Stated. Designed for the Use of Families and Students in Divinity. By Rev. James Clark. Vol. I.

The Mause of Sunny Side; or, Trials of a Minister's Family.

The Codex Montfortianus. A Collation of the celebrated MSS. in the Library of Trinity College, Dublin. By Orlando T. Dobbin, LL.D., &c.

Our Friends in Heaven; or, the Mutual Recognition of the Redeemed & Glory demonstrated. By Rev. J. M. Killen, M.A.

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Mornings with Jesus. A Series of Devotional Readings for the Closet and the Family. By the late Rev. William Jay of Bath.

Turkey, its History and Progress. From the Journals and Correspondence of Sir James Porter, Fifteen Years Ambassador at Constantinople, continued to the Present Time. With a Memoir of Sir James Porter. By his Grandson, Sir George Larpent, Bart., &c. 2 Vols.

The Public Pearl; or, Education the People's Right, and a Nation's Glory. In Two Popular Lectures on State Interference, and in Three Letters to Lord John Russell. Dedicated, by permission, to Lady John Russell. By Celatus.

Robespierre, a Tragedy. By Henry Bliss, one of Her Majesty's Consuls.

Tales of the Desert and the Bush. From the German of Frederick Gerstäcker.

School Series. Edited by the Rev. G. R. Gleig, M.A., viz.: My Second Book, to Teach me Reading and Spelling. By Walter McLeod, F.R.G.S.—Light and Heat, for the use of Beginners. By Thomas Tate, F.R.A.S.—Magnetism, Voltaic Electricity, and Electro-Dynamics, for the use of Beginners. By Thomas Tate, F.R.A.S.

'Peace where there is no Peace;' or, the *Dies Non* at Sydenham. With a Glance at the Sunday Life of the Homeless in London.

Plato, as Read in English. By an Englishman. Being an Address to some Friends.

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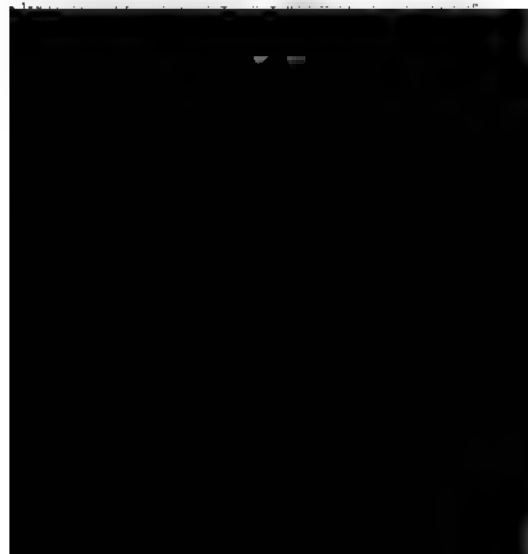
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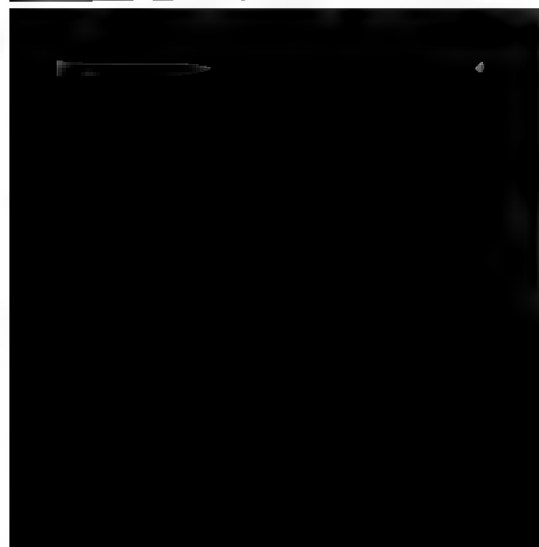
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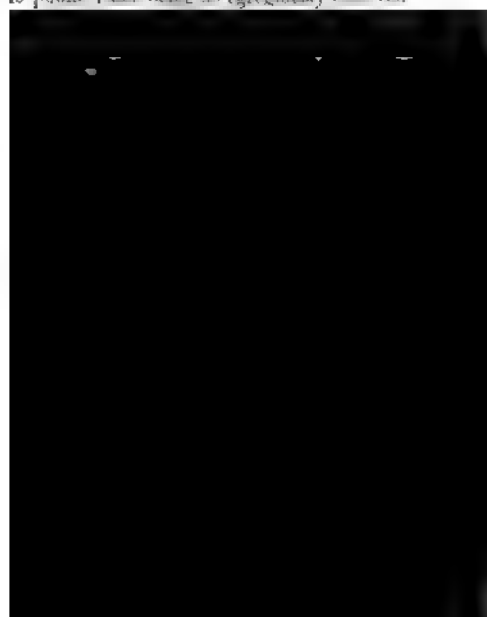
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